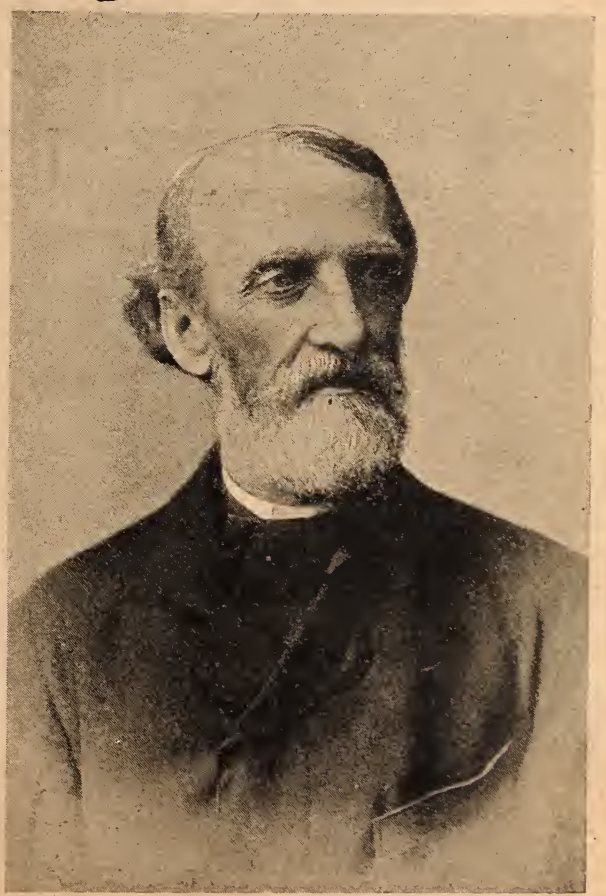
Christian Cynosure.

CHICAGO, MAY, 1897.

SWEET CYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.



Arthur J. Pierson

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NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1897) is a Methodist Episcopal, and the vice president a United Presbyterian. Among the following named officers and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at $20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

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Vice President—Rev. W. T. Campbell, Monmouth, Ill.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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The same old Cynosure, only in new form and dress.

Preserve it for binding. Its new form will be much more convenient for that purpose.

The last number of the year will contain a complete index to all the twelve numbers.

Remember that less frequent visits of the Cynosure mean more work in the field and a more concentrated fire on the strongholds of the secret empire.

There are six secret college fraternities in the Indiana State University at Bloomington. Fathers ought to see to it that there are none in the college where their sons attend.

Secretary Phillips' long association with our publications and the business management of the association has made him a helper in every department of the work. The editor desires to gratefully acknowledge his valuable services in preparing the first issue of the new Cynosure.

Sectional strife, over histories for our public schools, is being fostered by so-called patriotic lodges. On the one side, the Confederate Veterans' Association is moving to place books by Southern writers in all Southern schools, and, on the other side, the G. A. R. is starting a counter movement in the North. Is there no way to avert these unfortunate efforts to perpetuate civil dissensions?

The annual meeting occurs next week Monday. We hope to see a large number of our friends present at the opening service at 10 o'clock in the morning at the Cynosure office. The suggestion last year of our Director, Rev. E. B. Wylie, to invite the co-operation of the churches proved to be such a profitable suggestion that the same plan has been followed this year, and instead of one conference, as in former years, some twenty different meetings will be held, which may properly be called anniversary meetings. The large and enthusiastic meeting in the Moody Church, and one in Rev. Dr. Goodwin's First Congregational Church, and one in Coal City Presbyterian Church, and one in the church of Rev. Dr. Haterius, Swedish Lutheran, have already been held. Favorable responses have been received from Baptist, Presbyterian, Methodist Episcopal, Congregational, Free Methodist, Lutheran, United Brethren, Friends and United Presbyterian Churches.

REV. A. T. PIERSON, D. D.

Our portrait in this number is that of a man who was called to take Mr. Spurgeon's place and preach in his Tabernacle immediately following the death of that great man. Dr. Pierson is a native of New York City, and whatever he might have become in mercantile or other walks of life, he is certainly a born preacher, for he has been constantly preaching since he was 20 years of age. He as admitted to the fellowship of the Presbyterian Church in New York City when only 15 years old, and his first Christian work and experience was in the destitute parts of his native city.

He was licensed to preach at 23 years of age by the New York Presbytery, but his first pastorate was over a Congregational Church in Binghampton, New York. He has been the pastor of Presbyterian Churches in several of our large cities. In 1876 he was preaching to one of the wealthiest Presbyterian Churches in Detroit, Mich., at which time, as he says, he was led by a most singular searching of heart to see that he had been making more or less an idol of literary culture, intellectual accomplishments and worldly position. His chief success had not been in winning souls or building up the kingdom of Christ. At this time he was led to so dedicate himself and all that he had to his Master, that he was not conscious of having any idol left, and for the first time in his life he began to know what it was to have real communion with God in prayer.

As author of a number of books, as editor of the Misssionary Review of the World, as lecturer and preacher in every English speaking country, as one of the chief speakers and teachers upon whom Mr. Moody relies at his Northfield Conference, as a co-laborer with the late Rev. Dr. A. J. Gordon, of Boston, and as a writer for religious magazines and papers, and as a successful evangelist, no one man is, perhaps, more widely known among all denominations, in this and other countries than Rev. Dr. A. T. Pierson. His testimony on the foolishness of seeking to promote temperance by secret lodges, as given by him in one of Dr. A. B. Simpson's Christian Conventions in New York City (Dec., 1896) will be re-read, we believe, with increasing interest.

TESTIMONY BEFORE CHRISTIAN ALLIANCE.

Dr. Pierson said that he had never united with any secret society, and in respect to such organizations, two thoughts were uppermost in his mind:

First, that the Church of Jesus Christ was all that man needed for his religious and moral nature, and he could see no reason why, having the best, he should trouble himself about other matters. He said that he had never known of any good thing being done by secret lodges which could not have been better accomplished in other ways. He said that at one time in a city where he lived there was a "Good Templars'" lodge of seven hundred members, including the most substantial and worthy men and women of the city. He said that there was a frightful amount of drunkenness, and one saloon to every twenty houses. You would have supposed, said he, that such an organization would have done effective work against that awful trade in strong drink, but, said he, it was not so. Such an organization in such a town, instead of working to remove evil, divided first into two parties and then into four, on the question, "What musical instrument shall we have in our lodge?" He said that his own experience had been that of others; that he had been told by members of the Masonic and other bodies that whether wicked or not they were certainly needless.

The second thought he said was this: That Jesus Christ desired his people to work in the daylight and not in the dark; that Jesus himself did so; that when the end of his life had come, and he was questioned respecting his disciples and his doctrine, he said, "I ever spake openly to the world and in secret I have said nothing."

OF WHAT VALUE?

The I. O. G. T. in India has taken in Hindoos until now they have a Hindu Good Templar's League. This may sound strange to people in America and England, where they regard the I. O. G. T. as a Christian institution. But as Templarism is only a watered-down imitation of Freemasonry, why should it not mix things as its mother lodge does? The Masons have European skeptics, free-thinkers, etc., mixed up in lodge-

love with Hindoos, Mohammedans and the rest; why should not Good Templars be equally liberal and worldly wise?—From India Watchman, Bombay, India.

Neal Dow said: "I belong to a good many temperance organizations, of one sort or another. I belong to the Good Templars; very nice people; we like temperance, pass temperance resolutions, sing temperance songs, for temperance we pray, but, then, practically, we do not do very much; that is to say, we don't vote that way."—From Daily Union Signal, Oct. 22, 1888.

WHAT WE KNOW OF SECRET SOCIETIES.

BY REV. GEORGE M. ROBB.

Opponents of secret orders are frequently met with the accusation, "You do not know what you are talking about."

This statement looks plausible, and, to a superficial thinker, may pass for gospel, but it is not sound, because there are men who have never been in any lodge who are more intimately acquainted with the working of the whole secret empire than many of the members. Outside of those who are experts on the question, there is a great body of people who condemn secret orders, and the question is, Do they know what they are talking about? If they do not, then they are wrong in condemning them.

One of the fundamental principles of God's government of this world is that he never requires a man to do evil that good may come. He does not oblige him to learn the evil of anything by experience in order to be able to condemn it. He does not require that a man shall join a secret order before he can intelligently denounce it. It is not necessary that a man shall join a band of counterfeiters, and learn not only what the counterfeit coin is, but also the whole process of making it, in order to intelligently condemn it. Nor is it necessary that a man shall know every counterfeit. What is necessary is that he shall know the genuine coin, and whatever does not come up to the standard is false.

God has given a perfect standard of right in his Word and whatever does not accord with that is wrong. The necessary thing for the opponent of secret societies is to know his Bible and in that he has a touch stone by which to try them all, from the least to the greatest. Varying the language of Scripture we may say: Beloved, believe not every fraternity, but try the fraternities whether they be of God.

In the Bible we find teachings which warrant us in condemning every secret order. Then those who have never belonged to secret orders, though they have not personal knowledge of what may take place behind the screen, are justified in condemning them after having applied the infallible standard of God's Word and found them wanting.

There are some things connected with secret orders which are not intended to be secret. One of these is the fact that they are secret societies. I know this one fact about them that they are secret. I can proceed at once from the standpoint of one wholly outside, to condemn them simply because they are secret. This is the fundamental principle of all of them, and it is explicitly condemned as wrong by the Bible. Read John iii., 20: "For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved, but he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God."

The one fact that they are secret—that is, that they do not come to the light, furnishes me all the basis I need for condemning them, and this is the one fact which is always revealed and never concealed. "To the law and to the testimony if they speak not according to this word it is because there is no light in them," Isaiah viii., 20. Secrecy is wrong, being condemned by the word of God; therefore no amount of good which secret societies may do can atone for this fundamental evil.

Syracuse, N. Y.

WHY OPPOSE SECRET SOCIETIES?

The secret lodge system is altogether unnecessary. Good men do not need it to accomplish their purposes, and wicked men should not be allowed to use it for the furtherance of their evil designs. It is opposed to the spirit of Christianity. Christ said: "In secret have I said nothing," John xviii., 20. It is opposed to

the teachings of Christianity, because it offers a salvation other than that provided by Christ. "There is none other name under heaven, given among men, whereby we must be saved," Act iv., 12.

Their claim to be a charitable institution is spurious. They confine their help to their own membership, and their membership is limited to able-bodied men, who are not at all likely to become subjects of charity. A poor man is deprived of all the benefits of the order, no matter how great his need may be, by a failure to pay his dues. They follow the example of the Priest and the Levite, rather than that of the good Samaritan. Christian men should stay out of the lodge, because it brings them into unnecessary association with corrupt and vicious men. "Be ye not unequally yoked together with unbelievers." All patriotic and liberty loving men should labor for the overthrow of the lodge system, because it interferes with the proper administration of justice in a free government.

E. A. Crooks.

Blanchard, Iowa.

CHEER UP, COMRADES.

BY REV. C. H. STRONG, D. D.

In the past twenty-five years the lodge system has grown at a wonderful rate. I have no statistics touching the parent societies, Masonry and Oddfellowship. But the progeny of these "ancient" orders has become very numerous, and there is no mistaking the family resemblance. The lodge system is like a cancer preying upon the body-politic. Masonry and Oddfellowship constitute the heart of the cancer, and what we call the minor orders are the roots running out into every part of our social system. Much evil has already been wrought by these societies, and no good which might not have been much greater without their conscience destroying practices. In the nature of the case, if this cancer is not removed, it will at length take the life.

Is there cause, then, for the National Christian Association and the teachers of truth on this subject to be discouraged? By no means. Many young men and women have been saved from these hurtful and corrupting lodges. Public sentiment has been much enlightened. In addition to this, the openly vile conduct of the children of Masonry and Oddfellowship is bringing these more cunning parents into general disrepute on the part of all lovers of God and truth, and of our country.

Instead of discouragement there is great reason to take courage, and to continue in well-doing. In due season the harvest from the sowing of the truth will be ready for the gathering. Keep the X rays of truth continually turned upon this monstrous and loathsome cancer, and it will be destroyed. Our hope is in God. His Word is against this false system. The signs of the times indicate that He is about to manifest His power in some signal way.

Sterling, Kan.

POST'S BANNER.

The last number of the Cynosure gave an account of the Masonic effort in the Olean, N. Y., Town Council to compel Rev. Woodruff Post to remove his anti-saloon and anti-lodge banner from over the sidewalk. The Masons have made another move on the banner. The Olean (N. Y.) Daily Herald of April 2, 1897, says:

"Nearly every one in Olean knows the Rev. Woodruff Post, the venerable retired Methodist minister, who resides at 159½ Union street. He is an aged man, who has done a great deal of good during his life, and no one who knows him thinks of quarreling with him over his views.

"However, the city government has suddenly come to the conclusion, after the signs have been hanging over the sidewalk in front of Mr. Post's residence for over a year, that they are an infraction of the law. The Mayor has been out of town for several days and Mr. Post went to see City Attorney Hastings about the matter, and was informed that the sign was a violation of the city charter and it must be taken down or it would cost Mr. Post $5 a day to keep it up.

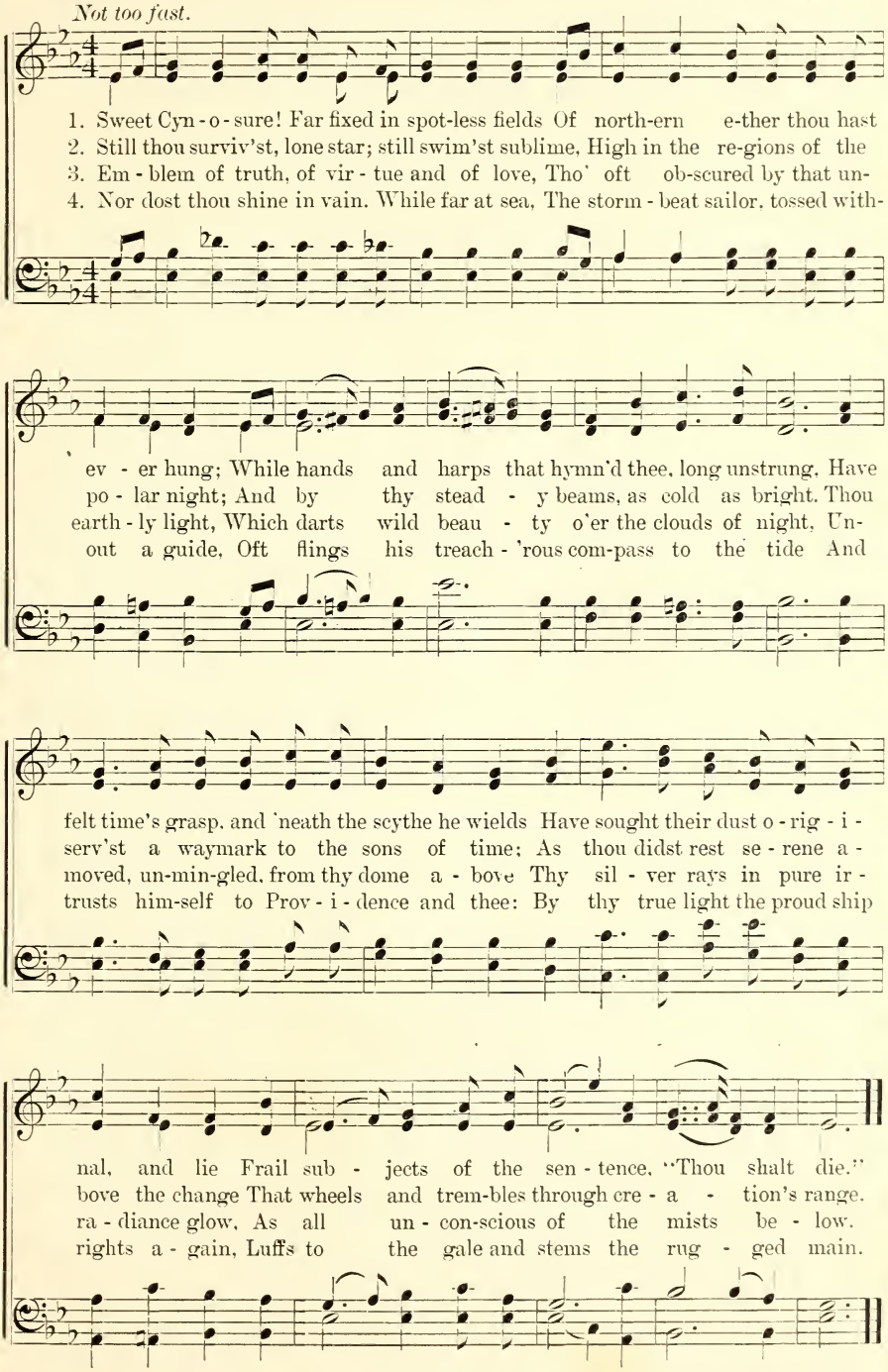
"The City Attorney probably classes the sign with street obstructions, but it is certainly not so much one as are hundreds of other signs, awnings, etc., that hang over the sidewalks on Union street.

"However, Mr. Post's banner still waves."

THE POLAR STAR.

JONATHAN BLANCHARD. ORLANDO S. GRINNELL.

Not too fast.


1. Sweet Cyn - o - sure! Far fixed in spot-less fields Of north-ern e-ther thou hast
2. Still thou surviv'st, lone star; still swim'st sublime, High in the re-gions of the
3. Em - blem of truth, of vir - tue and of love, Tho' oft ob-scured by that un-
4. Nor dost thou shine in vain. While far at sea, The storm - beat sailor, tossed with-
ev - er hung; While hands and harps that hymn'd thee, long unstrung, Have
po - lar night; And by thy stead - y beams, as cold as bright. Thou
earth - ly light, Which darts wild beau - ty o'er the clouds of night, Un-
out a guide, Oft flings his treach - 'rous com-pass to the tide And
felt time's grasp, and 'neath the scythe he wields Have sought their dust o - rig - i -
serv'st a waymark to the sons of time; As thou didst rest se - rene a -
moved, un-min-gled, from thy dome a - bove Thy sil - ver rays in pure ir -
trusts him-self to Prov - i - dence and thee: By thy true light the proud ship
nal, and lie Frail sub - jects of the sen - tence, "Thou shalt die."
bove the change That wheels and trem-bles through cre - a - tion's range.
ra - diance glow, As all un - con-scious of the mists be - low.
rights a - gain, Luffs to the gale and stems the rug - ged main.

WOMAN'S DEPARTMENT.

MASONRY IN CONSTANTINOPLE.

BY ELIZABETH E. FLAGG.

Among the converted priests who have found a temporary home at Father O'Connor's Mission in New York City, it would be difficult to find a more interesting character than Dr. Vanolli, a cosmopolitan born in Alexandria, Egypt, of mixed Greek and Italian parentage, and before his conversion occupying the position of missionary apostolic to Constantinople.

His family were all wealthy; he had splendid prospects of preferment had he stayed in the church, for at the very time he left a movement was on foot to elevate him to a bishopric, but when the light dawned on him these things did not move him any more than the poverty and persecution surely awaiting him if he came out. But it is his experience with Masonry, not Rome, which I propose to give the readers of the Cynosure, as I have just heard it related by him in a personal interview. This thrilling incident in the great volume of Masonic outrage and wrong shows very conclusively that the Masonic dragon in the Turkish empire is the same vindictive monster that we are battling against in America. Turkey is full of secret societies, Masonry being there as in every other land the mother and controlling spirit of the whole brood.

One day he was called to the bedside of a very sick man, who had been a Freemason, but desired, now that he felt his last hour approaching, to make his peace with the church. Fr. Vanolli received his confession, but made it the condition of granting him absolution that he should give him the names of the chief ones in the order that he might forward them to his spiritual superiors at Rome—which, by the way, throws quite an incidental side light on the confessional in its relation to Masonry. No wonder Rome finds it her most potent weapon in the fight with a system too much like herself in venom and subtlety for both to occupy the same ground in peace.

After a little hesitation the dying man complied and received absolution. No ordinary priest can absolve a Freemason, but Vanolli, as missionary apostolic, had been personally invested with this extraordinary power by the hands of Leo himself. But the Masonic lodge to which he belonged was by no means willing to lose its grip on the dead man. When it came to the burial, Vanolli found four Masons waiting at the house to perform their lodge rites over the body. He quietly informed them that this could not be allowed. The man had repented and been reconciled to the church. It was his part to see that he was buried properly, according to the Catholic service. They were highly indignant and cursed him roundly when he insisted that the square and compass which they had placed on the casket should be at once removed, but his quiet firmness finally carried the day.

They seemed to acquiesce and the procession set out for the church, Vanolli walking in front of the pallbearers, and the four Masons in the rear. The latter watched their opportunity and slyly put back the Masonic emblems once more on the casket. But Vanolli chanced to turn his head and saw the trick. He at once stopped the procession, and going to the bier, threw the square and compass into the street. This roused their anger to such a pitch that he was attacked on the spot by two of the Masons, who felled him to the ground, but he did not receive any serious injury. He resumed his place at the head of the procession, the loyal Catholics forming a body guard about him, and thus escorted he reached the church, and went through the funeral rites without further interruption.

But the lodge did not forget Vanolli's brave stand, as the sequel will show. About a fortnight after, at 11 o'clock at night, two men came to the door in a closed carriage, and begged that he would go in all haste to perform the last office for a dying man. The unsuspecting priest hurriedly took the pyx used on such occasions, got into the carriage, and was whirled away at a rapid rate. After they had proceded a long distance without stopping he grew uneasy, and then his captors, for such they were, threw off all disguise.

"There is no dying man in the case," they said. "You are in our power now, and we demand an explanation of the in-

sult lately given our order at your hands."

"I simply did my duty as a priest; I have no explanation nor apology to make," replied Vanolli.

After a great deal of threatening language, intended to intimitate him, they finally offered to let him go if he would take an oath never to repeat the offense, but he firmly refused.

"I am in your power, gentlemen," he said. "You are two strong men, and I shall not resist, for it would be useless. I have no personal ill-will to any member of the Masonic order, but I must and shall do my duty as a priest when performing the burial service of the church."

They roughly told him that they "would do him up in such a way that he would never be called upon to perform another such service," and tied a cloth so tightly over his head and face that he could not see or hear; then, having stopped the carriage, struck him several hard blows over the head, and carried him to a cavern in the side of a hill in a wild and lonely place, remote from any help, and drove away.

On coming to himself he managed to tear away the blindfold and grope his way out. But it was two days before he got back to the monastery, where he was laid up for a week from the effects of the assault. Perhaps his ruffianly assailants were afraid to go to the extreme of actually killing a priest so well known as Vanolli, but there is no doubt in his own mind that they intended to injure him much more seriously than they did, and had not a protecting Providence interposed he might not be alive to-day to tell the tale.

Whatever we may say of Rome as a system of gross error and superstition, she is certainly far wiser in her generation than the Protestant church, which, claiming to be a child of the light, yet allows in her communion men who have sworn fealty in the secret chambers of darkness to another God than hers. And however we may inveigh against the greedy, grasping and tyrannous Romish hierarchy, it is certain that this Catholic priest, in "the land of the infidel," could have read a lesson to the Protestant ministers of America, who would have tamely submitted to play second fiddle to the lodge and not have uttered a word of remonstrance when it insisted on mixing with the holy services of the Christian church its own semi-heathen and Christless rites for the dead.

It is true that a Catholic priest, when resisting the encroachments of the lodge in sacred places, has this immense advantage over his Protestant brother in the fact that his church backs him up. And it is the sin and the shame of Protestantism that she too often allows her faithful pastors to fight their battle with the dragon single-handed, which would not be if, like Rome, she treated secret affiliations as a sin, that, while unrepented of, must leave the sinner during life outside her pale, and deprive him of her services at the grave.

Let us thank God that even the Romish church has its heroes. May he send men of the same mold into our Protestant pulpits, who will say to the Masonic beast, "Stand off, for this is holy ground," and resist even unto blood before they will allow the Baal rites of the lodge to mix with the pure worship of Jehovah.

218 Columbus ave., Boston.

THE INSTITUTION MUST BE GOOD.

My Relatives Are Members—An Experience

Chicago, Ill., April 27, 1897.

Editor Cynosure—It may be of interest to at least a few of the readers of the Cynosure to learn by what process a simple home body, full of her daily household duties and cares, came to have any thoughts on the lodge question.

About fifteen years ago I came to Chicago from a quiet little Eastern country village, where at least outward morality prevailed and Christian principles appeared to be in the ascendency.

My grandfather was a member of some secret organization; my father was an Oddfellow; my dearest uncle was a Freemason, and numerous friends and acquaintances bowed at some mystic shrine to which we women would not have been permitted to bring our offerings, had we so desired.

Christian work called me to Chicago, and often in house to house visiting I heard these and similar expressions: "I don't need to go to your churches. I'm a Freemason, and that is all the religion I want. If a man lives up to his Masonic principles, he is all right, and I'd trust

him sooner than any of your canting church members." Though the work of the National Christian Association was often mentioned in our home, I scarcely gave it a passing thought.

Then I came to my present home, married to a so-called crank on the anti-secrecy question, and the Cynosure came to us weekly with its denunciations of Freemasonry, its pictured scenes in the lodge-room and all manner of what I considered "cranky articles upon which the writers knews nothing whatever." Sometimes the very sight of the paper would excite me to "righteous indignation," and I would hasten to put the disagreeable sheet out of sight; for, didn't I know that my father and my dear uncles and my loved friends would never be so silly, nor would they lower themselves enough to pass through such ridiculous initiation ceremonies?

But the time came when I heard President Blanchard ring the changes on the lodge question, and President Finney's works held me spell-bound. I began to feel that my fortifications, built upon the self-respect of my neighbors and friends, were not as secure as they once were. But then, Blanchard and Finney and the rest might not be infallible, and doubts would again assail me until they were thoroughly dispelled by quotations from the Masonic ritual and the writings of prominent Freemasons.

I am now convinced that Freemasonry is a fraud, and one of the most powerful enemies of Christ in the land, and that the secret lodge is not necessary in order to carry forward any good work, and it is a positive hindrance to any kind of Christian service.

These convictions have come to me through the faithful ministry of the friends of anti-secrecy who were willing to sow the good seed in any soil however hard or barren it might be, trusting the Lord for the increase. His promises, in their fullness, are to those who faithfully serve Him. It is ours to sow the seed, but His to send the plentiful showers.

Mrs. J. M. H.

165 Howe str., Chicago.

MOTHER, HOME AND HEAVEN.

These three magic words of our language are the greatest in the vocabulary of every true heart, and the words often spoken by the dying. On them rests the safety of the Republic. Whatever will belittle the mother, endanger the home, or jeopardize our chances for heaven, must be considered an enemy to the best interests of our race. That there are forces at work which are surely endangering these bulwarks, we have only to notice the unrest in church and state.

In some parts of Egypt there are myriads of ants so small as hardly to be seen, yet they honeycomb trees, pillars, temples, and even the Pyramids themselves, all unnoticed until they fall in a great ruin. To a few is left the task of seeking out and staying the ravages of these secret destroyers. A father, tilted back in his chair, smoking his cigar, and reading his Sunday paper, chucks his little son under the chin and says: "That's right; you'll be a man before your mother." This implied compliment to himself and to man in general is not lost upon the boy. Immediately the stock in father goes up, and his mother suffers in comparison. A desire is planted to be a man, just like papa.

About the time he smokes his first cigar he begins to pity his mother that "she can't smoke, join the Masons, or vote." He is overheard to tell his companions that he shudders when he thinks of the time when he was a "little girl, and wore dresses hisself," and can hardly bide the time when he can be out nights and give no accounting to his mother, when no curfew shall ring him home. His joys will be full when he can be accoutered with tinsel and feathers, and go off on encampments, and have jolly times, "like father does."

When this young chap grows up—if he should be chosen delegate to the "General Conference," he will naturally, and instinctively vote against "woman's admission," as his brothers of the craft have done in the past. Divine services will be neglected. "Masonry is good enough religion" for him, and little wonder, his chaplain is often a man whom he would scarcely recognize outside the lodge-room, and his pastor is there "working with him." Sacred things lose their sacredness. Motherhood is belittled, home disintegrated, the chances of heaven endangered. Small foxes spoil the vine. Small ants cause great structures to fall,

and a land honey-combed with societies, whose only known object is to discriminate in favor of themselves, must work disaster sooner or later to the Republic.

Mrs. H. E. Loveless.

Wheaton, Ill.

LETTER FROM REV. P. S. HENSON.

PASTOR FIRST BAPTIST CHURCH, CHICAGO.

I greatly regret that absence from the city will make it impossible for me to attend the conference of the National Christian Association to be held next week. With the general objects of the Association I am thoroughly in sympathy.

Secret political organizations are utterly foreign to the genius of our free American institutions. Whatever plea may be made for their necessity under despotic governments, where free speech is throttled and death is the penalty of attempting reform, surely there can be no excuse for such secret oath-bound cabals in a republic like ours, where the people are the sovereigns and every man has absolute liberty of political action.

REV. DR. HENSON.

What we want in America is not Machiavelian plotting in secret council chambers, but an open field and a fair fight. And instead of sanctioning the tactics of our country's enemies by adopting them ourselves, it behooves all Christian patriots to denounce them everywhere and always, and to seek to overwhelm them by an avalanche of awakened public sentiment. How infernally mischievous such organizations can be was luridly shown in the infamous conspiracy that was uncovered in the Cronin trial. There are those who would have us "fight fire with fire." Rather let us deluge it with water. It is fire from the bottomless pit, and the thing to do is to extinguish it by all the appliances that Christianity can bring to bear upon it.

I have referred especially to secret political organizations, but these same great principles apply to organizations that professedly aim at moral and religious ends. For myself, I humbly trust I am a Christian, and the only religion that I believe in is the Christian religion; and one grave objection in my own mind to many of the secret societies that abound in our time is their use of religious forms, in which all recognition of Christ is studiously suppressed. There may be those who can use forms without doing violence to their consciences; I could not. It may be said, indeed, and has been said, that these forms historically antedate Christianity. To which we reply that by their own showing these forms are now out of date. Christians at least cannot go back of Christ and in religious services speak and act as though he had not come.

"Suppressio veri, suggestio falsi," is a legal maxim of world-wide application. Christ himself has said, "No man cometh unto the Father but by me;" and it is as wicked to ignore Him in a lodge as it would be in a church.

But, aside from all this, the whole policy of founding secret societies for moral and religious purposes is as foreign to the spirit of the gospel as it is to the genius of republican institutions. Its light is not to put under a bed or under a bushel, but on a candle-stick, that it may give light to all that are in the house. Jesus Christ himself has said, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God." And in his final vindication of himself before the high priest he said: "I spake openly to the world; I ever taught in the synagogue and in the temple whither the Jews always resort, and in secret have I said nothing."

We are often told in vaunting speech of the illustrious names that have given their sanction to secret societies. No matter for that—the name of Jesus is above every name, and his name is recorded in reprobation of them. Let us follow in his footsteps and emulate his spirit, and so shall we deserve the designation which he himself has given us, "The children of light."

April 15, 1890.

The N. C. A. will be represented in the "Northfield Conference" in August.

EDITORIAL.

THE NEW REGIMENT.

The first recruits to the new Cynosure regiment are Mr. Edward Brakeman, of Geneva, O.; Rev. T. J. Allen, of Sterling, Kan. Each sent one new subscriber to the Cynosure. We also desire to include Attorney Chas. McC. Strickler, of Lancaster, O., as a member, for, though he did not secure a new subscriber, he ordered an extra copy for himself. The letter from Mr. Brakeman is of general interest in this connection. He writes:

For the inclosed, please send the Cynosure to the address of C. E. Cook, Box 74, Madison, Lake County, Ohio. Thank the Lord, I have at last found in the person of Brother Cook an able coadjutor both for myself and the N. C. A. in our distinctive work of dismantling the forts of darkness. Mr. Cook has had an interesting experience in "secretism," having been yoked therein with unbelievers during fifteen years. I gave him a package of N. C. A. literature for distribution in his lodge-cursed town of fifteen secret clans. The above is the result of one of my "spins" on my "silent horse," which in my last I promised you I would take. And now I am off on another distribution "spin" and a "still hunt" after one I think I can make an "Entered Apprentice" in the open order of the N. C. A.

SPEAK THE TRUTH IN LOVE

"The kind of anti-secret address that will best impress the people" seems liable to be the one that is least obviously antagonistic or denunciatory. If the one who delivers it is warmly interested in the great and noble principles and institutions which Masonry assails, and feels himself to be a champion defending them, his address will impress the hearers and win their sympathy as a mere attack on Masonry might not.

A defensive address is legitimate and impressive. It avails itself of convictions already cherished by the audience.

Candor is one of the qualities that impress people. They are won by a speaker whom they can trust to "give the devil his due." They yield him their attention and convictions. He appears to look on all sides and look only for truth, and they will go with him where they would draw back from a guide obviously determined to drag them to one point whether or no. Concentrate upon one topic worthy of attention, and make your argument on that conclusive. Say that one thing, and say nothing else with it that could seem foreign to it or comparatively trifling. Fire one solid shot, and hit the target.

HOW TO SOW THE SEED.

"How to reach the people most effectually with anti-secret literature" is a practical question of the first importance. Fortunately, it has several practicable answers. Subscribe for the Cynosure, to be sent to some one not already familiar with such literature. Mail tracts and pamphlets to people who need them. Give exposures and other books to Sabbath schools, Y. M. C. A. and town libraries. Send the Cynosure to all such reading-rooms. Lend books to friends. Obtain catalogues of educational institutions, such as normal schools, theological seminaries, academies and colleges, and remail your Cynosure each month to some pupil, inclosing a few tracts. Send Finney on Masonry to the best woman in each church in your own town and the adjacent towns. These are suggestions of the way in which people can be reached with N. C. A. literature.

POOLING OF REFORMS.

"The relation of the anti-secret movement to the reforms of the day" is fraternal. It should be the ally of all, hindered by none. Entanglement of reforms is not always equivalent to the union that brings strength. The mere name reform must not be taken as a guarantee. Anti-secrecy is called a reform, but the facts of the case must sanction the name, not the name the facts. The same is true of prohibition, anti-tobacconism, woman suffrage, and so on. If they are reforms they are fraternal; if not, then formal connections is only complication.

Again, inasmuch as some who hold to one abhor, or are at least indifferent to another, it is doubtful whether formal

union can always be secured and made real. Not all who are prohibitionists are anti-secretists. Many of the latter probably distrust woman suffrage. All are not agreed in their judgment of what is real reform and what are merely misnamed reforms. Real reforms are mutually helpful in the inevitable nature of the case. But this does not require a forced pooling of reforms.

HOW TO ARRANGE CONVENTIONS.

"How to arrange for an anti-secret convention, and how to get the most out of it," would read much the same if "anti-secret" were left out, or almost anything else were substituted. This teaches the wisdom of studying the arrangement of political, religious or other conventions that have already had good results. How do politicians arrange conventions? They know how. How do religious leaders, or officers of experience, arrange denominational conventions? Adopt features from their plans. Secure the best location, the best music, the best speakers, the best allies, the best forms of advertising, and the best list of definite, concrete and interesting topics. Leave little time for lesser topics. Strike at once into heavy themes and great subjects. Strain no point, and admit none that does not, of its own natural force and weight, produce a strain.

HOW TO ADVERTISE A MEETING.

"The best way to get people out to an anti-secret meeting" may not be the most available one. One way is to go in companies of three to six and call for those who can thus be taken along. Another is to secure some comparatively inexpensive but drawing attraction. A favorite singer may be among the best for various reasons.

Do not rely too exclusively on the subject or the speaker to draw an audience. Announce one or two features that will excite curiosity. For example: "A principal secret of the third degree will be told at this meeting in the very words used in the lodge." "Those who attend the evening session will be told a secret of the Knights' degree, which even ordinary Master Masons do not know." "A member of the lodge in this town was knocked down in the lodge-room on a recent evening; a full report of the occurrence will be given at the evening meeting." Use personal influence to bring people, and whatever else you do, be sure to stimulate curiosity. To excite curiosity without gratifying it is the first principle of advertising.

SECURING THE BEST RESULTS.

"How to get the best results from a meeting" is about equivalent to "How to have the best meeting." The best results may be looked for, much in proportion as Christian work is done in a Christian spirit. Love, considerateness and all charity, prayer, earnestness, seriousness, and zeal, according to knowledge, may well be yoked with clearness and fullness of understanding, and definiteness of aim.

The best workers may be selected as likely to do the best work. In selecting topics, the more specific take precedence of the more general, and the more concrete of the more abstract.

The newsy element and newspaperish quality are desirable. Conclusiveness must be in all proofs. Weak ones must not be mentioned. Points should be clearly made. Never should there be lacking the vital element of exposure. One chief result desired is to extend knowledge. Teaching is essential to the best results, and teaching involves exposure.

TAKING UP A COLLECTION.

"How to get the best collection" is a question partly answered by saying, secure it when the audience is most aroused or when it is in the best humor. But this must be taken with a grain of salt, because the pause and turn of attention might sometimes be a most unfortunate check.

To get a good collection, stimulate curiosity by advertising; have good music, and draw out an audience large enough to give a good contribution. Give the audience the money's worth in music and speaking, and let them feel that they have had something worth paying for. Select collectors toward whom the people feel no antagonism. Children may collect more than prominent Anti-Masons.

In any case, the best collection is liable to come from the most generous mood, the strongest sense of duty or the most vivid conception of the need. A good collection is secured by first securing one of these.

VALUE OF LOCAL ORGANIZATION.

For some years we have been losing sight of the value of local organizations in our work. The importance of such organizations has often been told. Like coals of fire when brought together, they would kindle one another into a hotter glow of interest in the reform work. They would greatly inspire the faith and courage of the members by combining and strengthening their influence. Through such organizations plans of work could be devised, open meetings be held, new friends enlisted, literature circulated, and lectures and conventions arranged. They would thus be doing a most sifinificant work, that no other organization is doing.

These societies should combine all the most valuable features of the W. C. T. U. and Christian Endeavor work. For each meeting, wherever held, there could be prepared an appropriate program, consisting of prayers, praise, Scripture readings, recitations, talks, or orations, papers, or essays, and select readings. Care should be taken that these all, as far as possible, bear on the most radical reform lines, and the devotional exercises should always be a prominent feature. A religious revival spirit should pervade all the exercises. It would seem that in such organizations lies the secret of perpetuating the lives of many of our reform churches in which the spirit of reform and testimony-bearing is dying out.

If there is among the readers of the Cynosure a discouraged pastor, who is alarmed by seeing the young people in his congregation drifting away from him into the secret lodges and other worldly snares of the devil, and losing the spirit of reform which characterized the church in former times, let him call together his people, and especially his young people, and propose to them such an organization. Let him pray over it, and then organize his society with as little formality as possible. All the work thenceforth should be of a character to interest and call into activity all the latent talent of the young people; keep them at the front, supported by the parents and older members of the church; confine their interest, at all times and in all practicable ways, as much as possible in the channel of radical reform; help them to investigate the lodge evil as freely as they do any other evil, and at all times remind them that Satan's policy is to divert their attention and lead them to forsake the work of reform and substitute for it some other phase of church work.

HAVE YOU ENLISTED?

We must add a regiment to our ranks of co-workers in securing Cynosure subscribers. The rank will depend upon the number of recruits (Cynosure subscriptions) secured for the army of our readers. There can be only one colonel, but there are captains, lieutenants, sergeants and corporals needed in every city and hamlet in our land. Every community has in it men and women who love the home and the church, and who want to make them happier and holier as Jesus would have them. It is such that the Cynosure needs. We have opened a recruiting office; who will be the first to enlist? Send names and receive special helps. Remember that the Cynosure and weekly New York Tribune for one year are only $1.25.

EN ROUTE TO ANNUAL MEETING.

Secretary W. B. Stoddard spoke at Coal City, Ill., on secrecy to a full house, both Sabbath evening, the 2d, and Tuesday evening, the 4th.

Secretary P. B. Williams spoke to a good audience on April 27 in the U. P. Church, Sterling, Kan. He also spoke at Lyons, Kan., on April 28. Mr. C. H. Strong writes:

He had a larger audience than at Sterling and a much larger proportion of secret order men. He gave these latter a Turkish bath. It was a good treatment, and will bring forth good results.

This man from the Western coast is well posted, courteous, and fearless in his presentation of the truth.

AN ADVANCE ALONG THE WHOLE LINE.

BY PRESIDENT C. A. BLANCHARD.

Now that we are making a change in the form of our labor, it seems to be important that all our readers should prayerfully and thankfully take hold of the work in its new form. "The Magazine Cynosure" is to be devoted exclusively to our work. It is to be in a form convenient for binding. It will be easy to devote special numbers to special topics, and there is reason to hope that it will do a work which it has not heretofore been able to do. The reduction in price from $1.50 to $1 will make it easier to secure subscribers. In every town friends should be asked to give a dollar at least to carry forward the movement and receive the Cynosure with its monthly messages from the field.

So far as I can understand, God is disposed at this time to give us such an opening for our work as we have never known before. Pastors of large and small churches in city and in country are feeling that the secret society movement is utterly obstructive of the churches, and they are disposed to hear us more freely than ever before. Christian people are understanding our cause more fully. It has seemed to many that we were running a tilt against some powerful organizations which were more foolish than harmful. Christian people are coming more and more to understand that our movement means simply the preservation of the Christian church against the anti-Christian systems which Satan has devised for the dishonor of God and the ruin of man.

We have not the gain in political directions which we should have. Politicians move last always. The question is not so much what is right as what will carry, but in every national movement civil affairs have been determined by religion, and if the ministry and the church become enlightened God will in due time care for the makers and administrators of law. In every home where men have light respecting the secret society movement, in every church where the truth is free there should be thanksgiving and prayer and gifts and expectation of blessing.

REFORM NEWS.

NEW ENGLAND'S ANNUAL REPORT.

BY SECY. J. P. STODDARD.

A brief resume of progress in New England will interest, and, I trust, encourage you.

The general question has been kept before the people; providential occurrences have been noted and utilized; the people have been taught to some extent the puerile initiatory rites; the despotic rule and blasphemous imprecations of some of the secret clans. Much emphasis has been given to the anti-Christian and essentially pagan religion of lodge worship, and the utter inconsistency of a Christian's being found in fellowship with those who reject Christ and "frame mischief by law."

While direct hostility to the lodge provokes insidious attacks from its adherents, it is no longer true that a minister's connection with secret orders is of service in securing a desirable pastorate, or that such a union procures for him the respect and confidence of his parishioners if already installed. Recently, and at several times during the year, I have been applied to for information regarding candidates for pastorates, with the assertion, "If he is a Mason or Oddfellow we don't want him."

This state of feeling is the result of several agencies that have been at work for years in New England. The meetings and mob in Music Hall, March, 1880, left an impression that has not been wholly effaced. Prior to that stirring event, Rev. Dr. Colver and President Finney sowed good seed, which is fruitful in these later years. Following the Music Hall episode came lectures, sermons, discussions and ocasional conventions, each adding its contribution to the rising current, until the people were prepared to hear and investigate the claims of these pretentious orders. Observation had led in many instances to grave suspicions, and, when in 1891 the work of tract distribution and personal work began, it was in a soil broken and partially prepared for the sowing.

The hand of God that had been guiding hitherto was clearly revealed in the uprising of many good and brave and

influential men and women, at this juncture, to throw the weight of their testimony against the lodge power. Joseph Cook, A. J. Gordon, F. O. Cunningham, R. D. Grant, O. P. Gifford, Benj. F. Trueblood, J. J. Lansing, J. M. Foster, James M. Gray, T. D. Roberts, Ezra T. McIntire, Mrs. A. J. Gordon, Mrs. M. E. A. Gleason, Mrs. Hannah J. Bailey, and others of like precious faith gave a new impetus to the cause.

Ever on the alert, the enemy rallied and brought their strongest men to the front. By setting on high such dignitaries as Dr. Lorimer, Dr. Bates and Dr. Gumbart, they endeavor to confuse the people and neutralize the testimony of their opponents. In this effort the craft has found a willing ally in the popular press, and received countenance and support from the silent acquiescence of conservative pulpits.

A number of influential pastors, who have not been identified with the anti-lodge movement, have procured books of instruction and are quietly working among their parishioners, warning those not entangled, and trying to dissuade those already in the orders from continuing longer in such unscriptural and unholy alliance.

Less apparent help was given to the anti-secrecy cause through the protracted evangelistic services in our city during the past winter than I had hoped. Brother Moody gave several testimonies against the union of Christians with the lodge, but his testimony was largely neutralized by fellowshiping prominent members known to be in good and regular standing in the orders. In this, as in most instances, practice had more weight than precept. People will cling to the old maxim, "Actions speak louder than words," and they are not in haste to make the "world-wide evangelist" an exception. Men were encouraged, however, to use greater freedom, and I chanced to know that Brother Moody received many words of encouragement both personally and by mail for the testimonies he gave.

Not all our friends in business have the courage to keep and distribute our literature, but there are some prominent and widely known who keep a supply at hand, which they use with customers to good purpose, and this is one very hopeful feature in our work.

In common with many worthy enterprises we have felt the stringency of the times and have published and distributed less literature than last year. Our plan is such that we can contract or expand our work according to the means in hand and so avoid financial embarrassment which is always perplexing. We have no elaborate plans for the future, but purpose following as He shall lead, and as we shall hear Him saying: "This is the way; walk ye in it." We shall greatly miss the weekly visits of the Cynosure, but believe profoundly in the integrity and judgment of our brethren, who have deemed it wise to make the change. We note with satisfaction the broadening of work in connection with your annual gathering, and pray that a blessing may come to each of the churches that welcome you to their sanctuaries; we feel an inspiration from your example to undertake more and greater conquests for the Master. If God will I purpose visiting conventions, camp meetings and important religious gatherings to do such work and in such ways as I may be able during the coming season.

CALIFORNIA STATE CONVENTION.

Interesting Report by Secretary Williams—Excellent Addresses by Able Speakers—Strong Testimony by Seceders.

The California State Association met in the Temperance Temple, Los Angeles, Wednesday evening, April 14, 1897. The house was called to order by the Field Agent, who nominated Rev. C. B. Ebey, of Los Angeles, for temporary chairman. He was elected and Mr. Hugh Todd was chosen secretary.

Rev. P. B. Williams gave a synopsis of the coast work for the past year. Rev. C. B. Ebey delivered the address of welcome. Bro. Ebey is a fine speaker and a good, true man. The following will show something of his loyalty to our cause. In his address he referred to the signing of the Declaration of Independence, in which some one said to Mr. Carroll: "If any trouble comes to us for this act, you are not in as much danger as we, because there are so many Carrolls." Mr. C. immediately took the pen and wrote "of Carrollton." "Now," he said, "there is but one at Carrollton, and that is me." Bro. Ebey added: "In this reform I want to record C. B. Ebey, of 814

Kohler street, Los Angeles." He was followed by Bishop Dillon in an able address.

The next morning, after the devotional exercise, the following committees were announced by the chairman: Resolutions, Bishop Dillon and E. Leonardson; Nominations, P. B. Williams, L. C. Ebey and Hugh Todd; Enrollment, Rev. Thos. Fluck and Geo. W. Shealey.

Rev. P. B. Williams spoke on the "Origin and Character of Freemasonry." Rev. E. Leonardson presented an excellent paper on, "Why Christians Should Not Unite with Secret Societies." He was followed by Bishop Dillon in a strong arraignment of the lodges. At 2 p. m., quite a number took part in the testimony meeting. This was especially interesting. Rev. Clark said: "I was an Oddfellow, and they refused to let me use Christ's name in prayer. I could not stay in when I found this custom of mine offensive to the Jewish brethren, and that Oddfellowship sustained them against Jesus Christ." "Secret Societies by a Member," was postponed on account of Dr. Bowers being called into court as a witness. Mr. Shealy was invited and spoke for about thirty minutes. Among other things he said he had ample opportunity to see the nature and workings of Masonry in the army during the war. He told of a case in his own company, he being captain. There was a cowardly fellow, who was a Mason, and an order came for two men to be furloughed. The cowardly Mason worked with the colonel, who was also a Mason, and got the furlough. This was contrary to military usage, as no one could grant a furlough without the consent of the captain or commanding officer.

"Holiness and Secret Societies" was very ably handled by Rev. Dr. Bresee, who had been a Mason for years, and spoke from experience. No man ever used stronger Christian expression against the lodges. He confessed that he had lost hope in the Government, and in the church so far as reform is concerned, but our business is to save the few who will hear the truth. Let a man be fully saved and lodgeism will peel off as naturally as a scab from an old sore after it has healed. The Doctor is an able speaker. He has a large following here. He left the M. E. Church less than two years ago, and, with Dr. Wedney, organized the "Church of the Nazarene," and now they have nearly five hundred members. They are getting some saved and sanctified at each meeting.

Dr. Bowers came in and spoke at this juncture on "Secret Societies by a Member." He said in part: "If I should stand here and talk till dark I could say no more than I can say in a few words: 'There is nothing in secret societies for a Christian, but much in them detrimental to Christianity.' I have taken the thirty-third degree in Freemasonry and I can say it required more time to study the Ritual of Masonry than it took to master Greek and Hebrew while in college, and there was nothing in it after all."

Bishop Dillon followed with an address which excelled all. It was simply masterly. He publicly challenged any man to a discussion of the subject of secret societies from the Christian standpoint. Rev. P. B. Williams read a poem, "The Masonic Auction."

In the evening the following officers were elected: President, Rev. C. B. Ebey; Vice President, Rev. W. W. Logan; Secretary, Mr. Geo. W. Shealey; Treasurer, Rev. G. P. Runkle.

P. B. Williams spoke at length, and Bishop Dillon read the report of the committee on resolutions, which was unanimously adopted, after which the Bishop made the closing address. All who were present said it was a good convention. It was not so well attended as it should have been, but for quality it was hard to excel. There was some good done, I am sure.

Bros. Hugh Todd, W. W. Logan, E. Hildreth, the Ebeys, Fluck, Curtis, Leonardson and others are special friends who gave me much assistance in carrying on the convention to success. May the Lord greatly bless them. Letters to the convention were read from a number of friends. The convention is over. May its influence be felt many years to come.

P. B. Williams.

LETTERS TO THE CALIFORNIA CONVENTION.

Held at Los Angeles, April 14 and 15, 1897.

From Rev. S. M. Ramsey, Cedarville, Ohio: I wish I could be with you, and give a little help. I hope the interest

shown and the good done may be even beyond that of the convention last year. No place needs to have the anti-secret cause presented more than Los Angeles. But I rejoice that the cause has good stanch friends there who are able to defend it.

Rev. L. E. Cole, Bangor, Calif.: Convey to the anti-secret convention my best wishes and sympathy in the good work of separation from the lodge. Tell them to turn on the light. Christians must either forsake the ways of darkness and dwell in the light or stand convicted of hypocrisy and deception. "The light shineth in the darkness, and the darkness cannot smother or vail out the light." "Whatsoever maketh manifest is light." Turn on the light, brethren—the search light of truth.

Bro. F. H. Horton, Corralitos, Calif.: Our Bay cities seem to be wholly given over to secret idolatry. On the last night of our convention, on seating myself in the electric car for Alameda, a young man said he had seen an account of the convention and came over to the last session and was much interested in the speeches, and wanted to know my objections to Masonry from a Christian standpoint. He said he wanted to lead a consistent Christian life, but had intended to join the Masons and knew of other young men who would go with him. He said he had been led to suppose there could be nothing wrong in it by the example of prominent, Christian men. His Sabbath school superintendent, his pastor, and his presiding elder were Masons. I gave him a number of points and referred him to literature, and left his case with the Lord. His conversation gave me food for much thought, especially in regard to the responsibility of Masonic preachers.

Rev. S. Bristol, Ventura, Calif.: I am in fullest sympathy with you in the anti-secret reform. During my entire public life I have been brought in contact in greater or less degree with these secret societies. Some of them have been comparatively innocent, as for example, the Good Templars. But in my opinion, the very best of them would have done better work had the pledge of secrecy been left out and all its movements and transactions been frank and open to the light of day. The need of secrecy was never apparent to me. The pledge of the Good Templars seemed to me puerile and a silly aping of the Masonic Order. It seemed to me cowardly, clandestine and unworthy a citizen of this free country and a believer in God. And my whole soul shrank from it. But of them all the Masonic order has been fraught with evil influences, baleful and wide-spread, beyond them all. As I have observed, it has been largely a political clan, inveigling into its organization political aspirants, and persons ambitious of place, with the assurance of the support of the secret order. I have been in places where this secret society could dictate to all other parties their nominations and control the elections. I am ashamed to confess that I have known ministers who have joined the order just to get its influence, notwithstanding they knew well that the name above every other name—that of Christ—is wholly left out in its elaborate ritual. The saddest thing about that order to my mind is its influence over its members. I have seldom known one converted who belonged to the order. Indeed, when I have known an unconverted member of the community was a Mason, hope of his conversion largely died out in my heart! And when men have consulted me about joining the order my advise has been, "If you intend to be a Christian, large-hearted, useful, and devout, then DON'T."

REV. J. K. GLASSFORD, PHŒNIX, ARIZ.

I was made a Mason in the town of Waverly, Iowa, though I was never one at heart. I read Morgan's Exposition, and was told by Masons that it was false, but I was initiated precisely as Morgan described. I was practically stripped, was neither naked nor clad, and had a cable-tow around my neck, and a hoodwink over my eyes. I was led around and made to repeat the ritual after the Worshipful Master, and the oaths, with the awful penalty of having my tongue torn out by its roots, and my body buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours—so help me God, etc.

I took four degrees, and began at once to expose and hold them up to ridicule. Very soon three Masons came to see me.

I frankly told them they had lied to me and taken $40 of my money, besides humbugging me, and now it was my turn to expose them. This I have been doing ever since, and will continue to do as long as I shall live, God being my helper. What a set of liars Masons are, repeating their lies over and over. Freemasonry is the devil's church, having its mock death, conversion and resurrection. It is the devil's incubator to hatch out the children of devils. It is satan's masterpiece, the mystery of iniquity of which Paul speaks.

What is the remedy? Turn on the light, expose it, tell men about it in churches, and at every convenient season. Do not support Masonic ministers by paying or going to hear them. Do not vote Masons into office. Let us do our part, so that we shall be without blame in that great day, even if we are hated of all men for Christ's sake, yet at last we shall win the crown.

CORRESPONDENCE.

LODGE EXALTED ABOVE THE CHURCH

Boston, April 19, 1897.

Editor Cynosure—I was glad, in looking over the services in this morning's paper, to learn that though Easter was observed in Tremont Temple yesterday, the usual display of sabered Knights was omitted. Let us hope that the pastor's eyes have, in some measure at least, been opened and that the last of these pagan services have been held in that sanctuary consecrated to the worship of the true God. Templar services were held in two or three so-called Christian churches, but nothing like the accustomed exhibit of "fuss and feathers" was visible. The Chinese "brethren," however, were not idle. While their Christian (?) brethren were worshiping, the disciples of Confucius were making Masons in their lodge at 26 Harrison avenue, in this city.

According to this morning's Herald, this is a very prosperous lodge of four hundred members, to which twenty-two were added last evening. Over two hundred were present, and Grand Master Gong Ho presided. A prosperous future is predicted for "Wy Gee Hony" lodge, and it is quite certain that our Doctors of Divinity and Christian (?) Masons will not be obliged to visit China or San Francisco to enjoy the fellowship, at a common altar, from which "all sectarian tenets are excluded," to worship with brothers to whom they are "bound by a tie stronger than human hands can impose." Whether this "tie" is diabolical or Divine is not stated, but it is "stronger' than canonical decrees or the decisions of human courts, and exalts the lodge above church creeds, and legislative enactments and binds its victims to a body of dead and degrading forms, which are too obscene and senseless to be exhibited in public. While these things continue and no word of warning is heard from our pulpits, and some of our prominent clergymen indorse and sustain them by remaining yoked with this Sabbath desecrating system of blasphemy, we have great need of a revival of pure and undefiled religion, which shall sweep these refuges of lies from our city. God in mercy hasten the glad day. James P. Stoddard.

MAN MADE BROTHERHOODS.

Coulterville, Ill., April 26, 1897.

Editor Cynosure—My mind, when a boy, was first directed to the subject of secret societies, particularly Freemasonry, by the agitation caused by the murder of Wm. Morgan. As our Heavenly Father causes his sun to shine on the evil and on the good, and sends rain on the just and on the unjust, should not what is good be for all? Am I not by nature under obligation to do all the good I can to all men? The only possible increase of the natural obligation is by grace, "especially to the household of faith." Can any artificial brotherhood increase my obligation, or influence me to the better discharge of the duties I already owe?

What benevolence do members of secret orders ever show to any that are not members of their order? Observation will soon show us that the members of secret orders are not united by any real brotherly principle, but by the very opposite—namely, a party spirit, and the most unmitigated selfishness. My observation is that men are never made better, but worse, by uniting with secret orders.

I may be asked, Are not temperance orders an exception? There may be a

partial reformation from drinking practices for a time, but as it is not founded upon a conscientious conviction of the sin of drinking; there is no moral reformation. No one of the secret orders teaches or enforces Christian morality. My experience is that in communities where there are secret orders, whoever else are members, the most inveterate haters of God and of all righteousness are leading members.

J. M. Sloane.

REPORT OF INTERESTING MEETINGS.

Coast Agent En Route to Chicago.

Osage City, Kan., April 29, 1897.

Dear Cynosure—At La Junta, Colo., we had a good meeting in the R. P. Church, Rev. E. H. Buck, acting pastor. He is loyal and true, and has a faithful membership, who can be depended upon as real reformers. Five Cynosures will now come to La Junta. On the 27th we were met at Sterling by Rev. T. J. Allen, pastor of the R. P. Church, who conveyed us to his elegant suburban home, where we were royally entertained until time for speaking. The meeting was in the First U. P. Church, Rev. C. H. Strong, D. D., pastor. Although it was raining, the house was comfortably filled with a fine audience, Dr. Spencer, President of Cooper College, being first to press forward and congratulate us.

Dr. C. H. Strong took us home with him, and he and family treated us so kindly we shall never forget it. He drove us to the station, and came again next morning, and met us at the train from Lyons. May the Lord greatly bless him and family. It is so different when a reformer meets such kindred spirits as he and Brother Allen, compared with those ministers who are shy and stand a little back.

At Lyons Brother John Motter had the largest audience that has greeted me yet.

He drove us to his home, where his good wife and family greeted us kindly and administered to all our wants in the most hospitable manner. The hall was crowded, and about two-thirds were lodge men, who put on a bold front, but gave me close attention. I was introduced by Rev. Toliaferro, a Wesleyan Methodist Evangelist. Bro. Motter deserves much credit for working up this meeting and for bearing the financial burden. He wanted to bear testimony once more to the wickedness of the lodge before the Lord should call him home. May the Lord bless this dear family for their devotion to such a good cause.

At Osage City I spoke in the Swedish Lutheran Church, Rev. J. A. Hohnen pastor. He is a true man, and has a membership true as steel.

The house was full; the leading lodge men were out, and gave excellent attention. When I get together with such kind friends it makes me feel like staying longer. P. B. Williams.

ENCOURAGEMENTS IN THE WORK.

On Train, April 30, 1897.

Dear Cynosure—Again I am en route to the annual meeting to give an account of my stewardship. I am glad to report progress. Never have I secured in one year so many new readers to the Cynosure. Never have the friends in my field been more cordial or the wide open doors for usefulness more numerous. Cash collections, to be sure, have been much smaller than at times, but I have not gone hungry, nor am I kept from the annual gathering.

Recently I have visited several towns and addressed the students of two colleges. I found the German Baptist Brethren College at Huntingdon, Pa., enjoying a large degree of prosperity. A new era seems to be dawning to this church. Increasing activity grows with a knowledge of the situation. The homes of the professors, together with the doors of the college, were wide open to welcome your agent. Over an hour was given for an explanation of the chart and answering questions. I received many expressions of appreciation, and many subscriptions to the Cynosure.

Of all who advocate the anti-secrecy cause none are more stanch than the Ohio Lutheran Synod. The President of the University was ready to aid me at a meeting of the students last evening, and the chart talk, with questions, occupied our time. A substantial evidence of sympathy and co-operation was given.

Among the new subscribers to our paper is R. C. Smeltzer, of Oberlin, Pa. His father has for many years been one of

our helpers. His son is much respected as a church worker. How glad such fathers must feel to see their sons carrying forward the work they have begun!

W. B. Stoddard.

TRADE UNIONS.

Chicago, April 30, 1897.

Dear Cynosure—There seem to be no evils resulting to society and the individual from secret orders more pernicious than that of the trade unions of the present day. This may be due not so much perhaps that there is more evil in this secret combination than in the others, but from the fact that in the struggle through which these labor unions assert themselves we see more of the exoteric side of their composition and get a fuller view of their incomparable gall and selfishness than we do of the others. The fact that these secret unions assume to monopolize labor, from the most skilled mechanic down to the hod-carrier, even against the protest of the employer, and to enforce their arrogant demands by assault and murder, as has been so frequently done in our city, is sufficient to bring upon them the unalloyed hostility of every right-thinking person.

As it is to-day, if a mechanic whose family may be starving, gets a call to work, when he presents himself, the first question asked, not by his employer, but by his co-employe, is, Have you got your union ticket with all dues paid up? If he has not, he can't work and his family must starve, or in the event of the employer retaining him every other mechanic, and even laborer, will throw down his tools and quit the job. Surely, society has just as much interest in the man out of the union as in the one who is in, and surely no such imperium in imperio should be tolerated in our country, where it is not only the provision of our constitution "that all men are equal before the law," but the genius of our institutions as well.

T. H. Gault.

PATH TO SUCCESS FOR THE YOUNG.

Error leads to failure. Overcome it. Secret societies are a well-traveled road to error's headquarters. They wrest from their members the exercise of the right of private judgment. Some of them are criminally rude to woman. They destroy the spiritual unity of the marriage relations, a gift of priceless value both to husbands and wives. They break down the common brotherhood established by God. They interfere with the normal operation of the legislative, executive and judicial departments of government.

Worshiping God in a manner forbidden by him or invented by men, their religion is an abomination to Him. The worst member who is tolerated in the secret orders is not so black as the errors of those orders, while the purest person that ever committed his way to God is not so pure as the principles of the religion of our Lord Jesus Christ. New revelations of human possibilities open to the follower of Christ. Love God and do His commandments. Know the Scriptures and your life will be an ever-increasing success.

Elizabeth B. Cook.

316 Washington boulevard, Chicago.

"BLESSED MEMORIES."

Those familiar with the reform represented by the Christian Cynosure from its beginning will not need to be assured that few, if any, women have suffered as much, and done as much for this reform, as Mrs. Mary A. Blanchard, the wife of Jonathan Blanchard, the first editor of the Cynosure. She passed to her reward in the month of January, 1890, while on her way to California.

It was the desire of her husband that a record of her life might be published, and in accordance with his wish, this work was undertaken by one of his daughters. The author has been hindered by a multitude of home duties and other cares, so that the book was not completed until quite recently. It has just been published by Ezra A. Cook, the first publisher of the Cynosure, and makes a neat little volume of a little over 150 pages.

It is written in a clear, interesting style, and while it is the life of Mrs. Blanchard, it necessarily gives much information respecting the work of her husband, with whom she lived and worked for more than half a century.

The work preserves in a permanent form much of the written work of Mrs. Blanchard, which adds to its value for all lovers of Christian reform movements.

It has a number of illustrations, includ-

ing photographs of herself, her birthplace, two views of the old homestead in Vermont, some of her deceased children, and a family group, taken on the Fourth of July preceding her decease. In this picture are seen the forms of the venerable Jonathan Blanchard and his lifelong companion, surrounded by children and children's children.

All things considered, every reader of the Cynosure cannot fail to be interested in the book, and the price asked barely covers the expenses of printing and distributing, it being the desire of the author that as many as possible might be inspired and blessed by reading it. The title of the book, "Blessed Memories," is very appropriate. It can be secured, postpaid, by sending 60 cents to the Cynosure office.

A LOVING TRIBUTE.

Algonquin, Ill., April 30, 1897.

Dear Cynosure—I am glad to be permitted to arrange music to the beautiful hymn composed by the late President Jonathan Blanchard, of Wheaton College, Ill. I trust the little melody set to the words will make a song that will stir all lovers of the cause which President Blanchard and the Cynosure represented.

I shall always look backward, with great reverence and pleasure, to those years gone by, when I was wont to meet that man of God and listen to his words of counsel and wisdom in the class-room. I was in the last class he graduated, the class of 1882. Though no more shall we see his form and listen to his burning words of fervor, yet his personality and zeal live in the hearts of many who came in touch with his life, for, to know the man was to see his unbounded faith in God and his loyalty to every cause of truth and humanity. Very truly yours,

O. S. Grinnell.

VOLUNTEER WANTED.

Bombay, India, March 4, 1897.

Rev. W. I. Phillips:

Dear Brother in Christ—We are heartily grateful for the warm expressions of deep sympathy and kindly interest which have been received from yourself and many others at this time. We appreciate any thought or suggestion on the part of others in regard to carrying on the important work from which my deceased mother has so lately been called.

Our anti-secrecy and anti-Romanist efforts are important branches of the work. W. J. Gladwin, my father, has expressed a strong desire that some one might be sent out from your association to take over this branch of the work, which is represented by the Cynosure in the United States, and carry it forward more vigorously and thoroughly than the Watchman is able to do with its other lines of work. Possibly, he may have written to you making the suggestion. It is a line of work that needs very much to be pushed in India, and we would be thankful if some one felt led to come over and carry forward this particular line of campaign in India.

We desire your earnest prayers for the continuance of God's blessing upon His work of free, full and fiery salvation in this land. Vivian I. Gladwin.

OUR POSTAL CARD SYMPOSIUM

How to Oppose Secret Societies?

We have received the following replies to this question since our last issue:

REV. T. FRASER, GALT, ONTARIO.

To the drunkard the pastor cries STOP!
Alcohol is a dangerous leaven.
To the gambler and dancer—just drop;
Those practices lead not to heaven.

If you go by the way of the lodge
You'll be led to believe all is well;
And may not get a word from your pastor,
Though he knew it a straight road to hell.

What we need here is lectures Christ-like.

REV. JAMES FERGUSON, GERING, NEB.

First, seek the baptism of the Holy Spirit, and then go in partnership with Him who said that "In secret have I said nothing." Then give your testimony against the evil at all times and under all circumstances, and leave the result with God.

JOHN HELFRICH, LARWILL, IND.

What is mostly needed in this section are stalwart Christians, who will dare to beard the lion in his den—men filled with the Holy Ghost, that can speak the truth for righteousness' sake without conflicting with the rights and privileges of others. And then we need lecturers, quali-

fied and experienced to demonstrate and clinch the truth driven home by tracts and literature.

P. F. THURBER, QUIMBY, IOWA.

Preach loyalty to God and country and show that we cannot be loyal to these and to the lodge at the same time. Show how it conflicts with the Bible and our national constitution. Do not merely throw the sword of the Spirit at them, but wield it skillfully and pointedly. Error is destroyed by the "word of their testimony," which is the Bible.

E. BRAKEMAN, GENEVA, OHIO.

First learn just what the lodge is. Then bring the Word of God to bear on the minds of its Christian dupes. Next send all the money you can to the National Christian Association, 221 West Madison street, Chicago, for its most stirring literature on the subject, and scatter the seed far and wide on the best ground you can find, which is the Christian mind and that of the young. And, lastly, do not pray without asking God's blessing on those who are giving their best manhood and their earnest Christian energy to this work of enlightening the world regarding the secret empire—the agent of the powers of darkness.

MRS. CLARISSA O. KEELER, WASHINGTON, D. C.

A good many years ago I heard a lecture on temperance which left a more lasting impression on my mind than any I ever heard of the kind. The lecturer exhibited illustrations on canvas, to show the changes wrought by alcohol on the stomach. The words have long since been forgotten, but I never forgot how a stomach, burnt up with alcohol, looked when put upon canvas.

So it was when I became acquainted with Sister Powers, of the Beacon Light Mission, and listened to her chart talk on secret societies. Before that, though, I had heard something about them; yet there existed in my mind so much confusion of thought on the subject that I felt I really knew but little about it, and, being so hopelessly entangled I cared still less. But there the whole system of Freemasonry was pictured out right before me, and with her explanation of it and the performances inside the lodge, I became deeply interested and a tangible impression was left, which I can easily recall to mind.

SARCASM ON LODGE TITLES.

Among the new and startling secret societies which we note in this country is that of the Independent Order of Hoo-Hoos, now spreading in the West, and said to be on the point of gaining a foothold in the East. This joyous body, as we learn from chance references to it in the newspapers, is given to holding concatenations at stated intervals, with the aid of such officers as Supreme Snarks, Grand Vice Snarks, and others as wonderful. The exact object which the worthy Hoo-Hoos have for existing has not yet been disclosed to us, though we suspect that their aim may be no more serious than to promote the gayety of nations.

But their appearance calls attention anew to the extraordinary faculty possessed by the American people for forming strange secret societies with resounding names, and managed by officers bearing reverberating titles. On the whole, the Hoo-Hoos, with their Snarks, are rather modest, and seem to lack originality. A few years ago there was said to exist in the State of Texas a secret society called the Gracious Pack of Free and Unterrified Jimplecutes, the head officer of which was an Exalted Supreme Willipus-Wallipus, and with a Grand Benign Old Giascutus and a Chief Refulgent and Iridescent Gee-Whiz. It is possible that this order never existed beyond the subtropical imagination of a correspondent; but, on the other hand, there was no particular reason to doubt its existence. The account sounded, and still sounds, reasonable. The calling of an officer Refulgent and Iridescent seems to us especially probable, since many societies, with names modest and undemonstrative rather than otherwise, bestow upon their officers titles which stir the soul of the listener like the sound of a trumpet.

Indeed, may not our persistency as a people in launching new and remarkable societies result from our love of echoing titles? And may not this love spring from a genuine need for them born of our utter lack of titles in civil life? May there not be implanted in the human bosom an absolute and certain demand for titles which causes a man who cannot hope ever to become a Sir or a Lordship to

snatch hungrily at the chance of being an Exalted Puissant Grand? Further confirmation of this view may perhaps be found in the fact that every man among us who knows enough about a cannon to point out promptly and certainly the muzzle is a Colonel, while men have repeatedly reached the rank of Captain and Major in civil life who are quite at sea on the point of the exact location of this important part of a gun, only holding, in a general way, that it is around one end somewhere. But supposing that we are correct in tracing the love of society titles, which fairly glow and dazzle by their own light, to our national lack of orders of nobility, it would be no argument in favor of a peerage, but rather the reverse, since if the societies satisfy the inborn cravings for titles, as they seem to do, they are better in the respect that the members undeniably pay for the thing themselves, while in the case of a peerage it is suspected that the untitled have in the end to provide more or less directly for its board and lodging.

Not only do the many wonderful secret societies seem to satisfy certain needs of the human constitution, but it does not appear that they do any particular harm in any other direction. We arrive at this conclusion from the fact that, so far as we are aware, there is no Society for the Suppression of Societies. It is true that among the charges made by an Omaha woman, applying recently for divorce in South Dakota, was that her husband belonged to too many secret societies; but he seems to have been an exception. He belonged to so many, it appeared by the evidence, that attendance upon them all practically amounted to desertion. Not only was he a member of all the standard and well-known lodges, but all of the new and sporadic as well, including, we suppose, the Hoo-Hoos. She bore with him a long time, not even complaining when he joined the Ancient Order of the Colts of the Wild Ass, and became Exalted Puissant Chief Colt. But when on one of his rare and brief visits to his home for the purpose of putting on a uniform, in the making of which the ends of the earth (especially the bright-colored ends) had been robbed, he announced that he was about to join the Mystic Band of the Noble Sons of Belial, with the hope of some day becoming Worshipful Grand Eldest Son, she rebelled and started for South Dakota.—Harper's Weekly.

BOOK NOTICES.

"The Book of Daniel in the Light of Higher Criticism," by I. D. Steel, of Nashville, Tenn., and published with additions by H. L. Hastings, of Boston, is quite an interesting addition to H. L. Hastings' Anti-Infidel Library. It brings out in clear relief the hero prophet and proves that his instructive history is based upon the most undoubted facts.

The Modern Woodman Revised Ritual has just been issued by the well-known publisher, Ezra A. Cook. There has been quite a demand for this work among pastors of the Lutheran Church. Let pastors write to their church papers that the secrets of this insurance lodge can be had of the National Christian Association for 25 cents.

President Blanchard preached a strong sermon on the lodge question last Sabbath evening in Dr. Goodwin's church. He will lecture Thursday evening, this week, on the same subject in Rev. E. B. Wylie's church at Summerdale. These meetings are in connection with our annual N. C. A. gathering.

The effort of the American Railway Union to sustain the Pullman strikers several years ago resulted in the death of twenty-six men and women, and the wounding seriously of sixty-eight others, and the slight wounding of hundreds more.

Rev. T. M. Chalmers, Superintendent of the Messiah Mission of this city, preached last Sabbath at Galesburg in the Swedish Lutheran Church on the secret society question.

Rev. J. P. Stoddard's excellent report in this number is full of encouragement to all friends of the cause. We are sorry that our limited space compelled us to abridge it somewhat.

If labor unions of this city could have their way all workmen in their lines would be compelled to unite with them or starve.

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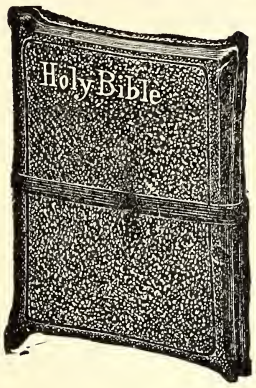

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Sample of Type...

THE GOSPEL ACCORD

SAINT MATTH

CHAPTER 1.

1 *The genealogy of Christ from Abraham to Joseph.* 18 *He was conceived by the Holy Ghost, and born of the Virgin Mary.* 19 *The angel interpreteth the names of Christ.*

THE book of the [a] generation of Jē´şus Chrīst, [b] the son of Dā´vid, [c] the son of Ā´brā-hăm.

2 [d] Ā´brā-hăm begat Ī´şaac; and [e] Ī´şaac begat Jā´cob; and [f] Jā´cob begat Jū´das and his brethren;

3 And [g] Jū´das begat Phā´rĕş and Zā´rà of Thā´mar; and [h] Phā´rĕş begat Ĕs´rom; and Ĕs´rom begat Ā´ram;

4 And Ā´ram begat Â-mĭn´a-dab; and Â-mĭn´a-dab begat Nâ-ăs´son; and Nâ-ăs´son begat Săl´mŏn;

5 And Săl´mŏn begat Bō´oz of Rā´-

[a] Luke 3. 23.
[b] Ps. 132. 11. Is. 11. 1. Jer. 23. 5. ch. 22. 42. John 7. 42. Acts 2. 30; 13. 23. Rom. 1. 3.
[c] Gen. 12. 3; 22. 18. Gal. 3. 16.
[d] Gen. 21. 2, 3.
[e] Gen. 25. 26.
[f] Gen. 29. 35.
[g] Gen. 38. 27, &c.
[h] Ruth 4. 18, &c. 1 Chr. 2. 5, 9, &c.
[i] 1 Sam. 16. 1; 17. 12.
[k] 2 Sam. 12. 24.
[l] 1 Chr. 3. 10, &c.
[m] 2 Kin. 20. 21.

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GEORGE WASHINGTON, *to Friends in* 1794, *Quoted by Myron Holley:* "The real people occasionally assembled in order to express their sentiments on political sentiments, ought never to be confounded with permanent, self-appointed societies, usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general dis-esteem, or finally overturn the established order of things."

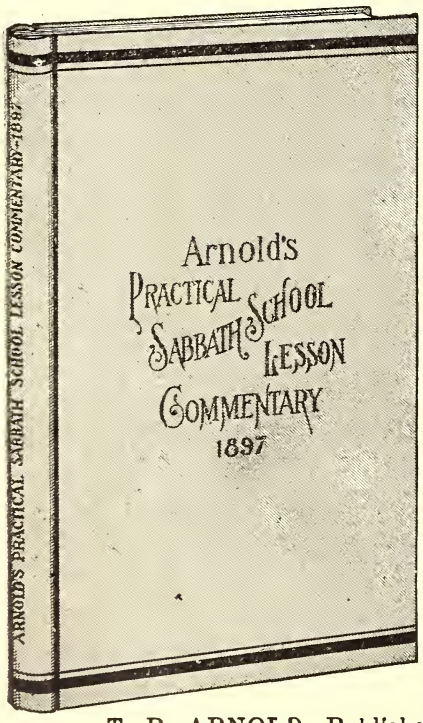
***Hon. Cadwallader C. Colden, Mayor of New York and M. C.:*—It is true that I have been a Mason a great number of years, and that I have held very high Masonic offices and honors. It is equally true that I have for a long time ceased to have any connection with the institution because I have believed, and do now believe, it is productive of much more evil than good. I have long entertained my present opinion, that a man who would eschew all evil should not be a Freemason.**

Old age

comes early to the clothes that are dragged up and down over the wash-board. It's ruinous. Nothing else uses them up so thoroughly and so quickly.

This wear and tear, that tells so on your pocket, ought to be stopped. Get some Pearline—use it just as directed—no soap with it—and see how much longer the clothes last, and how much easier and quicker the work is. Pearline saves the rubbing.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back.* 513 JAMES PYLE, New York.



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Associate Editors: Mrs. Abbie C. Morrow, Mrs. S. B. Tittering-ton, Rev. A. W. Parry, A. M., Rev. E, C. Best.

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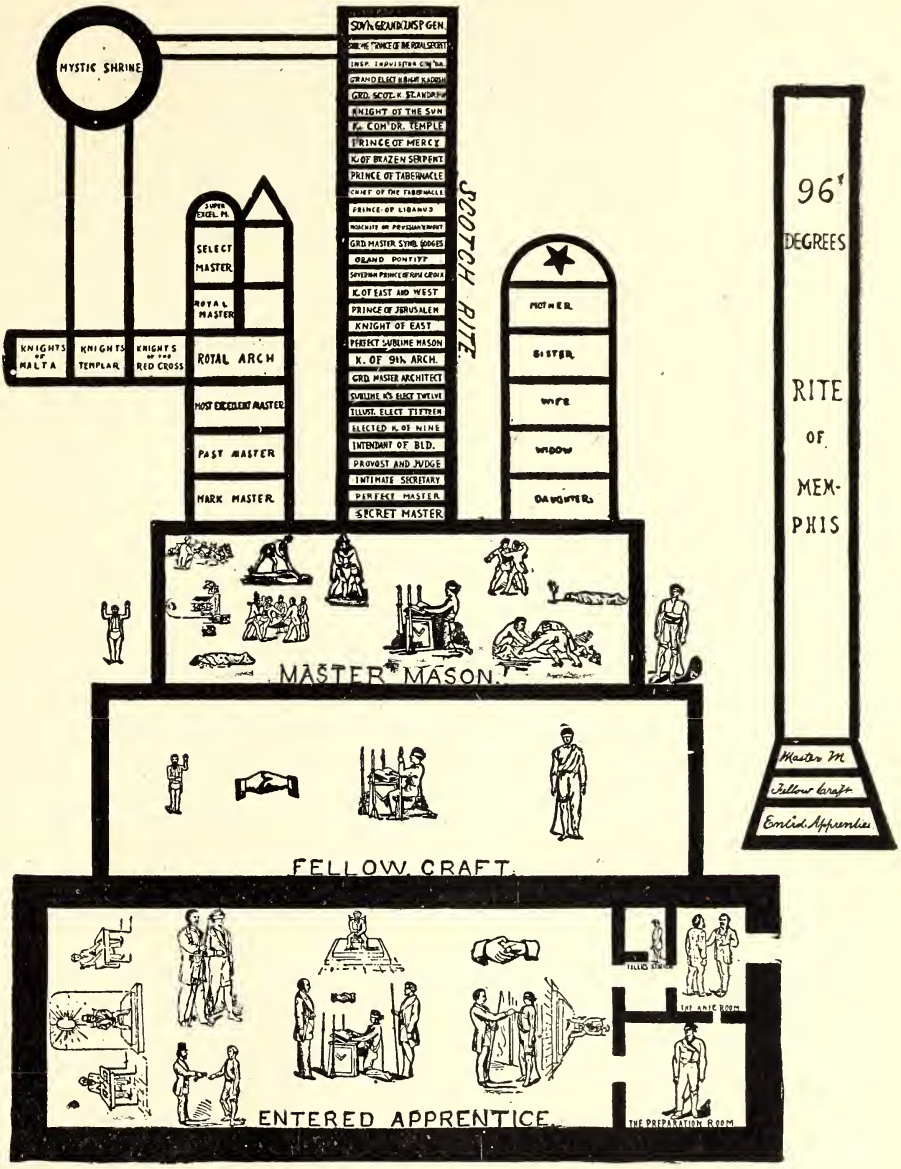

MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch, or Egyptian, or whichever of the Masonic rites, named in Mackey's Masonic Encyclopedia one may choose to investigate.

This chart shows in the Blue Lodge the position of the Worshipful Master and some of the other officers of the lodge. Several positions of the candidate who is being initiated are also shown. In the Master Mason's degree is recognized the murder, burial and resurrection scene so full of religious significance to Freemasons.

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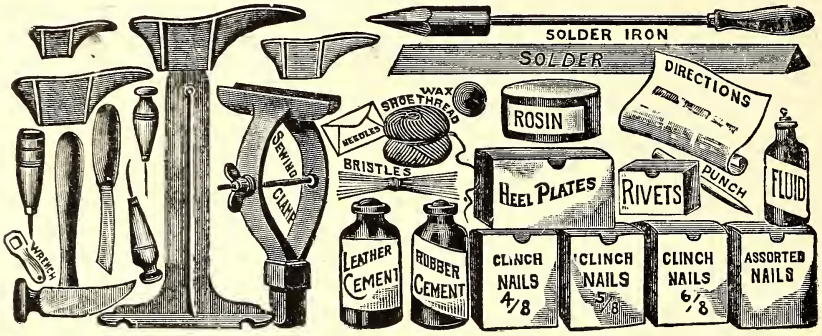

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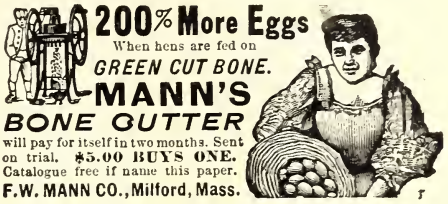
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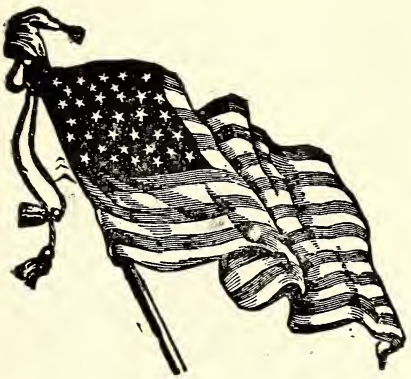

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DISRAELI, LORD BEACONSFIELD: "In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

CHARLES P. SUMNER, *father of the Senator, and a renouncing Mason:* "Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed."

HON. SAMUEL DEXTER, *in an Open Letter to the Grand Master of Mass.*, 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

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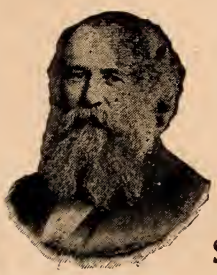

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Christian Cynosure.

CHICAGO, JUNE, 1897.

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THOU SERV'ST
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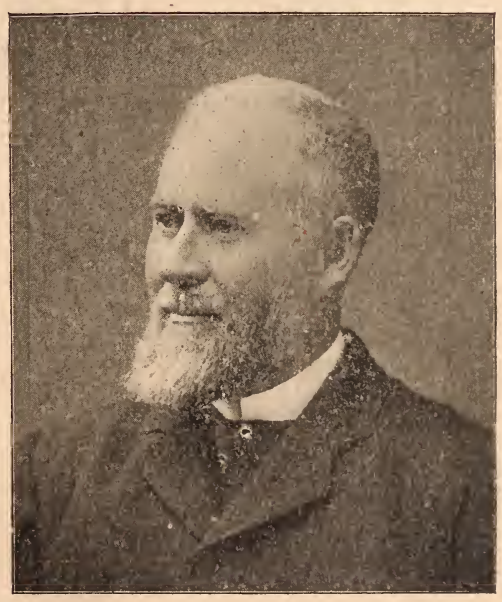

PROF. ELLIOT WHIPPLE.

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NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1897) is a Methodist Episcopal, and the vice president a United Presbyterian. Among the following named officers and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at $20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

President—Rev. Samuel H. Swartz, Morris, Ill.

Vice President—Rev. W. T. Campbell, Monmouth, Ill.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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In December, 1896, the membership in secret orders in the United States was in round numbers 5,400,000.

These figures do not include members of labor organizations, secret military organizations or secret college fraternities, which would add about a million more.

For the third consecutive year Director J. M. Hitchcock has completed arrangements with Mr. Moody whereby President Blanchard is to address the conference of ministers, evangelists, missionaries and other Christian workers, who meet at Northfield next August, on the subject of "Secret Societies and Their Effect on the Home, the Church and the State."

This meeting is largely attended by devout men and women of home and foreign lands, and is thoroughly representative in character. We should thank God for such an opening and such an opportunity for heralding this truth to the uttermost parts of the earth. A generation of brave men and women has been sacrificed in getting our case in court. A patient, intelligent hearing of our case is only needful to secure a favorable verdict.

The amount of money absorbed by these societies annually in the form of insurance fees, benefits, rentals of halls, uniforms, banquets, etc., is estimated at more than $300,000,000.

The above figures are taken from a carefully prepared article by W. S. Harwood, a prominent secret society man, and published in the May number of the North American Review.

Prof. Elliot Whipple, whose picture adorns our first page, and whose excellent article on "Secrecy and Citizenship" in this number will be read with interest, has for many years occupied the chair of Social Science in Wheaton College, and has a high reputation as a thorough and popular instructor. He graduated at Dartmouth in 1864 and for some years was Principal of the McGaw Normal Institute, New Hampshire. He was also professor in Westfield College, Illinois, and Institute Instructor in Illinois, Indiana, New Jersey, and New Hampshire. He has for several years served as one of the Board of Directors of the N. C. A., and his counsel has been invaluable to the cause.

WOULD JESUS ENTER THERE?

BY FAS. F. MARTIN.

When you enter the lodge's portals,
And ascend its shining stair,
I would ask you, softly ask you,
Would the Savior enter there?
Would the dear and blessed Savior,
Who died on Calvary's cross,
And for us poor erring sinners
Bore all sorrow, pain and loss,
Pass the lodge's guarded portals,
In the dim and misty light,
Enter in mid deeds of darkness,
Deeds of darkness and of night?

Would he enter through the portals,
Where the poor, and halt, and blind
Cannot from earth's cares and sorrows
A sweet haven of refuge find?
I would gently, softly, ask you,
Would God's dear and only Son
Enter through the lodge's portals,
Where the needy cannot come?

Would he, who is our example,
He who drank the cup of gall;
He whose words and deeds doth teach us
We should never swear at all,
Enter through the lodge's portal,
Swift ascend its shining stair,
And before the altar of Baal
Fearful oaths in secret swear?

Would he round that heathen temple,
By a Cable-tow be led—
Christ, the man of truth and candor,
Who in secret nothing said?
Ere you enter the lodge's portals,
Ere you tread its shining stair,
Ask yourself, my friend, the question:
Would the Savior enter there?
Perryopolis, Pa.

SECRECY AND CITIZENSHIP.

BY PROF. E. WHIPPLE.

Men are social beings. A single human being, separated from the companionship and help of his kind, is the most helpless and wretched of animate creatures.

Men must associate in families for the purpose of producing and rearing offspring; and to make life worth living there is imperative need of the tender and elevating relationships of family life. To secure from the earth the comforts and conveniencies of life it is necessary that men should co-operate in groups larger than families, or even clans and tribes.

In the struggle with nature two can accomplished more than twice as much as one, ten vastly more than five times as much as two, and, when the numbers joined in associated efforts rises to thousands and millions, the products secured are increased in a ratio beyond the power of words to express. The co-ordination of the activities of the members of even the most advanced nation of earth is confessedly very imperfect; and yet how magnificent are the results when compared with those formerly attained by the warring tribes in the territory now occupied by the United States or even by the people of Europe under the feudal system. We are only beginning to get faint glimpses of what shall be realized in a material way when the kingdoms of the world shall be fused and molded into the kingdom of Jesus Christ, when all armies shall be disbanded; when hatreds, jealousies, and rivalries shall be done away; when the only form of competition shall be in striving to see who can do most to promote the general welfare, and when in all lands, in all climates, in all conditions, men shall vie with one another in the endeavor to secure for all mankind the best possible in things material, things moral, and things spiritual.

In order that individuals, families and industrial associations may be protected in their just rights and enjoy the largest possible amount of real liberty, while each performs its appropriate function, men have everywhere found it necessary to organize governments, whose proper functions are, as so well stated in the preamble of the Constitution of the United States: "To form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty."

IMPORTANCE OF GOVERNMENT.

We can best form a right estimate of the necessity and value of a government by considering the condition of those who are without any. Indeed it is not probable that a people can be found so degraded as not to have some sort of governmental organization. Where such or-

ganization is very imperfect and personal and property rights are insecure, there might makes right, brute force and violence prevail, the advantages of industrial associations are not to be had, civilization perishes, and famine, pestilence, and petty warfare desolate the land. An absolute monarchy is better than no government. Probably the wretched people of Armenia would prefer the awful despotism of the Czar to their present lack of any protection at all.

BEST FORM OF GOVERNMENT.

Undoubtedly the best form of government yet devised is that of a constitutional democracy; but, if God should tomorrow annihilate every emperor, sultan, king, or other absolute ruler of whatever name, could the people of Cuba, Armenia, China, or Russia carry on successfully self-government, even under the best of constitutions? The people of Mexico, Central America, and South America long ago copied our constitution, but what a farce their attempts at self-government have proved to be! Mexico has had a few years of comparative peace and prosperity, but those acquainted with the conditions there say that President Diaz is really a military dictator. Practically he nominates and secures the election of the members of congress, and what few intelligent citizens there are in the country submit to his dictation because they believe it to be better than the anarchy which would be likely to follow his overthrow. Why is self-government impossible for the vast majority of the human race at present?

KIND OF CITIZENS REQUIRED FOR A SUCCESSFUL DEMOCRACY.

Success in this highest, most important, and most difficult of human organizations is dependent upon certain well-defined conditions. Castelar, the great orator-statesman of Spain, has well said: "You cannot have a republic without republicans." Unless a large majority of those who exercise political power are honest, intelligent, patriotic, and lovers of justice, self-government will be a failure. No government by the people can long endure when any one of the conditions implied in the above statement is absent.

For our present purpose, let us consider the quality of patriotism. It is abundantly evident from the way the word and its allied terms are used in literature that men are substantially agreed that the purposes of the state are so important that the obligations of patriotism are superior to all others except those of righteousness, or duty to God. At the call of the state men give up their wonted occupations whereby they secure the means of subsistence for themselves and their families, leave home, and sacrifice health and even life itself, and are universally praised for so doing.

STATE MUST BE SUPERIOR TO ALL HUMAN AUTHORITY.

It is a well established principle of political science that the sovereignty of the state should be exclusive, all-comprehensive, and absolute over all its domain and all the people dwelling therein, if it is to perform its high functions properly. It demands the unhesitating obedience of all within its borders, and has a right to claim the willing support of all who profess to be its citizens. It can not divide allegiance. No man has any right to the sacred name of citizen of a state who admits that any other human authority whatsoever, whether without its geographical limits or within them, has a superior or even an equal claim upon him for consideration or obedience.

When a foreigner seeks to become a citizen of the United States he is rightfully required to renounce allegiance to all other authority. When a person who has been a citizen of this country voluntarily assumes the obligations of a citizen of some other country, he thereby forfeits his rights as a citizen of this. When one of our citizens takes upon himself obligations to any man or to any organization, which may conflict with his duties to his country, does he not thereby disqualify himself for the functions of a citizen?

FUNCTION OF CIVIC OATHS.

The state usually seeks to secure from its officials a guarantee for the faithful performance of their respective duties by putting them under the solemn obligations of an oath; and this is considered so important that it is required of all executive officers, from President to policeman; of judges, legislators, jurors, and witnesses. Thus the function of the oath is necessarily extended to a large portion of our citizens, and everyone is liable to be included in its application. Can any intelligent and unprejudiced mind fail to

see that the administration of extra-judicial oaths tends to confuse the understandings of those who take such oaths, either as to the meaning of an oath, or else as to which oath is to be obeyed when their oath to the state and their oath to a society happen to come into conflict?

MASONIC OATHS CONFLICT WITH CIVIC OATHS.

That such conflicts do occur has been abundantly proven in the course of judicial proceedings. In the case of Calvin Cook vs. Harvey, which was tried in New York in 1830, Erastus Day, being sworn as a witness, testified that he had taken seventeen degrees in Masonry and that he considered his Masonic oaths superior to the oath he had just taken before the court, consequently he refused to answer certain questions, the reply to which he considered would be in violation of his Masonic obligations. Here let it be noted that Mr. Day had just sworn to "tell the truth and the whole truth, etc.," and now violates that oath in order to keep his Masonic oath. At the same trial six other persons, called as witnesses, either refused to answer after being sworn, or refused to be sworn at all.

At about the same date Benjamin Enos, Grand King of the Grand Royal Arch Chapter, of the State of New York, having been called and sworn as a witness, refused to answer certain questions put to him by the court in the following words: "No court can impose upon me an oath to make me violate any previous promise or obligation; therefore I will answer no more questions." A Grand King of a Grand Royal Arch Chapter may be supposed to know what his Masonic obligations required of him.

Passing over numerous similar instances in which Masonic oaths have come into collision with judicial oaths, to the detriment of the latter, we note that, in a recent trial in England, after a spy, employed by the police, under the name of Jones, had testified to the doings of the Clan-na-Gael, the attorney for the defence, in the course of a cross-examination, asked Jones if, when taking the Clan-na-Gael oath, he had intended to keep it. Jones replied in the negative, whereupon the attorney asked Jones if he had any more respect for his oath before the court than for his former oath, evidently thinking to make a strong point against Jones. We need not now consider the rightfulness of the course of the spy, but certainly there could be no point in the attorney's question unless it be granted that the oath taken in the Clan-na-Gael could conflict with the oath required by the court.

OPINION OF DANIEL WEBSTER.

Daniel Webster, speaking of Free Masonry, said: "I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the order, yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed on its members, there are such as are entirely incompatible with the duty of good citizens; and that all secret associations, the members of which take upon themselves extraordinary obligations to one another and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction it is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law."

So wrote the great "Defender of the Constitution" in a letter dated Nov. 20, 1835, and the views therein expressed were placed on the statute books of Vermont and several other States at about that time.

OPINION OF REV. JOSEPH COOK.

Half a century later Rev. Joseph Cook, the distinguished lecturer, expressing substantially the same opinions, spoke as follows: Of all I wish to say of secret societies, this is the sum: Secret Oaths—

1. Can be shown, historically, to have led to crime.

2. Are natural sources of jealousy and just alarm to society at large.

3. Are especially unfavorable to harmony and mutual confidence among men living together under popular institutions.

4. Are dangerous to the general cause of civil liberty and just government.

5. Are condemned by the severe denunciations of many of the wisest statesmen, preachers, and reformers.

6. Are opposed to Christian principles, especially to those implied in these three texts: "In secret have I said nothing;" "Be ye not unequally yoked together with unbelievers;" "Give no offence in anything, that the ministry be not blamed."

7. Are forbidden in some portions of our republic by the civil law, and ought to be in all portions.

Prof. Burt G. Wilder, Cornell University, Ithaca, N. Y., says: "I am willing to hazard my position upon the truth of the proposition that secret societies are unknown in heaven, but that they form a prominent and essential feature of life in the other locality. Light versus darkness; openness versus mystery; mutual confidence versus suspicion and distrust."

J. H. Fairchild, for many years the honored and successful President of Oberlin College, gives his opinion in these words: "The very idea of a secret combination implies a barbarous age, or a state of social anarchy, in which such arrangements are necessary for safety. There is no place for them in a Christian civilization."

When Benjamin Franklin's brother asked his advice about joining the Masons, he replied: "One fool in the family is enough."

NEED OF MUTUAL CONFIDENCE BETWEEN THE CITIZENS OF A STATE.

We have seen that men are pre-eminently social beings, driven to combine by the necessity of their circumstances, and drawn to unite in various forms of associations by their inborn longing for fellowship. There is, however, one essential element without which no combination can be permanently successful. It is mutual confidence, which may be called the cement of society. Whatever creates distrust, in so far tends to weaken the bonds that bind men together and enable them to work together for the attainment of common purposes.

When any considerable number of the members of any association combine in secret, hold meetings, and arrange plans in which the rest of the society are not allowed to participate, there is inevitably and rightfully a feeling of distrust aroused among those so excluded. It is but natural to inquire why the meetings are secret, what is the purpose of the plans thus prepared in secret, and, if the members of the secret clique are not intending to gain some unfair advantage, what need of any secrecy at all?

These questions can not be silenced by saying that the secret gatherings are solely for the purposes of good-fellowship and mutual help in fair and honorable ways, to which no one could rightly object, because it is apparent that all these objects can be attained and are attained by open associations.

SECRECY NOT NECESSARY FOR ANY LEGITIMATE PURPOSE.

Nor is it a satisfactory reason for secrecy to say that the initiations, pass words, grips, etc., are of advantage in preventing unworthy persons from securing the advantages of such societies, because it is notorious that they do not have any such effect. In fact, a comparison of the membership of secret societies in any community, with the membership of the open societies having similar professed objects, would suggest that just the opposite result is produced.

Human nature being what it is, the very fact that the doings of any organization are under the shield of secrecy creates a constant temptation for designing persons to gain control in order that they may use such societies for wrong purposes, and however benevolent and praiseworthy the intentions of their founders, and however much good they may accomplish for a time, they are sure ultimately to become the tools of self-seeking scoundrels.

Chief Justice John Marshall, who was more influential in establishing the principles upon which the Supreme Court of the United States acts than any other man, and who was himself a Free Mason, said: "The institution of Masonry ought to be abandoned as one capable of producing much evil, and incapable of producing any good which might not be effected by safe and open means."

Wendell Phillips made the more comprehensive statement that "Secret societies are needless for any good purpose and may be used for any bad one."

Christ gave us the fundamental reason for the evils of secrecy when he said:

"Men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."

Wheaton College.

MAKE HASTE SLOWLY.

BY J. M. HITCHCOCK.

Twenty years ago Mr. and Mrs. M. lived opposite the writer, on H. street. They were a young, newly married couple, buoyant, hopeful and blessed with neither poverty nor riches. In their cozy home there seemed but one want to complete their bliss, and at length this was supplied in the gift of a beautiful baby boy. The joy at his advent was shared by all the neighbors. The little fellow was christened "Robert," but somehow we never knew him by any other name than "Bobbie."

He was a precocious child, and in his physical and mental development quite surpassed all other children on the street. In learning to walk, talk, stride the wheel, play children's games, etc., he led his mates by several months. Best of all, he was a model child in disposition and seemed to challenge the truth of David's statement: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Like the Child of Bethlehem, he increased in wisdom and in stature and in favor with God and man.

Of course, such a child was the pet of the street, and the idol of his mother, who was ever on the alert to make the most of his gifts. In his athletic sports the proud mother was quite too inclined to encourage her child's powers to the danger limits. At length it was discovered that undue exercise was working injury to Bobbie's physical constitution. The neighbors, with studied caution, remonstrated with the mother and begged her to desist from further overtaxing the strength of her child, but it was not until Bobbie's limbs were quite distorted that her attention was arrested.

The celebrated surgeon, the late Dr. Parkes, was then consulted and asked to prescribe for, and, if possible, straighten the bow-legs of the child. Fortunately the remedy was reasonably certain and simple, but was not the work of a day. Time was an indispensable element in the treatment. Gradual compressers were to be so adjusted to the misshapen limbs as to restore them to their normal condition. But when the mother came to realize the condition of the child, she was impatiently anxious for the immediate restoration of those deformities, which were the direct occasion of her own neglect. In her anxiety she could not resist the temptation to usurp the surgeon's prerogative to turn the screw that tightened the compress upon the deformed limbs, hoping thereby to hasten their cure. This effort to eliminate time from the problem of restoration subjected the child to useless pain and retarded his recovery.

In this simple narrative may be found certain parallels and counterparts of our modern reforms. Like the mother in the above narrative, in our impatience we want to immediately correct the evils which we have caused ourselves. While this nation for many years was agitating the slavery question and oblivious to other reforms, the drink habit was quietly making inroads upon society, and saloons were insiduously taking possession of our cities and towns. "While men slept the enemy sowed tares." There was a lengthy era in which there was little if any demand for temperance literature, and little call for temperance lectures—if indeed there were any temperance lecturers to call.

Well do I remember my unrewarded effort twenty-eight years ago to secure a man or woman to give a temperance talk in Chicago—a city then of three or four hundred thousand souls. Now, fortunately, a goodly number of us have awakened to a sense of the condition caused in large measure by our inactivity. In our precipitate haste to undo the evil we fret and foam and not infrequently apply approbrious epithets toward those who are not yet ready to come out of saloon parties. We do well to remember that time, patience, and perseverance are indispensable elements to the success of all reforms. We are doubtless familiar with the declaration of the little Sabbath school hopeful who told his teacher that "God could not make a two-year-old colt in a minute."

A number of years ago my friend went to Oberlin to study theology. He was an undergraduate and soon after his arrival called on Prof. Morgan for advice as to whether he would better complete his college course. The old patriarch said in his quaint, fatherly way: "Edward, my son, when God wants to make a squash he can do it in ninety days, but when he creates the hardy oak it requires centuries."

The National Christian Association may do well to remember that for many years after the general dissolution of Masonic lodges, they were allowed, unmolested, to renew their charters and to re-establish themselves on every hillside. Our work is to dislodge them, even should it require all time and part of eternity. Whoever thinks this is to be a play spell will be, in the parlance of the street, "badly left."

165 Howe street, Chicago.

BROKEN VOWS.

REV. J. P. STODDARD.

Herod, surnamed the Great, was a tyrant. His reign was characterized by impiety and barbarity. His last act contemplated the most atrocious cruelty possible in a dying monarch. Sensible of the aversion in which he was held, and of the joy which his death would occasion, he resolved to forestall that rejoicing and obtain for himself solemnities befitting the demise of a king.

Conscious that his end was very near, he ordered the principal men in his realm to gather at Jerusalem, where they were held prisoners in the hippodrome, awaiting the execution of the king's decree.

Summoning his sister Salome and her husband Alexas to his bedside, he deplored his miserable estate and revealed to them his resolve to procure a great and sincere lamentation by the slaughter of those confined in the circus, "as soon as he had given up the ghost." To assure the execution of this decree, the king reminded them of their kinship, of their indebtedness for clemency, wealth and promotions received at his hands, and then to make his purpose doubly sure, he added an oath, "by the faith they owed to God," and their dying benefactor. Disregarding the king's wishes and their own solemn vow, they ordered the prisoners released, and directed them to return to their homes, before the king's death was publicly proclaimed. The king's purpose to have a national mourning at his death was defeated, a solemn pledge "by the faith of God" was violated, and Salome, with her husband Alexas, registered their names with ungrateful kindred and wanton covenant breakers.

Accepting Josephus as authority, they betrayed a trust which, judged by "Masonic law and usage," consigns them to the "contempt and detestation of all good Masons." "Voluntarily and of their own free will and accord," they covenanted with an oath to do the bidding of their lawful sovereign, and then as voluntarily violated their oath. Like George Washington, abjuring his allegiance to the British government and army to which he was bound by an oath, this recreant pair obeyed the higher law of humanity and mercy, and won the approval of all who read their record.

The oath taken by a Mason on uniting with a lodge is no more consistent with justice in its requirements or less barbaric in its execution than the oath administered by Herod to his sister. His was a judicial oath and administered by the authority of a king. The oath taken by Washington was supported by the British government. But the Masonic oath is merely a form without civil or the divine sanction, and must therefore be blasphemy. Those who take this oath are no more bound to keep it than were Salome and Alexas to keep the oath of Herod, and on the other hand, they are under the same obligation to break their vows as were those commissioned executioners of the king's decree. To condemn a Mason for seceding from and exposing the iniquitous system is to indorse Herod's conduct and condemn the saviors of those whom he had appointed to death. It is a censure of the "father of his country," for disloyalty to the flag of Great Britain, an insult to the intelligence of a Christian and an evidence of depravity or a shallow brain on the part of one who presumes to make such a charge.

218 Columbus avenue, Boston.

WEAK INSURANCE.

Insurance is the chief attraction of some secret orders. Lodge insurance comes near being what it was called by a recent writer in the Cynosure, "the worst form of life insurance." It lacks in some degree the essential power of insurance, which is to assure and insure. Reasonable certainty, grounded on safe statistics and the natural conditions of actual business, is necessary. The kind of insurance adopted by lodges lacks this primary element.

It is foolish to take a mere certificate of membership in place of the legal contract called a policy. Besides this, the certificate lacks much of valuable detail which the policy contract specifies. Compare any lodge or open "certificate" with a "policy" issued by any regular old-line mutual company located in Massachusetts. Under the laws of the commonwealth the insured and his beneficiaries are protected, almost in spite of themselves. The policy cannot lapse. There is no possible way in which it can be cancelled. But an assessment certificate becomes worthless if payments are discontinued. Lodge insurance is always of the "die to win" type, and that sort of insurance is always in peril of forfeiture.

The real insurance policy is secured by good investment of premiums deposited. Some of the most valuable and productive buildings in our cities are those of life insurance companies. The policies of the insured are title deeds to this real estate. The insured are its sole owners. There are no stockholders in an old-line mutual. Dividends come to the insured only.

The writer whom I have quoted hazards the statement that "a very large majority of the policies do not mature." Without entering into the question of its accuracy I claim that, if even half correct, this tells heavily against lodge insurance, as it does against all the "die to win" kind. As regards the genuine insurance with which it is compared, the maturing of policies is not essental. In one sense the policy is always mature, for the contract names its value at every point. If payments stop, even without notice, the policy is a valid contract for the amount of insurance or cash return already secured by premiums deposited. The business is virtually a modification of the savings bank. Its difference lies largely in massing and averaging receipts and disbursements. The advantage is that the financial shock does not fall on each family in succession, but the blow is diffused. Otherwise the stopping of wages would often be crushing. You can strike with a sledge-hammer twenty blows on a board held by twenty persons. But strike one held by each separately and many of them will be hurt.

No money is made. The woman whose husband dies after five payments seems to get relatively more than one whose husband dies after twenty have been deposited. But she loses his wages for fifteen years. It was in view of this possible loss that she entered into this arrangement of averaging savings deposits and claims according to statistical probabilities. She does not bear the whole force of the sudden change alone. Averaging diffuses it. It all comes inevitably, but not in such a concentrated and crushing way. All the reasons why this benefit can be secured better elsewhere than in the weak arrangement in question cannot be discussed at length here, but this can be urged that the first duty of insurance is to make sure.

The great question in depositing money in this or any kind of savings bank is, Will this money be kept safely and returned acording to agreement? "Die to win" insurance cannot answer that question. The best old-line insurance can. I know a company that could lock its doors to-day, dismiss every agent, and exclude all new patrons, and yet pay every cent of its detailed and specific contracts, in exactly the way contracted for. No lodge could do that. CERTAINTY.

THE FALSE PROPHET.

BY REV. CYRUS SMITH.

"And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." Rev. 16: 13. And verse 14 says: "They are the spirits of devils." The dragon is the devil, the beast is one of his organizations among men; the false prophet is a Satanized minister. His number is 666, corresponding to the number

of churches which have been cursed by Masonic preachers. The three unclean spirits are the devils in the principles of the first three degrees of Masonry, whose posterity is as numerous as the frogs of Egypt. The first three degrees of Free Masonry are the chief corner-stone of all lodgery, so that figuratively speaking she is "the mother of harlots."

"The mother of harlots" certainly refers to an institution with a posterity, and character that is described by the word "harlot." Nothing in existence fills the bill except Free Masonry, and the minor orders which cause Christians to commit spiritual adultery by stealthily inducing them to worship at lodge altars. It is the "false prophet," not generally known to be such, who in "the livery of heaven" can give prestige to evil and cause Israel to sin. Oppose a popular evil and you are denounced by his followers as "a troubler of Israel," but it is not so much so as it once was on the secrecy question.

De Kalb, Iowa.

THE VOLUNTEERS OF AMERICA.

The "Volunteers of America" failing to distinguish between the false and the true, they call evil good and good evil, and act according to that sentiment. Two of their captains, one a staff captain, have informed me that belonging to the Free Masons or Oddfellows is no obstacle in the way of joining them, one of themselves being an Oddfellow, and avowed his intention of joining another secret society. Another of their captains dragged a man out of one of their halls because he gave a true testimony against Oddfellowship.

Upon another occasion, after the nature of lodge worship had been fairly explained to the audience, the staff captain said: "We do not believe in idolatry. If you come and join us we shall not ask whether you belong to a secret society or not." But how cruel to leave their members in the jaws of hell; to receive wolves into the sheep-fold and then clothe them with sheep skins.

The Volunteers of America do this thing and forbid the warning of the sheep against the wolves of hell. In evidence of this last statement I received the following from St. Paul, Minn.:

"The Volunteers of America captain here has a drum; he got it from a Free Mason, and the agreement was not to let you speak in the hall or street." But God says: "Judgment also will I lay to the line and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell (Masons) shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." "Now, therefore, be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption determined upon the whole earth." Isaiah xxviii., 17, 18, 22.

W. FENTON.

REFORM NEWS.

THE WORK IN CHICAGO.

Chicago, Ill., May 14, 1897.

Editor Cynosure: Last evening Rev. J. O. Nelson, the pastor of the Swedish M. E. Church, on the corner of Oak and Market streets, permitted me to speak to his people three-quarters of an hour upon "The commission of the unpardonable sin the indispensable duty of every Free Mason."

Brother Ronayne was present and in a brief testimony at the close of the meeting added his testimony to that of the lecturer; and said that when a "Free Mason becomes a Christian he ceases to be a Free Mason,'" thus making a sweeping condemnation of the vast multitude of bishops, pastors and members of Christian churches, who are Free Masons, as being nothing but lying hypocrites.

The pastor himself expressed his holy horror of Free Masonry. They are so far from having any respect for the Masonic bishops of the M. E. Church that they have a holy horror of them.

It is currently reported that seven-eighths of the pastors of the English-speaking Methodist Churches are Free Masons. However that may be, it is certain that the English-speaking M. E. churches are so much in sympathy with Free Masonry that the words Methodism and Masonry are well nigh synonymous. Jesus Christ, after uttering his fearful warning against the commission of the unpardonable sin, said: "Either

make the tree good, and his fruit good, or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit. O, generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh." Matt. 12: 33, 34.

Chicago, May 20, 1897.

The fact that the Masonic mind is enmity towards God was well illustrated last evening in a conversation with a Baptist, who professes to be a Christian. We left Dr. Lawrence's prayer meeting at the same time and conversed upon the subject of Free Masonry. He said that he knew nothing whatever about Free Masonry, but he had formed a favorable opinion of it, which is precisely the condition of mind requisite to join the lodge and become a true Mason.

I rehearsed to him the initiatory ceremonies of the first degree of Masonry, and pointed out to him the identity of the rites and ceremonies of that degree, with ancient Egyptian devil-worship, its false swearing, the swearing away of the right of private judgment, its blasphemous assumption to regenerate, sanctify and save the soul; its turning the truth of God, the Bible, into a lie; how it makes a sworn liar and a sworn murderer of its candidates; how it lied to the candidate about its pretended secrets, which are no secrets at all; and of the murder of Captain Morgan by the Free Masons for writing their pretended secrets, which they had fraudulently sworn him to conceal.

And after all of this, when I told him of Mr. Ronayne, who had publicly worked the degrees of blasphemy, lying and murder that he had sworn to forever conceal; after having been a worshipful master and a teacher of Masonry, he declared that act of Mr. Ronayne to be an act of meanness. Thus did this Baptist professor of Christianity prove himself to be on the devil's side and his profession of Christianity hypocrisy.

W. FENTON.

ANNUAL MEETING OF THE NATIONAL CHRISTIAN ASSOCIATION.

It was a beautiful day on Monday, May 10, when a goodly number of the workers and friends of the anti-secret movement gathered in the hall on the upper floor of the N. C. A. building. The meeting was called to order by the President, Rev. S. H. Swarts, who threw into the devotional exercises the fervor and revival spirit of the deep religious awakening which has for some time stirred his church at Morris.

Besides the members of the Board of Directors, there were present Rev. P. B. Williams, the Pacific coast agent, and his wife from Los Angeles, Cal.; Rev. William Fenton, of St. Paul, Minn., agent for the Northwest, and Rev. W. B. Stoddard, of Washington, D C., agent of the Eastern department. Among others present were Edmund Ronayne, Mrs. E. A. Cook, and Rev. T. M. Chalmers, of Chicago; Prof. E. F. Bartholomew, of Augustana College, Rock Island; Rev. W. H. Chandler, Elder Rufus Smith, Mrs. W. I. Phillips, Mrs. Nora E. Kellogg, Mrs. Carrie Kennedy and Mrs. Julia W. Fischer, of Wheaton.

In the absence of the Recording Secretary, Mary C. Baker, Editor M. A. Gault was chosen secretary pro tem. Committees were appointed on nomination of officers, on resolutions and on receiving new members. The nominating committee reported the renomination of the officers of last year. The report was adopted, and the secretary ordered to cast the ballot for their re-election. The committee, on receiving new members, recommended the names of Mrs. P. B. Williams, Mrs. M. A. Gault, Mrs. Carrie Kennedy and Mrs. Julia W. Fischer, for membership in the National Christian Association, which was adopted and the names added to the roll.

Very interesting reports were then read by Rev. E. B. Wylie, Secretary of the Board of Directors, and by Rev. W. I. Phillips, General Agent and Treasurer. These reports were approved and are published in this issue. After prayer by Rev. Wm. Fenton the meeting adjourned, to meet at 12 m. at Willard Hall.

The second session was called to order in Willard Hall promptly at 12 o'clock by President Swartz, who read Psalm xci., after which Rev. E. B. Wylie led in prayer. The hall was well filled by an attentive audience, composed largely of business men and pastors of the city. The two noted singers, Prof. E. O. Excel and Prof. Gabriels, of the Moody Church, led in the service of song. President S. H. Swartz and President C. A. Blanchard

then followed with most effective and powerful addresses, showing the dangerous influence of the lodge system, and that it was past the hour when any man should say, "We cannot know anything about it."

Rev. P. B. Williams, Rev. Wm. Fenton and Rev. W. B. Stoddard, the District Secretaries and lecturers, next followed with interesting and encouraging addresses, in which they gave reports of the field work of the year. These reports showed a most encouraging progress. The only drawback was the great financial depression, but during the year more sermons against the lodge evil had been preached, more addresses had been given, more Cynosure subscribers secured, more pulpits found accessible than during any previous year.

Dr. J. A. Collins then reported the following resolutions, which were unanimously adopted:

Whereas, Our Master, the Light of the world, has directed that we should let our light shine, and as light is the great need of mankind, and as our great common enemy, Satan, is the promoter of works of corruption, which prosper in secrecy; therefore

Resolved (1), That we have heard with satisfaction reports of success from our Board of Directors, Editor, General Secretary and Field Agents, as evidence of progress and the Divine blessing on the work of the National Christian Association, and we are specially gratified with the prospect of the formation of an association in Great Britain as a co-worker in this cause.

(2) That we commend the Board and other officers for their careful and gratuitous labors.

3. That we highly appreciate the courage and self-denial of our field agents and their able management of their different fields.

(4) That there is need for more pronounced effort on the part of all friends of the cause we represent.

(5) That we appeal to Christian people without regard to denomination for liberal support and patronage of the Cynosure in its new form, and especially ask the patrons of former years to continued efforts to extend the circulation of the Cynosure, as we regard it as the right arm of this whole movement.

At the closing session in the afternoon the discussion was on the financial situation and how funds were to be secured. The District Secretaries, Williams, Fenton and Stoddard were reappointed, also the General Secretary and Editor Phillips and Gault. Dr. J. A. Collins was appointed President of the Board of Directors, and the sessions closed with an earnest prayer by President Blanchard.

ANNUAL REPORT OF THE DIRECTORS OF THE NATIONAL CHRISTIAN ASSOCIATION FOR 1896-7.

Headquarters, Carpenter Building, 221 West Madison street, Chicago, Ill., May 10, 1897.

To the Members of the Association:

At the annual meeting May 14, 1896, the following Board of Directors was elected: T. B. Arnold, Chicago; C. A. Blanchard, Wheaton, Ill.; E. A. Cook, Chicago; J. M. Hitchcock, Chicago; C. J. Holmes, Chicago; T. B. Radabaugh, Chicago; Elliot Whipple, Wheaton, Ill.; E. B. Wylie, Chicago; H. F. Kletzing, Naperville, Ill.; J. A. Collins, Chicago; W. O. Dinius, Chicago.

The board was organized as follows: Committee on Finances and Auditing—Elliott Whipple, H. A. Fischer, and J. M. Hitchcock. Committee on Buildings and other real estate—W. I. Phillips, W. B. Stoddard, E. A. Cook, and C. J. Holmes. Committee on Publications—T. B. Radabaugh, E. A. Cook, M. A. Gault, T. B. Arnold, and W. I. Phillips. Committee on Feld Work and Conventions—J. A. Collins, W. O. Dinius, together with the Finance Committee.

1. The meetings of the board have been well attended and the deliberations have been earnest and prayerful. The supreme purpose of all the members of the board has been to seek the highest interests of this work, as a labor for the kingdom of God. More certain are we that the cause which is distinctively championed by us is needed by the Christian churches in their contest with evil in high places. The sentiments expressed so generally at the last annual meeting have characterized the work of the year. We are, therefore, blessed with greater sympathy from the churches and their officers. As a result of prayer and a pur-

pose to be of service to the Master through the churches, opportunities have now and again offered for lectures, where heretofore but little encouragement was given. This providential entrance to the church circles is hailed by us as the beginning of a new era in the reform against secret societies. It is the church's cause. And greater good is done when the question is discussed before the children of God in their own churches. We regard the work done by President C. A. Blanchard at the Northfield, Mass., convention, conducted by Mr. Moody, as of untold importance, and we feel the promptings of gratitude that again this year President Blanchard is to present the cause before the great Northfield audiences.

2. While the spiritual prosperity has been marked, we have suffered along with the suffering financial world; yet the material interests of the association have been conserved with greater care. Many hours of concerted thought have been devoted to the matter of obtaining means to keep men in the field, and the publishing plant busy and unimpaired. With the blessing of God we have had gratifying success, even in the management of the material concerns of the association during this hard year. As in years passed, we shall leave to the Treasurer and field agents the particulars of their respective offices. Much credit is due our Treasurer and General Secretary, W. I. Phillips, for the faith and wisdom with which he has served in this time of financial depression. His report will be welcomed by all.

3. An important change in the publications was made after much deliberation. By this change the faithful old Pole Star, the Cynosure, will become more definite in its scope, leaving the thousand and one subjects that its columns may deal with the single, great, neglected matter of the relation of secret societies, to the divine institutions, the home, state and church. The Lodge Lamp, which has been of much service during its brief history, will be discontinued, and its vitality and brightness will be absorbed by the new Cynosure, which will come to its readers less frequently but better fitted, we hope, for this busy age of specialties. It will contain the beaten oil of the editor's sanctum and of the field at large. Editor Gault will carry his heart and brain into the new paper, and we shall enjoy its convenient form. The admirable report of a committee appointed by the board to address the constituency of the association respecting the above changes was published in the Cynosure of April 1, 1897. The exhaustiveness of that report, which is familiar to our readers, makes it unnecessary to state the ample reasons for this change, which we trust will prove a step in advance.

Closing, we wish to express deep-felt appreciation of this care of God throughout the year of our labors. The future is hopeful. God still reigns and His Son is above all and holdeth the hearts of kings in his hands. It is for and with Him that we have performed the work you appointed us to. Respectfully submitted,

CHARLES A. BLANCHARD,
Chairman.
EDGAR B. WYLIE, Secretary.

TREASURER'S ANNUAL REPORT.

From May 1, 1896, to April 30, 1897.

RESOURCES.

Real estate	$37,460 00
Bills receivable	8,618 68
Fixtures	832 69
Publishing material	685 00
Books in stock	457 91
Reference library	271 64
Tracts in stock	616 89
Cynosure inventory	3,000 00
Subscription due on Cynosure	425 91
Personal accounts due	340 89
Postage stamps on hand	20 00
Merchandise on hand, coal, etc.	21 00
Cash on hand May 1, 1897	378 00
	$53,128 61

LIABILITIES.

Annuity fund—	
Capwell	$ 682 23
Johnson	100 00
Columbia	6,000 00
New York	550 00
"1893"	2,500 00
Oregon	753 24
Ohio	1,000 00
Woodward	50 00
	$11,635 47
Vermont fund	239 00
Illinois	5 00
Foreign fund	1 76
Cynosure ministers' fund	337 14

Cynosure extension fund	137 58
Lodge Lamp	76 45
Personal accounts payable	21 08
Bills payable	1,150 00
Cynosure subscriptions due subs	1,875 91
	$15,479 39
N. C. A. capital account	37,649 22
	$53,128 61

Respectfully submitted,
WM. I. PHILLIPS, Treasurer.

AUDITORS' CERTIFICATE.

Chicago, May 10, 1897.

We, the undersigned, auditors of the National Christian Association, hereby certify that during and for the year closing May 1, 1897, we have from time to time examined the books and vouchers of W. I. Phillips, Treasurer, and find the same to be correct. We have also examined his annual statements and find the same to agree with his books of account.

E. WHIPPLE,
J. M. HITCHCOCK,
Auditors.

GREAT DAY AT ZION TABERNACLE.

Sabbath day, May 23, was indeed a "High day in Zion." With two brief intermissions for refreshments, the meeting lasted twelve hours, the whole time being devoted to the discussion of the deep-laid plot of Satan to destroy Christianity and civil government by means of secret societies. Zion's Tabernacle, of which Dr. Dowie is the pastor, seats 3,500 people, and at the morning and afternoon service it was nearly filled. About seventy-five seceders were present and testified against the lodge and gave their reasons for leaving the lodge.

The address in the morning was by the ex-Worshipful Master Mason and ex-Roman Catholic, Edmond Ronayne. He alluded to the relation of Popery to Masonry and said that Masonry was organized to combat the reformation of the sixteenth century, and in principle was in harmony with Popery. He explained the initiatory ceremonies of the first degree of Masonry as illustrative of the dark and soul-damning principles of the institution.

When Brother Ronayne spoke of the murder penalty of the entered apprentice obligation, a Free Mason arose and said that he had taken ninety-five degrees of Free Masonry, and asked Mr. Ronayne if any obligation of Free Masonry obligated any member of the order to inflict the penalty upon any violator of the Masonic vow. This question led to an interesting discussion, in which Dr. Dowie plainly showed that murder is implied, contemplated and premeditated by the fraternity in the Masonic penalty, and the individual members, who compose the fraternity, are therefore guilty.

In the afternoon Dr. Dowie appealed to Rev. Wm. Fenton, of St. Paul, Minn., who clearly proved that the Masonic degree, known as the "Mystic Shrine," one of the purposes of which is declared in its ritual to be "To promptly execute and punish * * * the violator of obligation and desecrator of Masonic vow. Our purpose is to strike terror into the heart of the criminal class by bringing them speedily and without mercy to the block or to the bow-string of the Mystic Shrine."

"To arrest, judge and execute within the hour, and thus take the law within our own grasp and summarily punish the malefactor. Blood for blood and life for life, and as our fleet-footed justice overtakes and punishes the evil-doer, aye, even in the heart of misdeed, it will be a lesson to those who remain and know not the fate of the departed."

"The day is not far distant when the name and the escutcheon of the Nobles of the Mystic Shrine will strike a pallid terror to the wild, devouring element of crime." Nobles of the Mystic Shrine, page 34.

Bro. Fenton also referred to the obligation of the degree called "The Holy and Thrice Illustrious Order of the Cross," as published in the Declaration of Independence, from the tyranny of Free Masonry, by the celebrated Le Roy convention of 8,000 people, July 4th and 5th, 1828. That obligation is as follows:

"You further swear that, should you know another to violate any essential point of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such person to the strictest and most condign punishment, agreeable to the rules and usages of our ancient fraternity; and this, by pointing him out to the world as an unworthy vagabond; by opposing his interests, by deranging his business, by transferring his character after him wherever he may go, and by exposing him to the contempt of the

whole fraternity and the world, but of our illustrious order more especially during his whole natural life." Bernard's Light on Masonry, page 177.

Thus the question asked by the ninety-fifth degree Free Mason in the morning was answered in the affirmative directly, as it had been answered in the morning impliedly. Dr. Dowie preached an excellent sermon in which he arraigned by their names bishops and pastors who are Free Masons, as lying hypocrites, and warned them of their coming doom.

The theme of the day continued until about half-past ten in the evening, with unabated interest. Indeed so long as God's own people are joined in visible church relationship with the lodge workers of iniquity, the theme will be inexhaustible. For God will sooner or later have a visible separation of his people from the children of the devil and all lying hypocrites.

THE CUMBERLAND PRESBYTERIANS.

The general assembly of the Cumberland Presbyterian Church was in session in this city week before last in their church, 6623 Stewart avenue. About 300 delegates were in attendance and most of them wore Masonic badges, displayed eagles, keystones, maltese crosses, square and compasses in plain sight, indicating that they had taken at least from three to thirty-seven degrees of Masonic vilification of Christianity and the Lord Jesus Christ.

At the close of the morning sesson, Rev. Wm. Fenton, who was in attendance, distributed anti-Masonic tracts to them at the door of the church, and N. C. A. literature was offered for sale in the vestibule. One Free Mason pastor, after carefully examining "Free Masonry Illustrated," remarked that he would like to own that book. Another Free Mason, more high-spirited than the other, expressed his indignation at the exposition, and soon the pastor of the church appeared and ordered Bro. Fenton to take "his stuff" away, as he could not have his guests insulted. At the same time he said that he was not a Free Mason and that he did not know anything about Free Masonry.

It was a reckless observation, for, if true, how did he know that he was not, as in fact he was, insulting the N. C. A., and likewise God, to whom he is accountable, by ordering the truth that exposes the devilish blasphemy of Free Masonry out of the reach of his guests, who are infatuated with that blasphemy, and therefore exposed to the wrath of God? And so he treated his guests with the greatest possible unkindness, for "Love rejoices in the truth," while that which professes to be love, while it hates the truth, will turn to malice, bitterness, gall and hate at the judgment day. The pastor's injunction was obeyed and the truth was removed from the church.

The next day Bro. Fenton again visited the assembly, and instead of going into the church gave away tracts on the sidewalk, and was entertaining a group of listeners on the street, explaining a chart illustrative of the devil's judging Free Masons, when the pastor again interferred, claiming the same jurisdiction over the public street that he had over his church.

A young pastor, having read the "Extracts from Masonic Oaths," wanted to know the object of it. When Bro. Fenton told him that its object was to make public what is done in Masonic lodges, he wanted to know where the writer of the tract obtained his information. He was told that it was from the book published by the Masonic fraternity for the use of the lodges—"Ecce Orienti." He then said he had lately taken the degrees of Masonry, and had never seen "Ecce Orienti."

Bro. Fenton said to him: "Now you see that the Masons have sworn you to keep secret that which is not a secret, which is the same as if you were sworn to keep secret the news published in the daily newspapers." He seemed to feel the full force of the illustration and turned away from Bro. Fenton, as if he realized that he had been caught in a snare and fooled by the crafty old Masons.

INTERVIEW WITH DR. WM. LAWRENCE.

Having seen a statement that Rev. Wm. Lawrence, D. D., pastor of the Second Baptist Church of this city, is a Free Mason, and having made the attempt in an interview with him a few years ago to "bell the cat" for his benefit, Rev. Wm. Fenton last week conceived the idea of

swinging that gentleman on his obligation, and in pursuance of that design called upon him. When he expressed his abhorrence of the manifested opposition to secret societies and said that he had not yet joined the Free Masons, but that he intends to join them as soon as he can spare the time to do so. He said: "You would be surprised to know how many Baptist ministers are Free Masons."

Bro. Fenton said: "That is an awful thought."

Dr. Lawrence went on to say: "The most active and best workers in my church are Free Masons." He said that many years ago he read anti-Masonic books and pretended exposures of Free Masonry; that he had been much annoyed by anti-Masons, and that the secrets of Free Masonry could not be known without joining the Masons. Bro. Fenton showed him a copy of "Ecce Orienti," and told him that it was printed by the Masonic fraternity for the use of Masonic lodges.

Dr. Lawrence said that it was dishonorable for others than Masons to have that book.

Of course, Bro. Fenton had to defend himself against the charge of doing a dishonorable thing in purchasing "Ecce Orienti" of the Masonic publishing house of Redding & Co., 731 Broadway, New York. But Dr. Lawrence could not appreciate his defense.

He is like "the heathen in his blindness, bowing down to wood and stone," "loving darkness rather than light."

This interview established the fact that the doctor is a Free Mason in his heart, and can truly tell them in the lodge that he desires to join, not from mercenary motives, or the solicitations of friends, but from having formed a favorable opinion of Masonry. And which is in harmony with "the requisitions to make a Mason," namely, to destroy the Christian religion. See "Knights Adepts of the Eagle or Sun," in Bernard's "Light on Masonry."

He need not join for mercenary motives, for his salary from his church is said to be six thousand dollars a year, and he says that one of his church members, a Scotch rite Mason, advises him not to join. In this is manifested the depths of Satan. As a stool pigeon for Masonry Dr. Lawrence can do more for the devil outside of the lodge than inside. He being outside of the lodge, though loyal to Masonry, you cannot swing him on a Masonic obligation. The true principles of Masonry assume that every true Free Mason is made a Mason in his heart before he goes to the lodge preparation room.

EDITORIAL.

EVEN SO, WHAT THEN?

Even if paying lodge dues, and maintaining active membership, does entitle a member to certain real benefits, like having a watcher without additional cost in case of sickness—what then? Is it worth while to abandon loyalty to the government and loyalty to the King of kings, in order to be allowed to pay "dues" entitling to such help in such a contingency? Suppose Free Masonry can substantiate its claim that it will help on a journey; it is still not worth while to sacrifice to the safety or convenience of any journey likely to be taken in this world, the safety and peace of that last great journey out of the world.

LUTHERAN CHURCH MEETING.

On the evening of the 17th Rev. Wm. Fenton delivered an anti-Masonic lecture at Our Savior's Church, Lutheran, corner of May and Erie streets, of this city, to an intelligent audience of about seventy-five or a hundred people. Two pastors were present, and the truth about lodge devil-worship was cordially received by pastors and people. A contribution to defray expenses was cheerfully given at the close of the meeting. One man renounced the secret society of which he had been a member. Another belonged to the Knights of Pythias, but, seeing no better alternative before him than Christianity, and being blinded by the god of this world (the Pythian god), he declared that the Knights of Pythias lodge is better than the church, and remained a heathen in his blindness.

HEBREW MISSION MEETING.

An interesting meeting to discuss the Secret Society question was held in the Rev. T. M. Chalmer's Hebrew Mission Hall, 588 South Halsted street, Saturday

evening, May 15. Addresses were given by Bro. Chalmers, Revs. H. H. Hinman, Wm. Fenton and M. A. Gault. No part of the city is more in need of mission work and each of the speakers presented the question from the plain standpoint of the Bible and Christianity, and were listened to by an interested audience, many of whom had evidently never heard the subject discussed before. Brother and Sister Chalmers are much devoted to their Hebrew mission work, and should have the support of all interested in Israel's restoration. They are convinced that secret orders are a great hindrance in their work, and took special pains to advertise this meeting.

AN IMPORTANT TESTIMONY.

Stephen Merritt, of New York, was the soul of the Christian Alliance convention held last week in the Chicago Avenue Church. He magnifies in all he says and does the need of the Holy Spirit. He is absorbed with one great idea, which is, "Be ye filled with the Spirit." In his closing address before a large audience Friday evening he gave a most powerful testimony against the secret lodge. He said the Holy Spirit revealed to him that the lodge was like Achan's wedge of gold, which must be given up before his Divine presence would be manifested. Mr. Merritt had climbed almost to the topmost round of the Masonic ladder. He had been highly honored by the Masons, who had given him a costly Masonic jewel. But this he returned to them, and left the lodge forever, though it was at a great cost of money and reputation. While Stephen Merritt gave this important testimony there were more expressions of approval and sympathy from the large congregation than at any other time during the convention.

NOT A PERVERSION OF SCRIPTURE.

In an interview with a Baptist pastor recently, he took exception to our motto from the words of Jesus: "I spake openly to the world, and in secret have I said nothing." He said he could not see how that declaration had anything to do with the secret society question; that to start out with such a perversion of Scripture would prejudice honest Christians against the paper.

We told him that Jesus, when he uttered these words, was on trial charged with treason against the Roman government. But he gives the High Priest to understand that if this had been his aim he would have trained his friends in secret; he would have retired behind blinded windows and tyled doors, and laid his plans in secret. Who does not know that secretism is the tactics of conspirators and revolutionists the world over? But Christ's character and teaching were the very opposite of this. Instead of instructing men in secret lodge rooms and binding his followers "ever to concede and never to reveal," he spake openly to the world and said nothing in secret. He taught no private or concealed doctrine. He did nothing in a clandestine or underhanded way. It is sad moral blindness, indeed, which cannot see that this declaration and practice of Christ places him and his true followers in striking conflict with the whole secret lodge system.

NOT WHOLLY SECRET.

Mistaken notions about the inside facts of Masonry are found not only outside but also inside the lodge. Agreement among Masons respecting the items that are secret is not to be found. There are some secret society men who do not scruple to talk about things that others would hardly venture to mention. Certain it is that not all those things which would naturally appear like secrets have remained unknown. For example, Masons have means of communication and recognition. This fact has leaked out, and no effort is made to deny it.

It has also become well known that one means of recognition is hand-shaking. Everybody knows as well as a Mason that there is a grip. Some know that its peculiarity is in the thumb. Perhaps hardly anything is more a Masonic secret than a Masonic oath. Yet everybody knows that there is one. Besides, no one doubts that part of the oath is the very obligation of secrecy. Some know that there are covered by the oath not only lodge secrets, like this and other items of ritual, but also personal secrets, even to the personal secrets of criminals, as in the recent

case at Hartford, where the lodge punished severely a member who testified in a Connecticut court. Various things are known, and Masons do not always feel themselves bound to preserve the profound silence their admirers imagine. They do not agree on the strict lines of required secrecy. Some estimate the obligation as absolute and necessarily binding.

But an outsider, claiming that no outsider can know what is inside, in that very claim assumes that he, though one of the outsiders, knows the inside well. He must know, either that the facts cannot be breathed outside the four walls of a certain room and would be incomprehensible elsewhere; or else, that in some way Masons are under a spell of silence which cannot be broken. Either notion is marvelous to some of us who have been inside the lodge.

His statement of pretended fact implies great knowledge of Masonry, real or assumed. If an outsider can know little or nothing, then how can this outsider know so much as to know that such incommunicableness is an essential element of Masonry? He assumes the possession of knowledge in denying the possibility of knowledge.

MISSION BANDS.

The Women's Baptist Missionary Society has local mission bands, on which N. C. A. mission bands could be modeled. Some are for women, others for children. The N. C. A. mission for lodge worshipers of the Sun, needs both. Information about the plan used in such circles would be appropriate matter for our Woman's Department. Will not some of our Baptist ladies write the Cynosure, either confidential information as to the working of circles they have known, or else condensed items for publication? The former may be more useful.

Readings from the Cynosure and from N. C. A. tracts and books could be used in such meetings as a circle would hold. Comments on articles read could follow. Recitations and singing would enliven the gatherings and give variety. Now and then a N. C. A. social or concert similar to a S. S. concert could be given. This should, however, be after the circle was well established and settled. It could then be used to draw attention to the subject and perhaps in a secondary way gain new members. Everything should be kept up to at least a dignified, not to say religious or patriotic, standard.

The name of the local circle need not contain the word "anti." Let the name be positive and suggest more than mere negative or opposition. N. C. A. Circle would be simple and appropriate. The name of the town or church or some neighboring river or mountain would distinguish it if necessary. The Kearsarge N. C. A. Circle, or the Androscoggin N. C. A. Circle would answer for a name. Too much machinery and too many offices should perhaps be avoided. A simple circle, with interesting meetings so conducted that good people and bright children would enjoy them, while at each session real information should be obtained, or fresh impulse secured, ought to be valuable help to any community, and a bulwark of protection.

A GOOD SUGGESTION.

In reply to the question, How can we best withstand the influence of secret societies? Bro. Isaac Keeler, of Washington, D. C., writes us the following wise suggestions:

Circulate and get signatures to a pledge like the following:

Believing that a man's first duty is loyalty to God and to the cause of truth and justice and humanity; and, believing that no one has the right to promise, much less to swear, that he will "conceal and never reveal" secrets, the nature of which he does not know when he assumes the obligation, or which the light of truth, or of conscience, may show him ought to be exposed, therefore,

I hold myself free from all such oaths and obligations, and am ready to serve the cause of God, truth, justice and humanity in every straightforward and honorable way, and to the best of my ability; and, moreover, I pledge myself to do the same.

I believe also that any person who takes upon himself any obligation, of a nature contrary to such a one as this, enters into an alliance with the kingdom and powers of darkness; betrays the cause of God, truth, justice and humanity.

I furthermore believe that if after kind

and faithful admonition, he will not repent and rid himself of such obligation—Leviticus v. 4-6—that he is to be counted as their enemy. I believe that this is especially true when he has knowingly, specifically and wilfully placed himself under obligation to conceal and never reveal evil and criminal practices, "murder and treason not excepted," as is expressed in some Masonic oaths.

Would not the mere distribution and calling attention to some such pledge as the foregoing open the eyes of many, convict some of sin and be fruitful of great good? But of course the people should be urged to put their signatures to the pledge.

PROVED OR DISPROVED.

Some of the counts in the indictment are severe. Until the strong proof brought to their support is broken, a man may well hesitate before submitting to conditions that may prove inconsistent with his freedom.

It is charged, and the charges are supported by evidence that would convict in a capital trial: That Masonry is a false religion; that it adopts the creed and ritual of Sun worship; that it knows no Christ and tolerates in connection with Masonry nothing of Christianity; that it will not use Christ's name in a lodge prayer; that it will not allow the Bible used as part of lodge furniture to be recognized as, in the Christian sense, a revelation from God.

That it is a government independent of the national government; that its obligations are inconsistent with loyalty; that within a short time it has severely punished a Mason who testified in court, where another Mason was condemned for crime; that its "third point of fellowship" is incompatible with American citizenship; that the Royal Arch obligation appears specially adapted to aid traitors, as well as other criminals; that it is narrow, clannish and barbarous, in spirit and form, to an extent that removes it from the range of modern advanced civilization.

That its ritual is open to grave objections on the score of decency, propriety, morality and piety; that its methods and associations are degrading in their tendency and dangerous to the personal character of the members; that it has been notoriously connected with drinking and the business of making and selling alcoholic beverages; that it is extensively neglected or abandoned by its better class of victims.

That it is despised by many who have joined; that it has been condemned in the severest terms by good men and competent judges, who have been members; that it is well known to have been repeatedly exposed; that Masons admit that it has been exposed; that for conclusive reasons, inherent in the ritual and principles of the system, its lodge is one of the last places in which a devout Christian or loyal citizen could properly be found.

In view of the fact that for some reason such statements can be made, and the additional fact that they are supported by a vast mass of impressive proof, it would be prudent to try first to disprove them by something more convincing than partisan denial, before bending one's neck to a yoke and offering one's mouth to a gag or one's hands and feet to fetters and shackles.

ODD FELLOWS ON ODD FELLOWSHIP.

At Yarmouth, Nova Scotia, a grand lodge was held in 1891. It passed the following resolution: Whereas, In the report of the session of the Sovereign Grand Lodge of 1888, the following question was submitted to the Grand Sire for his decision (No. 58, page 11,105), "Is it lawful for a chaplain to commence and finish his prayer in the name of Christ?" and in his decision, the Grand Sire, after defining the word sect, used these words, "In this sense Christianity is a sect, hence it is inexpedient, unwise, and, I think, unlawful to make prominent mention of it in lodge work;" and, Whereas, By the report of a committee of the Sovereign Grand Lodge, adopted in 1889, the decision of the Grand Sire was confirmed and sustained; and, Whereas, The decision of the Grand Sire places our order on record as having put a ban on the name of Christ, therefore, Resolved, That this Grand Lodge petition the Sovereign Grand Lodge to reverse the decision of the Grand Sire, as given in 1888, in relation to the name of Christ and prayer, and permit perfect toleration in matters

of conscience in all our grand and subordinate lodges."

This is not anti-secrecy accusation. It is not the work of any one who does not know what he is talking about. It is a formal Grand Lodge document. It teaches that Christ's name cannot be used in an Odd Fellow chaplain's lodge prayer. It therefore shows Odd Fellowship to be, in this respect, on the same level as Masonry. It charges that the order is on record as having put the name of Christ under ban. It intimates that the Odd Fellows' order is intolerant "in matters of conscience." It shows that in the lodge sense, "Christianity is a sect." It also shows that not only the name of Christ but also this "sect," called "Christianity," cannot receive "prominent mention "in lodge work without the perpetration of something held "unwise, inexpedient," and apparently "unlawful."

FOUNDED ON THE BIBLE.

There are two or three stock phrases that are old, well-worn whitewash brushes for Free Masonry. These soon grow familiar to any one who objects to the order. Members seem to believe themselves while they reiterate these excuses like parrots.

One often heard is the above heading. It suggests two or three questions. One is, how many things are there that are founded on the Bible? Of course the class—if there is one—includes the church. How many more? Some Masons say their lodge—though leading Masons dispute them—and Odd Fellows add their own.

Another question follows, with reference to the inference to be drawn. Exactly how and with what effect are they founded on the Bible?

We can make the same claim for English literature. Its theological coloring is strong and on the whole Biblical. Its moral tone, and its use of the English tongue are both referable to the English Bible. It is not too much to say that in its theological, ethical and literary character, English literature is founded on the English Bible. Yet every one knows that, while this is true in general, yet great masses of literary product grossly violate every rule under which such a foundation could be claimed.

The question becomes pertinent, what is the real meaning of this lodge claim? What does the apologist mean? How is a system so different from the church, so opposite and in some respects so antagonistic, in any sense founded on the same book?

One point may be that the Bible is read in the lodge. But very little of it is read. Even that is not read as in the Christian sense "Sacred Scripture."

Odd Fellowship, for example, uses a parable, introducing it merely as "an interesting narrative," with no allusion to its source. This is a specimen, and such work need not go far toward founding a system on the Bible.

When we come to the doctrine of the lodge it surely is not Christian. The name of Christ must not be used in prayer, and it is upon lodge authority that we recognize its religion as "pure theism." Or if it seems more restricted and specific than is consistent with this claim, it is nature worship, under the form of Sun worship. While this is condemned in the Bible, condemnation is hardly a desirable ground of Biblical foundation.

Satan founded the temptation of Christ on the Bible. He said: "It is written." Odd Fellows twist the parable of the Good Samaritan so as to make it teach, instead of a liberality that unites Jews with Samaritans, with whom they had no dealings, the very opposite doctrine of an extreme type of exclusiveness and clannishness. That it uses or misuses the Bible is certain, but that it founds its doctrine on the Bible by thus "wresting the scriptures" is a preposterous claim. Christ's doctrine is world-wide and undivided neighborhood. Odd Fellowship finds its neighborhood within four narrow walls and locks its Good Samaritan up in a Samaritan lodge.

Christian men, at least, should stop grinding over this old tune. Fooling with the Bible is not founding things on the Bible. There is abundant Masonic reproof of the notion that Masonry is in any way cognizant of the Bible except as an article of furniture and one of the books of the law.

It is high Masonic authority that declares truly that "Masonry is not founded on the Bible." This is undeniable, and it is high time for Christians to cease from reiterating this blasphemous and ill-

founded claim. Secret orders are not founded on the Bible, but they are confounded by the Bible.

PERSONAL MENTION.

Rev. Geo. R. McBurney and wife and Rev. J. R. Wylie of Iowa made the Cynosure a pleasant calls on their way to the Covenanter Synod at Beaver Falls, Pa.

Rev. J. B. Galloway, of Poynette, Wis., cheered the Cynosure office with a call last week on his way as a delegate to the U. P. General Assembly at Rock Island.

Dr. H. J. Becker, of Ohio, a stanch friend of our cause, has been engaged to address the Ridgeview Park Assembly, Pa., and the Island Park Assembly at Rome City, Ind.

Rev. W. P. Tibbett and Rev. Jerry McBride, good friends of the anti-secret cause, from California, called at the Cynosure office lately on their way to the U. B. conference at Dublin, Ind.

Rev. William Beers, for some time the devoted U. B. pastor at Petoskey, Mich., has been obliged to leave his work to recover his health. We hope he will soon be able to return to his post.

Rev. W. L. Squier, pastor of the Presbyterian Church in Iola, Kan., spent a Sabbath at Wheaton with Secretary W. I. Phillips, in returning from the Presbyterian General Assembly at Eagle Lake Assembly Grounds, Ind.

Bro. J. Forbes, of Tullahoma, Tenn., writes in answer to the question, How to withstand the influence of Free Masonry? He says Dr. Mackey gives us the answer in these words, "Masonry has stood for centuries. If it was an open institution it could not stand for as many years." Bro. Forbes then urges renewed diligence in exposing both by press and platform these hidden works of darkness.

Rev. M. A. Gault, of the Reformed Presbyterian Church, and editor of the Christian Cynosure, preached a stirring sermon last Sabbath evening in the Fourth Church. He dealt heavy blows at the secret orders of our time, especially Masonry, and predicted the judgments of God upon our land on account of the prevalence of this false religion. Bro. Gault expects to be in the lecture field a good deal the coming year, and those who hear him will find him sound, logical, eloquent and convincing, without the acrimony sometimes manifested on this subject.—Christian Instructor.

Milton A. McRae, of Cincinnati, is a thirty-second degree Mason and Odd Fellow, a Knight of Pythias and a member of several other orders. He is Secretary and General Manager of a newspaper league, and is one of the executive committee of the American Newspaper Publishers' Association. The newspapers he supervises have a circulation of 400,000 per day. Is it strange that a man having such a power of censorship should be a prominent Free Mason?

Dr. J. A. Collins, one of the editors of the Christian Instructor, says in his issue of May 27: "The Cynosure, the organ of the National Christian Association, in its new magazine form, has come to our table and makes a fine impression It is gotten up in excellent style and its matter is such as all will like to read, unless they be under some secret spell which may have perverted their minds. While we regret the giving up of the Cynosure's weekly visits, we welcome the monthly as the next best thing, and we wish for it all the success it deserves, and that is more than a little. Rev. M. A. Gault is still at the helm as editor, and will, it is understood, still give his entire energy to opposition to secret orders."

Rev. O. H. Perry, pastor of the M. E. Church at Hanover, Mich., writes: "I am a Thirteenth degree seceded Mason. I left the lodge for conscientious reasons and resolved not to place any more money in that reservoir. Convictions have been growing on me against the lodge ever since, and this has been used against me as a minister by a former Presiding Elder. Our younger M. E. ministers are joining the lodge in astonishing numbers. And we have a superannuated preacher, Rev. A. A. Knappen, who

has been elected Grand Lecturer at a recent session of the Grand Lodge. It has occurred to me that I might strike a blow for the truth in challenging him to a public debate on the question of Secret Societies."

The Springfield (Mass.) Daily Republican says: "The reader who objects to having the Masons lay the corner-stone of our new high school building is perfectly right. The mere fact that this citizen protests is enough to rule out a proceeding that is open to criticism. It is proper for the Masonic order or the Odd Fellows or any other secret organization to dedicate buildings of their own with all the pomp and ceremony and ritual they may choose to employ—it is another matter to invite any one of these secret societies to take charge of the initial ceremonies attending the beginning of any purely public structure. If it were proposed to ask the Essenic order, the order of American Mechanics, the Ancient Order of Hibernians or what not to lay the corner-stone of the high school, there would be many to ask why that should be done. The Masonic presence would draw out similar criticism and quite as justly. Already two citizens of Springfield have protested in letters to the Republican. The only proper way will be to rule out all secret societies and let our plain citizenship take charge of its own."

Rev. Wm. Fenton, who has made Chicago his home during the past month, and who has rendered valuable assistance in our work, returns to St. Paul in a few days. He expects soon to visit Southern Minnesota, Northern Iowa and the Dakotas, also Northern Minnesota and Wisconsin. Cynosure readers in these parts are requested in the name of the Lord to arrange meetings for him at as many points as possible, and write to him at 74 South Robert street, St. Paul, Minn. His terms will be $5 and entertainment.

Rev. John Brown, of Clear Lake, Ia., writes: "This is a very pretty little town. What adds much to its interest is the lake, to which visitors come from all parts of the State, as a summer resort. There are no saloons here, and very little intemperance, I suppose. But the town is overwhelmed with secretism of every description. I am, credibly, informed that more than half the inhabitants belong to secret organizations of one order or another. Brother Fenton lectured here some years ago in the park, because he could not get a church, not even the opera hall, though it is given for all purposes. After the preaching he was stoned from the park to his lodging, a prominent Mason remarking that he ought to have been shot. Brother Stanly, one of the Lutheran ministers, tells me he heard him with approbation, and that he would have been welcome to his church had it been built at the time. He assures me, however, if he come again that he will be welcome to his pulpit, and that he will use his influence in bringing out a congregation. Clear Lake much needs faithful preaching on that subject. Brother Stanly assures me that neither of the Lutheran congregations admit secretists."

Elizabeth E. Flagg, of Boston, writes: "There are certain advantages in this change of the Cynosure to a monthly. I can now keep a file for reference, and have them bound at the end of each year or two. Also it may do away in some measure with the excuse so frequently offered to canvassers, of having no time to read it. A monthly requires more care and pains in editing than a weekly; but few people take this into account, unless they have had some editorial experience. The times are worse than I ever knew before, and I have heard people say so who were older than I. It seems almost impossible to get money for anything. Unless the times alter very much, there must be a social and industrial revolution in the near future, and it is to be feared not a bloodless one. We may be very nigh the time of trouble of which Daniel prophesied. All the more need, if so, that we should stand to our guns. We are used to being in the minority. How well I remember the scorn with which all my friends, with few exceptions, treated my work when I first embarked in the anti-secret cause. They said I was throwing away my time and talents. But as I look back on my life to-day I thank God that he gave me grace and strength to make the choice. Remember, we serve One of

whom it is written, "He shall not fail, nor be discouraged."

Rev. Wilson T. Hogg, editor of the Free Methodist and President of Greenville College, says in his paper of May 11: "We learn from Rev. M. A. Gault, the ble editor of the Christian Cynosure, who was a pleasant caller at this office April 27, that beginning with the first of May the Cynosure will be issued as a thirty-two page magazine, published monthly, instead of weekly, and sent to subscribers at $1 per year, instead of $1.50, its former price. While the financial stringency of the times has rendered it necessary, the change is not necessarily an indication of retrograde movement. In fact, we believe a monthly can be made to serve all the ends for which the Cynosure is published about as effectively as a weekly, and even more so if what is lacking in the frequency of its visits and the number of its articles is made up by bringing increased ability to its aid, as publishing but once a month should enable its managers to do. There are so many more denominational periodicals presenting the anti-secrecy reform than formerly that the demand for a weekly especially devoted to that line of work is not so great as it once was. The new form will certainly be much more convenient than the old for reading, and in much better shape for preserving, binding up annually, and so, in process of time, making a valuable cyclopedia of information on the subject of secret societies. We wish the Cynosure success in its new departure."

PUBLICATIONS.

The Express published at Oban, Scotland, thus kindly acknowledges two publications received from this office:

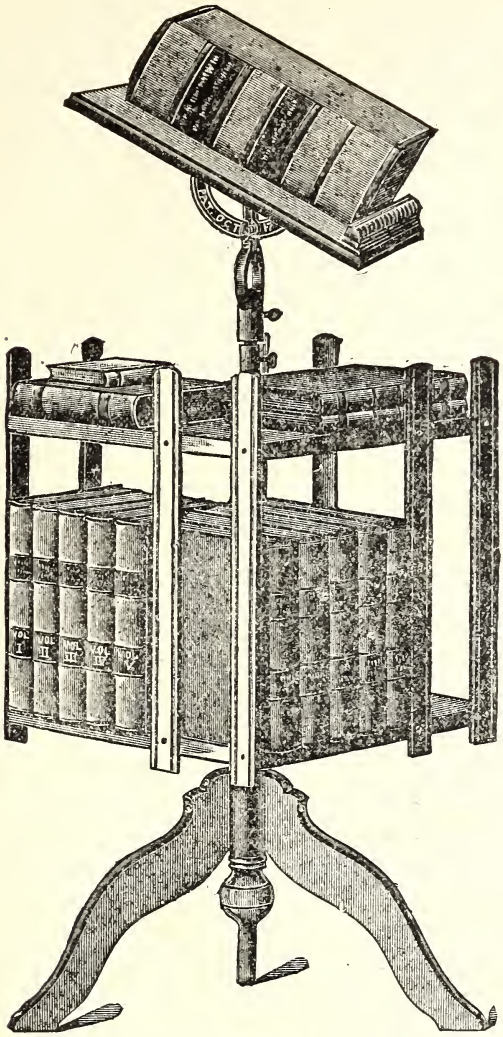
"We have received two pamphlets published at National Christian Association, Chicago, strongly antagonistic to secret societies. The Congregational churches in America are up in arms against all such societies. Doubtless the injurious side of secret societies is more apparent in the land of the stars and stripes than in an old settled country like this. At any rate, such men as Joseph Cook, Boston; Rev. E. P. Goodwin, D. D., pastor of the First Congregational Church, Chicago; Rev. I. J. Lansing, D. D., pastor of Park Street Congregational Church, Boston, and presidents of Congregational colleges, all speak out against these societies. Mr. Dwight L. Moody says: "I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers." The other pamphlet, same publishers, gives facts and photographs. The back of front page of cover quotes Jesus' words—"I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." Twenty different religious denominations make membership in a secret society a bar to membership in their churches. Several State legislatures have prohibited the administration of extra judicial oaths within their commonwealths. We have admired the beautiful typography of these pamphlets, but Chicago is a kind of American Edinburgh for artistic fonts of type and good printing."

SING UNTO THE LORD.

Divine worship has included a song service from early times. Vocal music has characterized the worship of God's people, both Jewish and Christian. Singing even enters into the universal Christian conception of heaven. One book of the Bible could hardly be understood if this service were not recognized as referred to, not to say enjoined.

The devotional purpose in N. C. A. conventions should be made obvious by the prominence of this devotional element. "Sing unto the Lord," as well as pray unto Him. Praise him as well as give thanks. Remember that good singing befits the praises of the Lord. Let not His praise languish on account of his people's thoughtlessness. Praise is comely for the upright, and let all things be done decently and in order. The concluding psalm of the Book of Psalms would be a good responsive reading for a N. C. A. convention.

Every sensible person ought to know that a strike does not mean a quiet abandoning of unremunerated labor. It means oftentimes murder and destruction of property.



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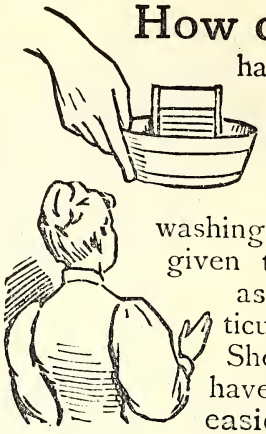
JAMES G. BIRNEY, *Candidate of the Liberty Party for President*, was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney.*

LEWIS TAPPAN, *private journal*, 1814: "Dr. Dixwell gave me lectures on Masonry at his house." "In September left the lodge." *Letter, Jan.* 21, 1829: "I am free to say that I henceforth renounce Freemasonry, considering it a useless and profane institution."

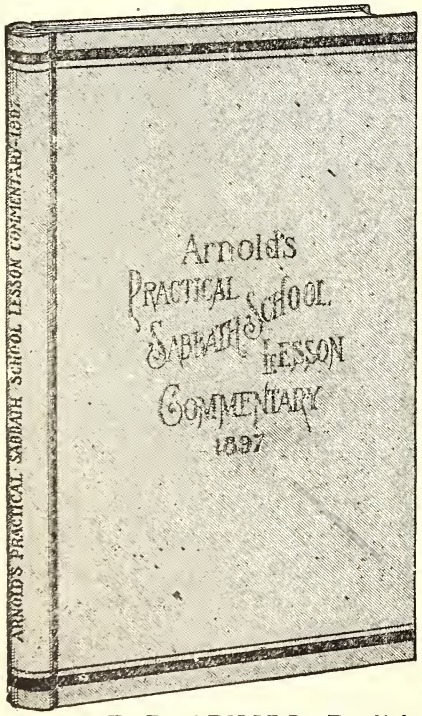
"As to the question of the attitude of Christians toward the secret orders, two or three things seem to me very plain. One of them is this: that the whole movement of things on the line of secrecy is thoroughly antagonistic to the movement on the line of Scripture and Christianity."—*From address of Rev. E. P. Goodwin, D. D., pastor First Congregational Church, Chicago, to Christian Conference. April.* 1890.

JOSEPH RITNER, *Governor of Pennsylvania*, 1837: "If it be true as the lamented Colden (himself one of the initiated) declared, that many a Mason became a great man but no great man ever became a Mason, how nearly does it concern the youth of our country to pause and reflect before they commit their present standing and future reputation to the keeping of a society, which for its cold-hearted and selfish purposes could immolate even the fame of Washington at the shrine of its abominations."



How did it happen that the old-fashioned, laborious way of washing was ever given to woman as her particular work? She ought to have had the easiest things to do—and strong, healthy men have taken up this washing business. Here is a suggestion. In those families that stick to soap and make their washing needlessly hard, let the men do that work. They're better fitted for it. In the families that use Pearline and make washing easy, let the women do it. They won't mind it. 517

Millions NOW USE Pearline



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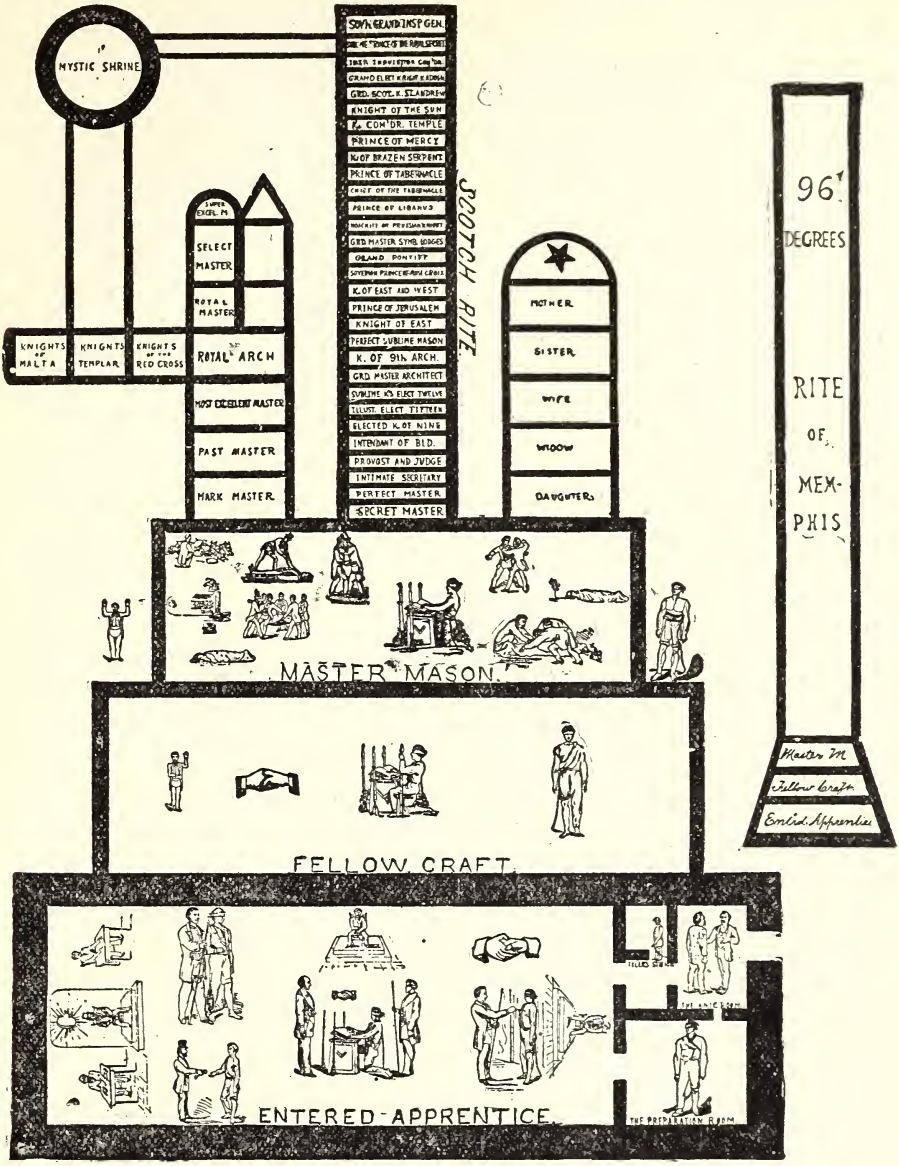

MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch, or Egyptian, or whichever of the Masonic rites, named in Mackey's Masonic Encyclopedia one may choose to investigate.

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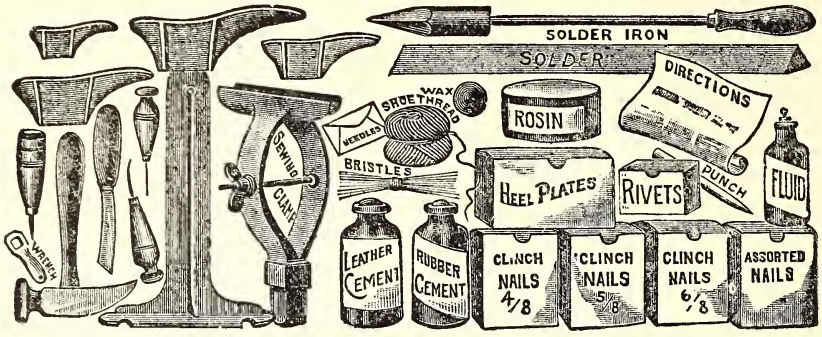

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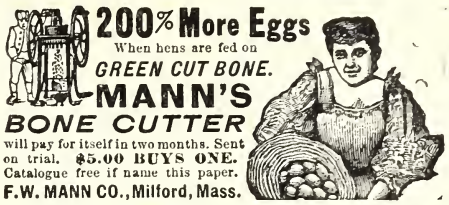
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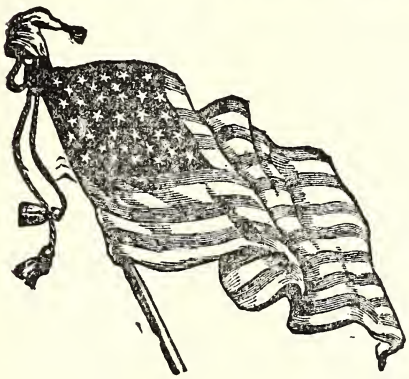

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A. M. SULLIVAN, *Irish Leader:* "I had not studied in vain the history of secret, oath-bound associations. I regard them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization, and are often on the whole more perilous to society than open tyranny."

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Gen. Henry Sewall, a companion of Washington:—I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . I was led by the influence of this "perfect rule of faith and practice," during the year 1784, to view speculative Masonry in a shape still more deformed. Its charity appeared to be selfishness, because restricted to its own members; its religion deism because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity unsustainable; its titles fulsome; its rites barbarous and absurd; its oaths extra-judicial, unlawfully imposed and blindly taken, and the penal sanctions annexed, horrid and impious.

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1 *The genealogy of Christ from Abraham to Joseph.* 18 *He was conceived by the Holy Ghost, and born of the Virgin Mary.* 19 *The angel interpreteth the names of Christ.*

THE book of the [a] generation of Jē´şus Chrīst, [b] the son of Dā´vid, [c] the son of Ā´brā-hăm.

2 [d] Ā´brā-hăm begat Ī´şąac; and [e] Ī´şąac begat Jā´cǫb; and [f] Jā´cǫb begat Jū´das and his brethren;

3 And [g] Jū´das begat Phā´rĕş and Zā´rà of Thā´mar; and [h] Phā´rĕş begat Ĕs´rom; and Ĕs´rom begat Ā´ram;

4 And Ā´ram begat Â-mĭn´ą-dab; and Â-mĭn´ą-dab begat Nâ-ăs´son; and Nâ-ăs´son begat Săl´mŏn;

5 And Săl´mŏn begat Bō´oz of Rā´-

[a] Luke 3. 23.
[b] Ps. 132. 11. Is. 11. 1. Jer. 23. 5. ch. 22. 42. John 7. 42. Acts 2. 30; 13. 23. Rom. 1. 3.
[c] Gen. 12. 3; 22. 18. Gal. 3. 16.
[d] Gen. 21. 2, 3.
[e] Gen. 25. 26.
[f] Gen. 29. 35.
[g] Gen. 38. 27, &c.
[h] Ruth 4. 18, &c. 1 Chr. 2. 5, 9, &c.
[i] 1 Sam. 16. 1; 17. 12.
[k] 2 Sam. 12. 24.
[l] 1 Chr. 3. 10, &c.
[m] 2 Kin. 20. 21.

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NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

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The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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What prospect is there for an anti-secret lecture in your church?

We have received invitations to lecture from about twenty places in Illinois, Indiana and Wisconsin.

Will not every friend of the cause put forth his best effort to arrange for anti-secret meetings in his locality?

The greatest need at this juncture is for every Cynosure reader to plan and work for meetings in the interests of light against darkness.

The Theosophists of Boston are angry at Judge Sheldon for denying their property exemption from taxation on the ground that Theosophy is a religion.

What folly for full-grown people in this age to be searching old records to see whether their ancestors got across the ocean in time for them to get into one of the many societies for the cultivation of snobbery.

Brethren, will you not swing wide open the doors for lectures and sermons upon this great practical issue of the day? Write to the agents in the field or to us here what can be done in your community. Open the way for the truth from the lips of living witnesses.

The annual report of the Modern Woodmen, recently assembled at Dubuque, shows an increase during the last seven years from 40,000 to 240,000, and that they carry $550,000,000 insurance. This is not an indication that secret societies will die out if only let alone.

The Theosophists think that if their property cannot escape taxation under the cloak of religion it ought to be exempted on the ground that it is used for "literary and scientific" purposes. Their chief apostle, Annie Besant, furnishes the best model for the murder of language to obscure thought.

Last week was commencement week at Wheaton. The attendance of the alumni was larger than usual. The year has been prosperous, more than 140 students being registered in the conservatory. President Blanchard's baccalaureate sermon was preached to a crowded chapel and before the graduating class of the college on Sabbath, June 20. There were six from the business college, four from the conservatory of music, four from the art school, eleven from the academy and seventeen from the college.

SECRECY AND CITIZENSHIP.

BY PROF. ELLIOT WHIPPLE.

The state is by far the most important of any purely human organization. All who dwell within its territory are necessarily members of it, whether they desire to be or not. It powerfully influences the conditions of the lives of all its subjects. Other organizations may become corrupt, may decay, may cease to exist, and the injury will, at the most, be but partial and temporary; but, if these things happen to the state, the resulting evils are universal.

If the government is to be in the hands of the people, the need of confidence—confidence of the people in one another and confidence in the persons elected to make and execute laws—is more necessary than would be the case in any other association by just so much as the issues are more important and far-reaching. Yet such a confidence is precisely what secret societies, and especially secret political organizations, undermine and destroy. Men who are banded together in secret associations lose cohesion with the rest of the community. Not only so, but such combinations, like loose stones in a wall, prevent the union of the rest. Washington in his farewell address warned his countrymen as follows:

"All obstructions to the execution of the laws, all combinations and associations under whatever plausible character, with the real design to direct, control, counteract or awe the regular deliberation and action of the constituted authorities, are destructive to this fundamental principle (the duty of every individual to obey the established government), and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force, to put in the place of the delegated will of the nation the will of a party, often a small but artful and enterprising minority of the community; and according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of faction, rather than the organ of consistent and wholesome plans, digested by common counsels, and modified by mutual interests.

"However combinations and associations of the above description may now and then answer popular ends, they are likely in the course of time and things to become the potent engines by which cunning, ambitious and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reins of government, destroying the very engines which had lifted them to unjust dominion."

IMPORTANCE OF PUBLICITY.

Another thing essential to the success of self-government is that all the affairs of government should be public in order that the people may know at all times just how their servants, the government officials, are performing the duties intrusted to them, and that the tremendous power of public opinion may promptly be brought to bear upon any wrong doing. Hence it has come to pass that, in this country at least, all legislative and judicial functions are performed in public, and though the publicity, in a certain class of judicial cases, exerts a pernicious influence, it is thought better to endure the resulting injury to society than to incur the fearful risks of secret judicial action. Custom requires that most executive acts should also be public, the principal exception being the negotiation of treaties.

Illustrations of the efficiency of public opinion are of every day occurrence; for example, the breaking down of the Tweed ring in New York City as a result of the exposures printed in the New York Times, the termination of the police blackmail system in the same city resulting from the Parkhurst exposure, the closing up of open gambling in Chicago as a result of the efforts of the Civic Federation seconded by the daily papers. In fact, we constantly see great and strongly intrenched evils give way as soon as made public in the newspapers, before any legal action is undertaken. It is safe to say that the most perfect scheme of self-government, set at work, with all the other conditions essential to success, would fail if publicity were denied.

SECRET SOCIETIES PROMOTE SECRET METHODS IN CIVIL AFFAIRS.

Now it is easy to see that the tendency of secret societies of all kinds is to train men to secret instead of open methods of doing things. Students in college who have for four of the most formative years

of their lives been managing college politics in secret associations will be very likely to carry the habits thus formed into the more important affairs that will afterward engage their attention, and all other secret societies for young people must inevitably have a similar tendency. We are largely creatures of habit and imitation; when we have anything to do, most of us proceed to do it as we have been in the habit of doing similar things, or as we have seen others do under similar circumstances. Only very strong reasons ever induce us to vary from the beaten track.

What, then, is to be said of secret associations for political purposes? If the doings of our judges, legislators and executive officers should be subject to public inspection, is it not equally necessary that the processes by which these officials are selected and put in power should likewise be open? We guard with the most jealous care all the proceedings of the actual election of officials, from the choice of a town constable up to the counting of the electoral votes for President in the presence of both houses of Congress, and any attempt at secrecy is rightly regarded as evidence of fraud. But even more important than the election itself is the caucus at which the nominations are made, and right here, at the very source of political power, the secret political society proposes to exert its potent and baneful spell, poisoning the fountain which ought to pour forth a current of pure, healthful, life-giving influences.

OPINION OF DOCTOR LIEBER.

Dr. Francis Lieber, whose work on "Civil Liberty" was a standard text-book in our best colleges for a generation, says: "Publicity begets confidence, and confidence is indispensable for the government of free countries; it is the soul of loyalty in jealous freemen. This necessary influence is two-fold—confidence in the government and confidence in society itself.

"It is with reference to the latter that secret political societies in free countries are essentially injurious to all liberty, in addition to their preventing the growth and development of manly character, and promoting vanity; because they are, as all secret societies must inherently be, submissive to superior will and decision, a great danger in politics, and unjust to the rest of the citizens, by deciding on public measures and men without the trial of public discussion, and by bringing the influence of a secret united body to bear on the decision or election.

"Secret societies in free countries are cancers against which history teaches us that men who value freedom ought to guard themselves most attentively.'

OPINION OF GENERAL GRANT.

Gen. U. S. Grant said: "All secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together." Examples of the workings of secret societies for political purposes may be found by studying the "Carbonari" of Italy, the secret factions that plunged France into the "Reign of Terror," the "Union League" as applied to the negro voters of the Southern States and resulting in the infamous "carpet bag" governments, and the murderous "Ku Klux Klan."

SECRET CONSPIRACIES VERSUS OPEN RESISTANCE TO DESPOTISM.

Although secret political methods are plainly out of place in a country of free speech, free press and fair play, the question may be raised as to their admissibility in a land where these things are denied; but history bears testimony against them there as everywhere else. Search the annals of human struggles for freedom throughout, and see if you can find a single well-authenticated instance in which a secret oath-bound league has ever succeeded in changing the course of public affairs in favor of the real interests of freedom and humanity. Harmodius and Aristogeiton killed Pisistratus, but failed to free Athens. Brutus and Cassius "removed" Caesar, but they could not resurrect the Roman republic. The nihilists destroyed Alexander II. of Russia, and with him perished the movement for constitutional government in that land of tyranny, misery and despair. When the conditions are ripe for the overthrow of despotism or the introduction of a larger measure of self-government, an open appeal to the people and a manly, courageous attack upon the intrenchments of arbitrary power have ever proved more successful than cowardly plotting behind closed doors.

It was an unpremeditated open revolt that drove Tarquin the Proud from h's

throne and established in Rome a republic destined to endure for half a millennium. The mightiest movement toward freedom of thought and self-government, as well as freedom of worship, which this world has ever known was begun when Luther, in the open light of day and in the face of all Europe, nailed his ninety-five theses to the church door of Wittenburg. The circumstances attendant upon the founding of the Dutch republic, and the evolution of English civil liberty, from the "Magna Charta" to the "Bill of Rights," are filled with examples of how brave men, standing sturdily for their rights, won battles for the right in open, manly fashion.

When the grandest experiment in self-government of all the ages was to be tried upon these western shores, our forefathers organized no secret societies, but, relying upon the justice of their cause and the support of an intelligent and patriotic people, gathered openly in the Continental Congress, signed their names to the Declaration of Independence, and "pledged their property, their lives, and their sacred honor" to maintain that Declaration against the most powerful nation on earth.

DESPERATE CHARACTER OF SECRET SOCIETIES

There is one characteristic of secret societies which renders their influence especially injurious to the citizens of a free self-governing state, and that is their despotism. Some people suppose that, if the officials of any organization are elected by the members, and if the laws or regulations by which they are governed are adopted by a majority vote, liberty is secured. But this is far from being true, as history abundantly proves. A pure democracy, where the will of the majority can take effect at once without limitation or restriction, is the worst kind of despotism as is shown in the histories of Athens and Florence. It has been the problem of the ages to discover how to prevent the power necessarily intrusted to government officials from becoming despotic—a problem partially solved in countries in which civil liberty is developed to the highest extent by constitutions which define and restrict the powers of office-bearers, divide the functions of government among different departments, each holding the others in check, and secure the rights of minorities and individuals by well-defined guarantees.

The tendency of secret societies is toward the formation of gradations, each higher degree keeping its doings secret from all below, and in many instances exercising despotic authority over them. Setting aside for the present such murderous associations as the Mafia, the Molly Maguires, the Danites, the Ku Klux Klan, and the Clan-na-Gael, the general character of the multitudinous secret societies whose ostensible objects are benevolence, fellowship and mutual aid may be ascertained by a study of one typical organization.

FREEMASONRY A TYPE OF SECRET SOCIETIES.

Freemasonry is the oldest existing society of its kind, is most widely extended, and manifests its influence upon all other secret associations by the fact that, though they differ widely in their apparent forms, there is nevertheless impressed upon most, if not all of them, a certain similarity of structure and frequently of ritual and phraseology which indicates that their founders were themselves Free Masons, or, at any rate, were familiar with and copied from Freemasonry. Hence what we learn to be true of Freemasonry may well be taken to reveal the tendency of all allied organizations. The despotic character of Freemasonry is established by the testimony of authors who are everywhere accepted as true exponents of their system by Freemasons themselves.

As to the power of a master of a lodge, Mackey's Lexicon of Freemasonry says: "The power of a master is absolute. He is the supreme arbiter of all questions of order, so far as the meeting is concerned; nor can any appeal be made from his decision to that of the lodge. For no misdemeanor, however great, can he be tried by his lodge." Such subordination may be needful in an army or on board of a ship, but ill befits the free citizens of a republic in time of peace.

Robert Morris, in Webb's Freemason's Monitor (revised edition, page 145) says: "The Masonic law has little of the republican or democratic spirit about it." As to the power of the Grand Lodges, Mackey's Lexicon of Freemasonry says, on page 183: "The government of Grand Lodges is completely despotic. While a Grand Lodge exists its edicts must be

respected and obeyed without examination by its subordinate lodges." The official report of the Grand Lodge of Missouri contains the following:

"Not only do we know no North, no South, no East, no West, but we know no government save our own. To every government, save that of Masonry, and to each and all alike, we are foreigners. We are a nation of men bound to each other only by Masonic ties, as citizens of the world, and that world the world of Masonry; brethren to each other the world over; foreigners to all the world besides."

In Webb's Monitor, page 196, we read: "The first duty of the reader of this synopsis is to obey the edicts of the Grand Lodge, right or wrong; his very existence as a Mason hangs upon his obedience to the powers immediately set above him." Such an institution cannot fail to habituate men to despotic proceedings instead of training them to know and maintain their rights as freemen, and readily becomes an instrument in the hands of designing leaders for the promotion of almost any form of iniquity.

LORDLY TITLES HOSTILE TO THE SPIRIT OF FREE INSTITUTIONS.

Closely connected with this characteristic is another which is utterly hostile to the spirit of our institutions. It is the frequent use of titles which are often lordly and grandiloquent, and sometimes irreverent; for example, Grand Patriarch, Prince of Mercy, Sublime Prince, Sovereign Master, High Priest, King.

The opinion entertained by the framers of the constitution of the United States in regard to such titles is expressed in section 9 of Article I. as follows: "No titles of nobility shall be granted by the United States, and no person holding any office of profit or trust under them shall, without the consent of Congress, accept any present, emolument, office, or title of any kind whatosever, from any king, prince or foreign state." Are such titles any less objectionable when conferred by a powerful secret organization in our midst? The similarity of the various secret societies is nowhere more strikingly manifested than in the use of titles. The trail of vanity and an undemocratic desire for special distinction and special privilege is over them all.

Wheaton College, Ill.

THE MASONIC OATH.

BY REV. WM. WISHART, D. D.

Among the precepts of the Decalogue, all of which are of universal and perpetual obligation, we find the third expressed in the following language: "Thou shalt not take the name of the Lord Thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain."

The original word shav, here rendered vain, sometimes denotes emptiness, vanity or uselessness, and sometimes deceit, lying or falsehood. It is employed in the former sense in such passages as Psalm xxxi., 6; Matt. iii., 14; Jer. ii., 30, and in the latter sense in such passages as Exodus xxiii., 1; Dent. v., 17; Psalm xii., 3, and xli., 6. Gesenius takes it in the latter sense in the third precept of the Decalogue, and renders it as follows: "Thou shalt not utter the name of Jehovah upon a falsehood; that is, thou shalt not swear falsely." The two meanings, however, are so closely connected that they may be regarded as but different aspects of one and the same thing; for that which is empty and useless, falsifies and deceives. And this word as used in the third precept of the Decalogue comprehends both of these meanings.

This precept forbids all use of the name of God both vainly or without sufficient cause, and falsely or without truth and sincerity. A lawful oath is a solemn appeal to God, upon some just occasion, as the omniscient searcher of the heart, to witness our sincerity, and as the righteous avenger of all falsehood and hypocrisy, to judge and punish us if we swear falsely. It is a solemn ordinance of worship instituted by God for the honor of His own name and for the peace and welfare of human society. That this ordinance is grossly abused and perverted and the name of God fearfully profaned by Masons in the lodge will appear from the following considerations:

1. The Masonic oath is taken in a rash and inconsiderate manner. Even when an oath is imposed by lawful authority, when there is a just occasion for taking it, and when the matter of it is true and just, we are guilty of taking God's name in vain, if we take it without a deliberate investigation and understanding of these

facts. We should carefully inquire and ascertain, not only whether the ends proposed are sufficient to justify us in taking the oath, but also whether the matter of the oath be in exact accordance with the sentiments and intentions of our hearts. Otherwise we are guilty of violating the divine command in Ecc. v., 2, "Be not rash with thy mouth and let not thy heart be hasty to utter anything before God." But the Masonic candidate in his initiation in the lodge is not only rushed into the taking of the oath, before he has time to inquire whether it is justified by the ends proposed, but necessarily takes it, before the matter of it can be made known to him. Hence we affirm.

2. In the second place, that the Mason, in being initiated into the lodge, swears falsely and is guilty of perjury. Whenever there is not an exact correspondence between the sentiments and intentions of our hearts and the words of our mouth in taking an oath, whether it be from ignorance, indifference, or mental reservation, we are guilty of swearing falsely. In other words, we must assert nothing which we do not know to be true and promise nothing which we do not know to be possible and lawful, and which we do not sincerely intend to perform.

How is it, then, in taking the Masonic oath? Why, the fact is, the candidate for initiation has no opportunity of knowing what the matter of the oath is or of considering the import of the language in which it is expressed, till he is actually engaged in taking it. He is led around the lodge-room, half naked, blindfolded and with a rope round his neck; is conducted to the altar and required to kneel thereon his naked left knee, with his left hand supporting the Bible, square and compass, and his right hand resting on them. And in this condition the Worshipful Master addresses him, saying: "You will say, I, with your name in full, and repeat after me.' And then the candidate repeats the oath after the Master as follows:

"I, A. B., of my own free will and accord, in presence of Almighty God and this worshipful lodge of Free and Accepted Masons, dedicated to God and held forth to the holy order of St. John, do hereby and hereon most solemnly and sincerely promise and swear that I will always hail, ever conceal and never reveal any part, or parts, art or arts," etc.

Now, it will be observed that when this candidate appeals to God as the witness of his sincerity in what he is about to declare, he knows not what he is about to declare, and only finds it out afterward as it is dictated to him, two or three words at a time, by the Worshipful Master. Just think of that! Appeal to the omniscient God to witness the sincerity of your intentions in what you are about to promise, when you know not what you are about to promise, and, of course, cannot know whether it would be possible and lawful to perform, when you certainly can have no definite intention in regard to it.

If this is not consummate trifling with the ever-blessed name and glorious perfection of the great God, it is not possible to conceive of such a thing. It is an insult to the omniscience of God and a defiance of his power as the righteous avenger of all falsehood and hypocrisy. And it is very strange indeed that any sensible and good man should be induced to take such a rash and hypocritical oath. We must remember, however, that young men who enter the lodge are generally so terrified, agitated and bewildered by strange cermonies and startling sounds, before they come to the point of taking the oath, that in taking it they "understand neither what they say nor whereof they affirm." And we may pray for them in the language of our divine Master, "Father, forgive them, for they know not what they do."

3. The Masonic oath is taken without any just occasion or cause, and is therefore most emphatically a taking of God's name in vain. To interpose the solemnity of an oath for trivial and unimportant purposes, however good, is not only to treat the sacred and glorious name of God with irreverence, but to destroy the efficacy of the oath as an ordinance for special ends. For example, to employ the oath for the confirmation of the truth in our ordinary conversation or for the promotion of fidelity in the ordinary duties of life, would be a fearful profanation of the name of God. And such use of the oath is absolutely forbidden in Matt. v., 34-37; James v., 12.

We can all see that it is no profanation of the name of God, or taking of His name in vain, to take the judicial oath, whether as a means of official fidelity or as an instrument of investigation in our courts of justice, because this oath is im-

posed by lawful authority and required for purposes that are not only good, but so necessary to the welfare of civil society as to justify an appeal to the sacred name of the Most High. This oath is necessary in order to the impartial administration of justice, the maintenance of equal rights and the promotion of mutual confidence and peace among men.

But how is it with Masonic oaths? They are not imposed by any lawful authority, either of the state or the church. And they are not necessary as a means of promoting any good and important end in civil society, but the very reverse of this. They are the means of subverting the administration of justice, destroying equal rights and engendering mutual suspicion and strife among men. And if it would be a profanation of the sacred name of God to employ the oath for the confirmation of the truth in common conversation and for the promotion of fidelity in the ordinary duties of life, for the reason that such an oath is not imposed by any lawful authority and not necessary in order to the welfare of civil society, but would be adverse to it, may not the same thing be most emphatically affirmed of the Masonic oath and for the very same reason, namely, that it is unauthorized and unnecessary, nay, most antagonistic to the welfare of civil society?

We have declared that the Masonic oath is a profanation of the name of God because it is unnecessary and unauthorized; but have we not just reason to place an additional emphasis upon this declaration when we consider the unnecessary and vain repetition of this oath which takes place in the lodge? Why, the entered apprentice, while kneeling upon his naked left knee, with his hand upon the Bible, has said: "In presence of Almighty God I promise and swear," three times. The fellow-craft, in a similar condition, has said: "I promise and swear," six times, the Master Mason seventeen times, and the royal Arch Mason, counting all the lower degrees through which he has passed, has said, "In the presence of Almighty God I promise and swear," not less than sixty-eight times. Now, if an oath be necessary, why not make one oath include all? Why add an oath to every specification, even when the thing specified has been included in former oaths? Why file oath upon oath, when there is not the least semblance of a reason for it? Is it to insult God by trifling with His great and fearful name? Or is it to destroy all reverence and fear of God among the members of the lodge, and to banish from their hearts all sense of His authority?

4. The Masonic oath is grossly and positively immoral. It imposes obligations which are in direct conflict with the pre-existing and paramount obligations of the law of God. For example, the oath, "Forever to conceal and never reveal" the unknown secrets of Masonry, when for aught that we can know it may be inconsistent with the will of God to conceal them, is in conflict with the supreme authority of God and with His revealed will, which requires us to obey God rather than men. The oath to keep a brother Mason's criminal secrets—murder and treason not excepted—and the oath to warn a brother Mason of approaching danger and extricate him from his difficulties, whether right or wrong, are in conflict with the divinely prescribed duty which we owe both to God and to civil society. And when the Mason, with a solemn appeal to God to witness the sincerity of his professions, imprecates mutilation and death upon himself as a punishment for revealing certain trifling and absurd secrets, he takes an oath that is not only immoral, but savage, monstrous, horribly devilish.

5. Finally, we beg leave to add that Masonic oaths are sinful nullities, which have no binding force or obligation whatever. The obligation of all oaths is limited to things lawful as well as possible. A man can no more place himself under a valid obligation to violate the law of God than he can to fly to the moon. The obligations of the divine law are supreme and indispensable and cannot be set aside or made void by any obligation that is voluntarily assumed or self-imposed. It was a part of the traditional teaching of the Scribes and Pharisees in the days of our Lord that a voluntary vow or an assumed obligation was sufficient to annul or make void that precept of the law which requires a man to honor his parents. "If a man shall say to his father or mother, it is Corban—that is to say, a gift by whatsoever thou mightest be profited by me—he shall be free. And ye suffer him no more to do aught for his fa-

ther or his mother." Mark vii., 11-12. But for such teaching our God denounced them as hypocrites and blind guides, who were making the word of God of none effect by their traditions.

No greater absurdity could be imagined than to suppose that an immoral promise or engagement can be rendered obligatory by calling upon God to witness it, and to punish the non-performance of it. According to this supposition any man may at will make void the authority of the Divine law. Yea, he may at any time employ the authority of God in opposition to the authority of his own most sacred and immutable law. Masonic oaths are indeed very sinful, but the sin consists in making them and not in breaking them.

Ingram, Pa.

FREEMASONRY IN PROPHECY.

Ingleside, Pa., April 17, 1897.

Dear Cynosure—The change in form of our paper is certainly an improvement. The constant presentation in the paper of the special object—secretism—we believe to be a great step in advance in our reform. The quotations from public men, dead and living, should be kept to the front, so that all may know that great men in past and present time knew and recognized the dangers of organized secretism. The interference of these societies with legislation, and with the execution of the laws of our land, should be so constantly and plainly shown that none may be able to deny that organized secretism is the foe of good government.

The greatest of all dangers should be made most prominent. The fact that Free Masonry is Baalism, that its preachers to-day are the successors of those false prophets whom Elijah, with God's approval, slew at the foot of Mount Carmel, because they led God's chosen people into idolatry, cannot be too strongly emphasized. The fact of the historical relations of Free Masonry and Catholicism should be often and plainly presented. God himself gave to His servants, the prophets, a view of things to come in the wonderful books of Daniel and Revelation. He showed to Daniel and to John the history of the world, and of the church of Jesus Christ in the world, so that believers might be warned of things to come upon the governments of earth and the church of Christ. God showed to John the beast and the image of the beast, and how they would afflict the church, and the world at large.

We are living in the last age of the present dispensation, and we are required to hold up Christ as the true and only light of the world lying in darkness. Professed ministers of the gospel and professed churches of Jesus Christ are to-day counted by thousands among the worshipers of the beast and the image. If these professed Christians are enlightened on the subject of secret societies, the plea of ignorance will no longer avail; they must come out from among them, or they must suffer as parts of the mighty anti-Christ. Let The Cynosure keep these facts always to the front. Freemasonry is the subject of prophecy.

2. The "Image of the Beast" is to-day the ruling power in the state and in the nominal church. We live in the day when the words of God to John in Rev. xiii., 12-18, are fulfilled in our midst. We see the Attorney General of the United States a devoted Catholic, and our President leaving the duties he was sworn to perform to take the higher degrees of Free Masonry. We daily read of our National Congress doing almost anything or everything but to provide revenue for a government going deeper and deeper into debt. All men are wondering at the things coming upon the earth. God ruleth; blessed be His name.

His people, secure in their trust in Him, can read the fulfillment of prophecy, and the hastening of the time when the glorious tidings shall be proclaimed that the kingdoms of this world are become the kingdoms of our Lord and of His Christ. The beast and his image cannot be reformed. God has pronounced the doom of the beast in His word. The image which men made to the beast shall perish and his worshipers shall be punished by Him whose laws they now defy. There surely is no nobler work than to dispense the world's darkness, and to present God's truth to all; whether men will hear or whether they will forbear, the responsibility is with the individuals themselves.

In the field of anti-Masonic biography I have looked in vain for any history of the life and work of Rev. Richard Horton, the author of the book published by

the National Christian Association, entitled "The Image of the Beast, or Free Masonry a Subject of Prophecy."

I think the book the strongest ever written for our reform. If you could furnish a sketch of the life and work of the author, and publish it in The Cynosure, I believe it would tend to help the cause of anti-secretism.

J. W. SNIVELY.

AMERICAN ANTI-MASONRY.

BY M. N. BUTLER.

The late International Catholic Anti-Masonic Congress at Trent in Austria, and the extensive press mention on the same, has brought the subject prominently before the civilized world, not only religiously, but politically as well. Especilly are the ten million Catholics, and all other classes in the United States, deeply interested pro and con in this vigorous and far-reaching action. Older citizens remember most vividly the intense and widespread agitation of 1826 to 1836. Fifteen hundred lodges threw up their charters and ceased to exist. Forty-five thousand out of fifty thousand Free Masons left the order never to return. The movement died down, however, and the general public lost interest in the theme. But when Henry Ward Beecher and Theodore Tilton were editors of the New York Independent the discussion was revived. And at Aurora, Ill., in October, 1867, a large convention was held and the element opposing the Masonic order was reorganized.

The National Christian Association was set in motion, and it has a very substantial building at 221 West Madison street, Chicago, as its general headquarters, where is issued each month its official organ, The Christian Cynosure, an ably edited thirty-two page magazine. The association also owns the old Admiral Rowan Building, near Pennsylvania avenue, and within less than three blocks of the National Capitol, Washington, D. C. The New England headquarters and a general agent are in Boston. The association has State auxiliaries, with their offices, agents, lecturers and workers. Conventions and delegated meetings have been held in most of the larger towns and cities of the Union. A literature has evolved, and in almost every State the distribution of literature and discussion is being pushed forward. D. L. Moody, George F. Pentecost, that world-read lecturer, Joseph Cook, and other noted divines, are leading the religious agitation.

A political almanac before me records the American anti-Masonic platform for 1876. Sept. 14, 1882, a beautiful and imposing monument was unveiled to William Morgan at Batavia, N. Y., in the presence of 250 delegates, and a large concourse of people. It was erected by the voluntary contributions of more than two thousand citizens of all religious and political beliefs. The religious work is non-sectarian, and those who have been identified therewith hail with pleasure the international Catholic movement along this line.

Men first and foremost in American statesmanship and jurisprudence have spoken in tones of thunder on this issue. John Quincy Adams, President of the United States when Morgan was murdered, declared: "I am prepared to complete the demonstration before God and man that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity or of the land." President Fillmore, J. C. Spencer and others affirmed: "The Masonic fraternity tramples upon our rights, defeats the administration of justice and bids defiance to every government that it cannot control." Daniel Webster, Secretary of State, avowed: "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction it is my opinion that the future administration of all such oaths and the formation of all such obligations should be prohibited by law."

John Brown and Lewis Tappan were seceded Masons; Myron Holley, Gerritt Smith, James G. Birney and nearly all the old Abolitionists were outspoken anti-Masons. Harper's Magazine says: "As a large portion of the Whig party was

merged into the Republican, the dominant party of to-day has a lineal descent from the feelings aroused by the abduction of Morgan from the jail at Canandaigua." Thurlow Weed and Horace Greeley were for years bitter anti-Masons, as were Wendell Phillips, Charles Francis Adams and Wm. H. Seward. Lincoln, nor none of his cabinet, were Free Masons, so it appears.

And now let those who wish to inform themselves as to the part Free Masonry did play in the great rebellion remit forty cents to the National Christian Association and receive by return mail a copy of the "American Handbook and Citizen's Manual," which is a complete digest of the principles, doctrines, religion, government, philosophy and jurisprudence of the order.

The opponents of Free Masonry affirm that it is an English system born in a grog shop—Apple Tree Tavern, London, in 1717. They believe that its royal technique and high-sounding titles of nobility, as Worshipful Masters, Most Worshipful Grand Masters, Sublime Princes, Kings and Grand Kings stamp it as despotic, un-American and entirely out of harmony with our popular government and free institutions. One thing at least seems settled—Freemasonry must again pass through the crucible of hottest discussion and public investigation and criticism. Whether it can survive it better than two generations ago remains to be seen.

Kansas City, Mo.

THE NORTHFIELD CONFERENCE.

Few places would have to undergo less change to make them the fit abode of the redeemed than the village of Northfield, Mass. For beauty of situation it would not suffer in comparison with any educational center in the world. It has all the advantages of other school towns, without the evils so common to colleges of greater age. The characteristic individuality of Mr. Finney in his palmiest days was never more deeply impressed upon Oberlin than is the evangelistic spirit of Mr. Moody stamped upon the community of Northfield.

The bewitching beauty of the scenery and its heavenly atmosphere contribute to make Northfield the most inviting spot for Christian retiracy, meditation, recuperation and study in the world. Such a town is a magnet which attracts to itself the heavenly minded, while it repels that which is carnal.

Christian conferences are held at this place during July and August each year for the study of the Word of God, and for the discussion of practical means for increasing the boundaries of our Lord's Kingdom. These gatherings are attended by eminent Christian men and women from all lands. It would be impossible to choose a more auspicious occasion than one of these conferences for the presentation of the cause of anti-secrecy.

For the past two years President Blanchard has had the ear of the good men and women at these meetings and has presented our cause with great faithfulness and generally with much acceptance. His voice has reached the remotest parts of the earth, and truth thus proclaimed is bearing fruit. By the grace of God, and the good fellowship of Mr. Moody, the President is to be permitted to again speak at the August conference on the evils of secret societies and the unwisdom of God's children having fellowship with them. This is an exceptional opportunity for doing good. Will every Christian man and woman who believes in the righteousness of our reform and believes that God still hears and answers prayer devoutly pray that God may conquer prejudices and prepare the hearts of the people for the reception of truth, and that President Blanchard may be simply God's mouthpiece for conveying to the assembled people God's thoughts concerning his own church and oath-bound secrecy? J. M. HITCHCOCK.

165 Howe street, Chicago.

ABOMINATIONS IN THE CHURCHES.

Henry Varley, the London evangelist, has been in this city holding meetings at the Central Park M. E. Church. He presents important doctrines of the Bible with great clearness and intellectual power; but at a safe distance from the devil's artillery; for while he stands in a Methodist pulpit he is careful to say nothing harmful of that form of devil worship, which is the current coin of Methodism, namely, lodge worship and lodge secrecy. He denounces this nation as a na-

tion of murderesses and murderers because of the wholesale slaughter of unborn children by their mothers, with the connivance of their husbands and paramours. He arraigns the booksellers of St. Paul, as they truly are, "vampires of hell," for selling the deadly soul-damning novels that eat out the virtue of the young men and women that read them. And he shies a stone or two at the Lutherans and the Roman Catholics.

He lectures privately to men, and his wife to women, on Sodomy, masturbation, onanism, the fatal sin committed in the marriage bed, and whoredom with women of the town whose bodies he says are putrescent with disease while perfumed with the apothecary's perfumery. But the spiritual worship of the devil's cognate to these crimes he leaves untouched; because, we may well believe, the great denominations of Christendom are dominated with that worship, which is symbolized by the Mason's "Point within a Circle"—the symbol of both ancient and modern sun worship, it representing the juxtaposition of two things worshiped by ancient and modern pagans and known as nature, or phallic, worship, and is condemned of God in the last half of the first chapter of Paul's Epistle to the Romans.

It was that worship that is recognized and is more or less practiced in all modern lodges, that made Egypt the basest of nations and eventuated in a vote of the Senate of Rome to banish such lodges from Italy in order to save the living bodies of men and women from putrescence. And hence we see why God poured out His wrath upon the ancient Odd Fellows on the plains of Moab and at Mount Sinai for the practice of what is called to-day Free Masonry, Odd Fellowism, etc., in the one case destroying 26,000 of these false worshipers and in the other 3,000. For that worship inevitably leads to the diseases of libertines as surely as that the filthiness of the spirit leads to the filthiness of the flesh. But modern pastors and evangelists dare not, for fear of the devil's children, preach against this worship as did Moses, Paul, and all true prophets and apostles. Hence the apparent reason for the silence of Henry Varley.

The modern lodge system is hastening on to the infinitely lower than beastliness, with their bodies symbolized in their point within a circle abomination as a god symbol for their worship. The testimony given in the late meeting at Zion Tabernacle, in Chicago, by seceding women from the lodge indicates this. And when the women's lodges are thoroughly amalgamated with the men's lodges the measure of iniquity will be full. Mackey says: "Looking to the mixed sexual character of these lodges (Eastern Star) it is not surprising that everything is followed by a banquet, and on many occasions by a ball. "These," says Clavel, "are inseperable from a lodge of adoption, and are, in fact, the real design of the institution, the initiatory ceremonies being but a pretext." Lexicon of Free Masonry—Article, Adoptive Masonry.

Note likewise the Mystic Shrine in which they have men personating women and doing things too filthy to mention. And the Grange has for its male divinity the god Bacchus, and female divinities women personating the pagan goddesses Flora, Pomona and Ceres—the licentious goddesses of their spiritual fathers. Pagan adulterers and adulteresses these lodge worshipers are, and only waiting a little while until their bodies are implicated in the debauchery symbolized by their worship.

Watchman, what of the night? The perplexity of the rulers of nations, the cowardice of God's pastors, the denominations of Christendom defiled with lodgism which is Masonry, which is obscene devil worship. "Come out of her, ye my people," must soon be the voice heard coming out of heaven.

To join the Masons is a sure stepping stone to promotion in church or state. Behold the President of the United States! a Methodist, a Mason and a Shriner. What an example for the people!

Lying and hypocrisy, or silence with regard to the same, is essential to being a member in any great denomination wearing the name of our Lord Jesus Christ. Is it not time to pray, "Come, Lord Jesus, call out Thy people; destroy these churches, destroy these nations, restore the kingdoms to Israel. Reign Thou Thyself, and we will ever worship Thee."

W. FENTON.

St. Paul, Minn.

REFORM NEWS.

ENCOURAGEMENTS IN THE WORK.

FROM THE GENERAL SECRETARY.

An even one hundred new recruits to The Cynosure army were received in May. There are not quite so many new ones for June. The list of subscribers was doubled in Wheaton, Ill., besides liberal subscriptions were received to the fund for general work. There is no place more loyal than Wheaton. In Naperville my reception by the president and professors of the Naperville College was also very friendly. The pastor of the College Church, as well as the president and Professors Sindlinger and Umbach are now numbered among the supporters of our work. Mr. Cyrus Smith, of Iowa, is in the field for a new club of subscribers, and the first fruits of his efforts have already reached me. Among the other workers is a new one, Mr. Elias Wallick, of Michigan, who writes: "Am working to get subscribers."

Calls for literature for free distribution have been responded to and supplies sent to Arkansas, Massachusetts, Illinois, Michigan and West Virginia. Ministers have been reached and also many homes supplied. Mr. H. M. Struhm has begun a house to house canvass in a town greatly needing the distribution of such tracts. An encampment of the G. A. R. and a State Sunday School convention, besides Presbyterian, Congregational, Lutheran and United Brethren associations have been supplied. I have just sent 20,000 pages to our faithful co-worker in Ohio, Mr. E. Brakeman. He characterizes secretism as "hell's vast slaughter-house of souls."

Several conventions are under way for this fall, and I shall be pleased to hear from any one that would like to have a convention in his place, and could help in some way to make it a success.

I have secured an advertisement of our books in some fifteen different papers, and hope thus to reach for a few weeks the eyes, at least, of 50,000 new homes. If any of our readers will get their local paper to insert an inch advertisement of our books four times, I will send an electrotype of the ad., and will send The Cynosure to the editor of the local paper for one year. This will help the cause locally and do good generally. Through the kindness of Rev. C. C. Potter, the N. C. A. will be represented, at a small cost to the association, in the 40,000 edition of the U. P. Hand Book.

A booklet for the foreign work will be sent out this month and we shall hope to see not only a vigorous movement in Great Britain, but a mutual co-operation that shall be stimulating and helpful.

All the literature sent out is paid for from the general funds. We need donations very much, and is it too much to expect at least $1 for the general work from every subscriber? Besides pledges, the cash donations during the last two months have amounted to $52.50. The donors were Messrs. John Holman, Jas. Craig, Paul B. Phillips, G. M. Elliot, E. Whipple, R. L. Park, W. I. Phillips, Geo. M. Clark, and Mesdames M. Stevens, Lizzie Kessell, Esther L. Gould, Belle Ewing, S. H. Nutting and Ada Brewer.

To those of our friends desirous of helping in foreign mission work, I wish to commend the "Chinese Mission" in our building here at 221 West Madison street. It has been at work now nearly twelve years, and during that time there have been some fifty conversions among the Chinese. Some of the converts are now doing missionary work in their native land. It is an independent mission, and is not only worthy, but needs financial assistance. Further particulars will be given upon inquiry. The present attendance is about thirty-five.

WM. I. PHILLIPS.

FREE MASONRY AND JESUITISM.

A STRIKING PARALLEL.

Boston, Mass., June 1, 1897.

Editor Cynosure—Apparently more has been accomplished on this field during May than in any month previous. Arrangements have been made for five meetings in the future. Some pastors are beginning to realize that it is very largely a question of the church or the lodge, for the young men, and so self-protection adds a new impulse to the promptings of conscience and the call of duty.

We have resumed our Monday evening parlor talks, which had we more room I am confident would be more largely at-

tended. Last evening we had with us Dr. Victor G. Vanoli, a fragment of whose experience with the Masonic Brotherhood in Constantinople, Elizabeth E. Flagg has already given to your readers. All present were deeply impressed by his artlessness and sincerity, and those of us familiar with the second section of the Master Masons' degree noted a very striking parallel between his induction into the Jesuit order and the death, burial and resurrection drama in which the candidate is raised from the grave of poor Hiram Abiff to the "sublime degree of a Master Mason." The coicidence is readily seen in the obligations, especially in the Christless, profane and thoroughly despotic features of both.

JESUIT OATH.

"I take this oath, and I promise and swear in the sight of God and the blessed Virgin, the Apostles Peter and Paul, and St. Loyola, and to you, Father, that I will keep the rules of poverty, chastity and obedience all my life, and I promise to defend on land and sea my Holy Mother Church and to stand by the Vicar of Christ on earth (naming the Pope) in everything he by himself or through my superiors shall order me. I promise and swear to fight all the enemies of the church, by all power and by all means to destroy them."

Other vows, more specific and in detail, are added as the Novitiate proceeds, but this covers the whole field in a general way. The Doctor gave names of high church officials, who were Masons, and confirmed the statement of Dr. L. T. Townsend that the Black Pope rules the lodge through his emissaries in disguise. This is to be the theme of our next Monday evening's talk opened by an essay by Miss Flagg, who has been delving into the depths of mystic lore, making important discoveries of fraternal fellowship and confidential co-operation in secret between two factions in Satan's kingdom, which to the public appear as sworn and irreconcilable antagonists. You, Brother Editor, and all who desire to know the truth, are cordially invited to attend, with the guarantee that whichever side you may take in the discussion, you shall have fair play.

J. P. STODDARD.

218 Columbus avenue.

A GOOD MONTH'S WORK.

Dublin, Ind., June 2, 1897.

Dear Cynosure—Since my last report I have spoken at Newton, Kan., in the Mennonite Church, where the house was well filled and the audience quite appreciative; at Harper, Kan., in the M. E. Church, and in the public school building, to crowded houses. It was pleasing to see such grand young ministers as Revs. Henderson, Pontius and Erb taking a strong stand against secret orders. I spoke in the Court House in Winfield, a meeting arranged by that grand hero, Brother W. B. Denton.

The next night I spoke in the Free Methodist Church in Emporia, and next at Denison in the United Presbyterian Church, which was well filled. Then I spoke at Sabetha, in the United Brethren Church, where the house was well filled and the lodge element well represented. Then I spoke at Blue Springs, Mo., and then went on to Chicago to the annual convention; on Monday morning in the Carpenter Building, in the afternoon in Willard Hall, and at night in Zion Tabernacle; Dr. Dowie pastor. These were all quite interesting meetings.

My next appointment was at La Paz, Ind., in the Wesleyan Methodist Church; my next at Payne, O., Rev. Chas. Weyer pastor. I received him into the church and baptized him in 1881, and licensed him to preach in 1883. Payne was my last charge in the East for two years before leaving for the coast in 1888.

Here I had large audiences. My next meeting was at Metz., Ind., Rev. G. W. Bechtol pastor. We had a good audience. I spoke the next night at Alvordton, O., Rev. A. C. Ritter pastor. Here we had a full house. The next night I was at Frontier, Mich., where a large congregation greeted me. Rev. H. C. Foote is pastor and Rev. W. H. Clay, D. D., a Presiding Elder, lives here, and both were present to cheer the speaker on with their hearty amens. My next appointment was at Elida, O., where the house was crowded. I had been pastor here for three years in succession, ending with 1883, and was glad to meet old and new friends once more.

I went next to Monticello, O., where I was greeted by a large and interesting audience. An Odd Fellow tried to de-

fend the order. I went back the next Sabbath, and preached for Rev. Sherer at Allentown, and in the afternoon at Elida.

On Monday we visited my brother, and his family at Rousculp, Allen County, O. How pleasant to meet with dear ones after months and years of separation. From here I went to the General Missionary Board meetings at Messick, Ind., and then on to the general conference at Dublin, Ind., where I am helping to represent Oregon conference in the highest body of the church of our choice. Everything is passing off nicely. I went back to Messick last Sabbath and preached in the morning and lectured in the evening to a full house and many outside trying to get in.

Arrangements are being made for me to return and speak at a number of places in this vicinity. I have spoken during May twenty-four times, and received sixty-two subscriptions for The Cynosure.

P. B. WILLIAMS.

MASONIC SUICIDES.

Washington, D. C., May 31, 1897.

Dear Cynosure—The number of Masons of high degree who have committed suicide of late must surprise those who believe that this organization "furnishes all that the soul of man requires."

A few days ago the papers announced that a prominent business man of Alexandria became tired of living and took his life. Scarcely had his brother Masons buried his remains and told the world that his soul was in the grand lodge above, before we read that another subject was ready for Masonic display. A prominent lawyer and real estate agent had shot himself. As he belonged to many secret orders, they doubtless made as much display as possible. How sad to contemplate, yet it is almost an every-daily occurrence. When will we learn that "the way of the transgressor is hard?"

Stopping en route from our annual meeting at Cedarville, O., I visited several friends and spoke to the students of the college at the morning exercise. At Columbus, O., I addressed a meeting of the young people in Pastor Long's church. Several addresses have since been given in this city and vicinity.

Last Wednesday evening I filled an appointment made by Rev. Seward, of the Free Methodist Church at Alexandria, Va. This will let you know there is light in the East. We are alive and at work for God and the truth.

W. B. STODDARD.

BRO. FENTON'S PROGRAMME.

St. Paul, Minn., June 23, 1897.

Dear Cynosure—I have been busy attending the Lutheran conventions, the Lutheran Free Church in Minneapolis and the United Lutheran Church now in session in this city, and which adjourns to-morrow. I found a great demand for the ritual of the Modern Woodmen of America. The pastors seem to feel the danger of that society to their flocks more than any other.

My program is not yet definitely made out, but, God willing, on the 2d of July, I will leave this city for a trip through Northern Iowa and Southern Minnesota toward South Dakota. The pastors seem to be well pleased with the new form and style of The Cynosure.

They allowed me to speak of the work against secret societies at both conventions.

In allusion to the action of one of the Lutheran churches in excluding members of lodges from its communion, a man who does not belong to either church or lodge, but evidently sympathizes with the lodge, said to me yesterday: "What do these churches want to 'jump onto these lodge members for?'" He might, with as much propriety, have said: "What does a policeman want to jump onto a thief, with a stolen sheep on his back, for?" Surely, churches ought to exclude lodge members from their fellowship, because they are wolves in sheep's clothing, and when they get into the churches it is that they may bite, devour and steal the sheep of the fold.

W. FENTON.

BRO. WILLIAMS' JUNE MEETINGS.

Lima, Ohio, June 22, 1897.

Dear Cynosure—The first of the month was spent at Dublin, Ind., at the general conference. One of the greatest successes we consider was the introduction of "Finney on Masonry" into the course of

reading for our ministers and the resolution requesting the bishops to write, or have written during this quadrennial, a book on secret societies, setting forth our position as a church in regard to them.

On June 2d I lectured at Berne, Ind., Here the Mennonite brethren gave me a fine audience and a good collection. They have a large church here, which numbers nearly five hundred, and their Sabbath school has an average of six hundred and fifty scholars. They are all true anti-secret, anti-saloon, and anti-devil people.

I preached one night at the general conference. When it adjourned I returned to Lima and attended the Sabbath school convention of the Auglaize annual conference, held at Allentown on Elida Circuit. Rev. S. L. Livingston, D. D., was President, and Rev. A. J. Stemen Secretary. I met a number of old friends here, and had the privilege of preaching one night, and arranging for two lectures on the lodge evil.

June 12th and 13th I spoke at Temperance and Ida, Mich. Brother Elisha Hitchcock conveyed me to his brother George's, who, with his estimable wife, entertained me most hospitably during my stay. I spoke at the Temperance F. M. Church Saturday night to an excellent audience. The meeting was all we could wish. Brother George drove me to Ida, ten miles beyond Temperance, where I spoke at eleven a. m. to a crowded house. Brothers James and Thomas Hitchcock also were present. The meeting was in the Free Methodist Church, Rev. Mulholland, pastor. We returned to Temperance, and after resting a few hours went to the church to find it crowded and many trying to get in. Revs. Phillips and Miller, of the U. B. Church, a Free Will Baptist and a Wesleyan Methodist minister were present to encourage us.

I wish to say that the Hitchcocks, who are brothers of our Director, J. M. Hitchcock, are real hosts in the anti-secrecy cause. I wish we had a few of them in each community. I am sure his Satanic Majesty would be aroused more than he is. I would vote for a State or district convention at Temperance. The anti-lodge force is dominant here. My stay among them was all too short. My next appointment was at Jackson Center, O., where I spoke in the Seventh Day Baptist Church, Rev. W. D. Burdick pastor.

They have a good congregation. The night was so warm that many of the people remained outside and listened. There were two or three lodge men here, who gave evidence to the truth of the expositions. One gentleman told me that when Brother Ronayne lectured at Jackson Center some years before he was anxious to know whether he had been a Mason or not, and he investigated it to his satisfaction, and found that he was much brighter as a Mason than he was or ever could be. Rev. Burdick was pleased to have the truth presented on this, as well as on other popular evils, to his congregation.

I met here once more my old ministerial brother, Rev. G. W. Staley, of Montra, O., who is an old-time anti-lodge man. I spoke last Sabbath evening in the West Lima Mission, Rev. Overholtz pastor. This is an independent church, organized here in Lima. They have a good Sabbath school and congregation. Thursday night I am to speak at Elgin, O., and next Monday night at Alger. Beginning with the 30th, I am to fill a series of appointments in Henry County, Indiana, arranged by Rev. L. D. Thornburg, the pastor. Friends in Ohio, Michigan and Indiana, please address me here at Lima, O., for dates. Thus far I have forty-two Cynosure subscriptions during the month. P. B. WILLIAMS.

MORE LIGHT IN THE EAST.

Norristown, Pa., June 24, 1897.

Dear Cynosure—Several opportunities for effective work have presented themselves during the month past. The opportunity to attend an annual meeting of the German Baptist Brethren was improved. They gathered this year at Frederick, Md. It was estimated that 20,000 people were on the grounds.

Provision was made for the feeding of three or four thousand people at a time. Four large beeves were cooked at once in supplying the meat required. The friends in charge were kind. Had not the program been crowded I would have had a hearing in the Tabernacle, which seated 5,000 or more. I was permitted to hang up my chart in places where it attracted attention, and I explained to those who stopped to listen. I often spoke to audi-

ences of 500 or more. I had books in the Messenger office to which I called attention. Several orders were taken. Seceded Brethren came forward and indorsed the statements which I made. Others made inquiries and expressed desire for lectures in their churches. Persons living in many States ordered our publications. Franklin Grove, Ill., Frizzleburg, Md., Williamson, Pa., Winter Haven, Fla., Bluntville, Tenn., Uniontown, Md., Trotwood, Ohio, Chicago, Ill., Atlanta, Ga., and Winchester, Va., are among the places to which I mailed light. My attendance at this great gathering will be remembered with satisfaction and gratitude.

Three lectures followed at Minges Mills and York, Pa. They were given in Mennonite, Lutheran and Brethren churches. The attendance manifested a live interest. A number of names were added to The Cynosure list. At Oaks, Pa., the place of our late State convention, I was made very welcome, as usual, and invited to preach last Sabbath. Arrangements are made for me to preach again in the Worcester Schwenkfelder meeting house on Sabbath and lecture once more in Burr's meeting house on Monday evening. I took a little walk of ten miles or more yesterday through this magnificent farming country, securing Cynosure subscriptions and enlisting friends in our work. Everybody that can work should be at it now. The rains earlier in the season have so hindered that there is a rush of work on the farms. Haying, corn cultivating, harvesting, etc., all come at once.

Those who have heretofore refused to subscribe for The Cynosure, giving as their reason that they had so much reading, can find little or no such excuse now. The new Cynosure need not overtax anyone, either in price or amount of reading. "Much in Little" is the motto.

Let us all push it along.

W. B. STODDARD.

CORRESPONDENCE.

UNITED BRETHREN CONFERENCE.

Connersville, Ind., June 6, 1897.

Dear Cynosure—I have had the great pleasure of spending the past two days in attendance at the quadrennial conference of the Radical United Brethren Church in Dublin, Ind. A large share of these brethren, especially the older ones, I have formerly met in their homes and enjoyed their earnest sympathy and generous hospitality. I met a most cordial greeting and was introduced to the conference. I was impressed with the great earnestness of these brethren and sisters (for one or more women are acting as delegates), and that they are a people not only of very positive convictions, but of earnest consecration to the cause and work of the Divine Master. Such a people are not likely to make any concessions to the love of ease or to an evil public sentiment.

The conviction of the conference on the subject of secret societies was voiced by ex-Bishop Becker, who was unanimously chosen a fraternal delegate to the next annual meeting of the N. C. A. He said in substance: "Let it be distinctly understood that our position on the subject of secret societies is unalterable, and that under no circumstances will we receive as members those who are affiliated with them. For if we do not expect persons who are members of other religious bodies to become members of our church until they have given up their former church relations, surely we cannot consent that any who owe allegiance to these unfruitful works of darkness shall at the same time be united with us." Much regret was expressed that they no longer see the weekly Cynosure, but some subscribers were obtained for the paper in its present form. H. H. HINMAN.

UNITED WORKMEN.

Farnam, Neb., June 18, 1897.

Editor Cynosure—My attention has recently been awakened to the evils of the Workmen and kindred lodges by the following statements made by their own members:

1. That no creditors can collect a cent from the insurance money of a deceased Workman. This statement was boastfully made by J. G. Tate, Grand Master Workman of Nebraska, and was loudly applauded. A member of the Workmen is thus encouraged to think that he is doing right in refusing to pay his just obligations, in order to keep up his lodge dues. We will suppose that he is in straitened circumstances and obtains credit

for groceries, etc., for a short period, but afterward finds that he must either fail to pay his dues or the debts which he has solemnly contracted. He chooses to pay the former in order to leave his widow in good circumstances after his death. The widow, in no way, can be obliged to make her deceased husband's pledges good. In this way the creditor is beat out of his honest claim.

2. It has been argued that one source from which the lodge receives quite a revenue, and by which it is enabled to keep up, is the fact that not a few of its members, after paying much money into its treasury, are unable to meet its demands and fall out of the ranks, and those who remain reap the benefit of their losses. No doubt this in many cases proves to be the truth; but it is far from being a flattering incentive for a poor man to join, if he stops a moment to reflect.

3. A Workman recently acknowledged to me that the time would come, at no very remote period, when his lodge would be no more. His reasoning was good, and was that by and by, owing to the many new lodges coming into being, our order will fail to get the needed number of recruits to keep the assessments very low. As our members become old and begin to die off rapidly, the assessments will increase until comparatively few will be able to meet them. At such a period selfishness will, as usual, manifest itself and the multitudes of young men will join the new lodges and grow up with them in preference to one in which the death rate is so great. The unfortunate ones found in the lodge at this period of its existence will be the great losers. But how could a true Christian have a part in an institution which he believes is doomed thus to terminate soon after his widow has got the $2,000 insurance on his life and perhaps just before the collapse of the lodge?

4. Not long since the writer stood by the grave of a Workman who had been noted for his profanity and wickedness. His lodge conducted the services at the grave. Many of its members were also members of orthodox churches who profess to believe that such men are eternally lost, yet these same men, one of whom was a minister, publicly declared that the deceased had gone from "the lodge on earth to the supreme lodge in heaven." Professing Christians who say that they believe that there is a hell and that all unconverted men are lost stood by the grave and sanctioned these very words! How inconsistent! Why do not men either leave the church and say they do not believe what Christ said with regard to the punishment of the wicked or leave the lodge and say they will have no part in such blasphemy?

WM. L. BROWN.

ODDFELLOWSHIP A SWINDLE.

Marion R. Elder, until recently a member of the Larwill, Ind., Oddfellows' Lodge, sends us the following notice of arrears, which he received from his lodge and his reply. It is an illustration of how men's eyes are being opened to the swindling character of these selfish institutions:

Larwill, Ind., March 19, 1897.

To Marion Elder: You are hereby notified that you are in arrears to this lodge as follows: To dues to term ending Dec. 31, 1896, $2.20; to dues to quarter ending March 31, 1897, $1.30; total, $3.50. Trusting that this will receive your prompt attention, and that the penalty attached to non-payment of dues may thus be avoided, fraternally yours,

W. S. Smith, Sec.

To this letter Mr. Elder sent the following reply:

Larwill, Ind., April 17, 1897.

W. S. Smith:

Sir—I read your threat dated March 19, 1897. I informed you last fall that I had enough of Oddfellowship, considering quality of goods. Joining the lodge is a matter of business, a matter of bargain and sale.

Oddfellowship claims to have secrets and hidden mysteries for sale. I paid my money expecting to get secrets, but what are the facts? A man can buy a book for a few cents and get all the secrets. The lodge swindled me out of sick benefits, and the whole transaction smacks strongly of getting money under false pretense. You threaten me with a penalty; can it be possible you mean blackmail? Don't presume for a moment that I can be further buncoed. Yours in "friendship, love and truth."

Marion R. Elder.

LETTER FROM NEW ORLEANS.

New Orleans, April 28, 1897.

Dear Cynosure—I thank you for your manifest interest in my work down here in "Dixie's Land."

I am very grateful for the following gifts to aid in building our church: $4.25 from Rev. J. C. Rochelle, $25 from Rev. C. N. Oppermann, and $5 from M. L. Worcester.

A Freemason with whom I have been compelled to have some dealings took an undue advantage of me, knowing as he did, my records were destroyed and that I have nothing with which to defend and protect myself; he has entered suit against me for $95.75.

God is the promoter and defender of truth and righteousness; therefore I have submitted my case to Him. Our courts, lawyers and jurors are all, or most all, Masons, Oddfellows, Knights of Pythias, or some other kind of secretists; therefore we cannot expect very much in the way of justice against one of their number. A very prominent negro secretist said to me not long ago:

"See here, Davidson, if you would learn some sense and stop fighting the orders we would help build your church, but if you don't stop, some of these nights you are going to be burnt up alive."

I assured the gentleman, who is a great church man, that I would under no circumstances accept a compromising gift from his lodge, nor would I desist in my anti-secret course, but that I would continue on my way, and trust God for preserving me against Masonic fire or vengeance. I ask your readers to pray for me. I am sorely in need of $500 cash at once to further my work and ask our reform friends to please come to my rescue at once, no matter how little they give. May God help you to keep up the warfare. I am your humble servant and brother in tribulation,

Francis J. Davidson.

FROM THE SOUTH LAND.

I shall be glad to read the Cynosure what I can and then pass it on to my people.

Both men and women belong to some, or several of the legion of secret societies, which are the curse of colored people. Many of them will admit that the societies are injuring the churches, but they are all in the lodges, and think they must keep on to get their benefit, which consists mainly in a fine funeral.

(Rev.) A. W. Curtis.

Raleigh, N. C., April 24, 1897.

ENTERED INTO REST.

FAITHFUL UNTO DEATH.

Rev. Ebenezer S. Bunce died at his home in North Lawrence April 11, 1897, in his 78th year.

Bro. Bunce was born at Butler, Wayne County, N. Y., in 1818. He was converted at a camp meeting at Victory, N. Y., when only 12 years old, and united with the M. E. Church. He was licensed to exhort at the age of 14, and to preach at 16. He endured the privations of a frontier missionary in Wisconsin, being twice frozen nearly to death. His intense sufferings in the last few months were supposed by his physicians to be some of the results of his frontier sacrifices. Bro. M. N. Butler, who sends this notice, says he was heart and hand in every good word and work and a strong friend of The Cynosure and anti-secret cause. He died triumphing in the Christian faith.

OUR FATHERS—WHERE ARE THEY?

Sister G. C. Alvord, of West Leroy, Mich., sends the following notice of the death of Thomas Kingsworth, her grandfather. He had taken The Cynosure for more than twenty-five years and was a strong anti-Mason. He was born in Boughton, England, July 16, 1812, and died at his home in Leroy, Mich., March 16, 1897, aged 84 years and 8 months. He came to America in 1833, and was married to Eunice M. Miller, of Wayne County, New York, in September, 1835. Five children were born to them, only two of whom are living at the present time. He leaves a widow in feeble health to mourn. She looks forward to a reunion by and by where pain and sorrow cannot enter. Brothers and sisters have all preceded him to the other world. He was the last of his generation. He was a member of the Baptist church more than sixty years and died in the faith. It was a triumphant entry into the spirit land.

DEATH OF A FAITHFUL WITNESS.

Daniel Powers was born in Trenton, Oneida County, N. Y., Dec. 6, 1821, and died in Philadelphia April 30, 1897, in the seventy-fifth year of his age. In the spring of 1862 in Newport, N. Y., he gave his heart to God, and his strength and influence to the Methodist Church, of which he was a prominent member and class leader until 1884, when he changed his church relation, connecting himself with the Independent Beacon Hill Church, Boston, Mass. He was then under the pastorate of Dr. Cullis. The effect of his powerful spiritual reform preaching was to fire up the natural reform principles of Bro. Powers as well as those of his excellent wife, Hattie Eunice Powers, well known to The Cynosure readers. Providentially meeting with Bro. J. P. Stoddard about the year 1890, their interest was focalized into the founding of the Beacon Light Mission, which has been a true Beacon Light to many a poor benighted soul.

They both became so deeply interested in the reform cause that they opened their own house for anti-secret meetings, and in co-operation with our modern Elijah, the fearless Bro. J. P. Stoddard, the mission was opened and much good done.

In 1893 Brother and Sister Powers removed to Washington, D. C., and opened a Beacon Light mission there, where the Secret Empire is perhaps the strongest. Here they joined the Brethren Church and went on their way rejoicing. They removed the mission Oct. 15, 1896, to Philadelphia, to 231 Dauphin street, where our dear brother finished his work on earth, and fell into the blessed sleep. It can be truly said of Bro. Powers that he was an upright man, and one who feared God, and eschewed evil. Sister Powers is now continuing the Beacon Light Mission single-handed and needs the sympathy and prayers of all who are interested in this, the greatest of all reforms. The two most abominable putrefying sores of this age by which the Christian church is grievously affected are abortion among women, and the Secret Empire among men. May God, by the power of the Holy Spirit, open the eyes of the ministry and laity on these questions before it is too late. H. C CASSEL.

EDITORIAL.

KNIGHTS TEMPLARS.

The twentieth annual conclave of the Grand Commandery of Knights Templar was held at Meadville in 1873. In his annual report the R. E. Grand Commander said they had "voluntarily consecrated themselves to maintain purity," but after the unspeakable knightly doings at the Boston triennial, is there much hope that purity will be maintained at Pittsburg, where the next triennial debauch is appointed? In the correspondence is a report concerning the Connecticut conclave at Hartford. "For three days camp discipline and routine were observed, closing at last with a grand hop."

So they had squad drills by day and quadrills by night. Another of their diversions was New England's "peculiar institution," a clam bake. Having read some strange utterances and heard of some singular transactions at such feasts, we wrote recently to a distinguished lawyer and learned and prominent Mason in Maine asking him to honestly answer us the question: "Do clams intoxicate?" Many years ago, while a student in Allegheny, the Knights Templars' conclave met there and left two permanent impressions on my mind—its gaudy, tinseled, uniformed procession and the freshet of drunkenness and prostitution that accompanied it. Subjected to our Lord's test, "By their fruits ye shall know them," this institution is very dangerously immoral.

MASONIC RUM.

In its issue of Feb. 28, 1889, the Congregationalist of Boston contained an article by Rev. Daniel Dorchester, D. D., which was reprinted as a tract for the constitutional prohibition campaign. The following statements are condensed from the tract:

"A distillery firm within three miles of the Massachusetts State House has a contract to furnish 3,000 gallons of rum daily to the African trade for the next seven years. * * * My interest in Christian missions in Africa led me to investigate the internal revenue reports. This, the most powerful of all the distilled liquors,

is the only liquor exported from the United States to Africa. Almost all the rum manufactured in the United States is made within five miles of our State House. During the last six years the distilleries around the Hub made 94 per cent. of all made in this country. The amount of rum exported from Boston to Africa in the last six years has been 4,138,284 gallons. How many gallons of rum for every dollar Boston gives for its evangelization?

"Almost all the liquor sent from the United States to curse Africa is sent from Boston. I quote from the report to the general conference: 'Worse than the stifling slave ship, worse than the shameless auction block, is the inhuman trade in rum, which now crowns the outrage to which the natives of Asia and Africa are subject at the hands of nominally Christian votaries!'

"Well did Sir Richard Burton, the famous African traveler declare: 'If the slave trade were revived with all its horrors, and Africa could get rid of the white man, with the gunpowder and rum which he has introduced, Africa would be the gainer in happiness by the exchange.'"

The chief figure representing this Boston traffic is also the chief figure in Boston Masonry. He led the Triennial Templar procession; he was on the Easter platform with Dr. Lorimer when the latter celebrated our Lord's resurrection by proposing to go out of the church if the Masons were not welcome. He is the head not only of Massachusetts and Rhode Island Masons, but also of De Molay commandery, that gave his Brother Lorimer the peculiar reading desk that seems to either adorn or desecrate Tremont Temple platform. He and Dr. Lorimer are under the Royal Arch obligation together.

EXPANSION.

While the literature of the N. C. A. is helpful to persons already interested, it is adapted to awaken interest in others. The diffusion of knowledge and enlargement of the anti-Baal army are objects specially sought. New recruits are always needed. Church members must be brought up nearer to the advance line of their pastors. More members of churches must be brought to the point where they will not willingly accept Baalistic pastors.

In some respects the Cynosure is now better qualified than before to serve this purpose. Its three-month subscription may also enable some to send it to outsiders in order to give it introduction. It can be sent one month to one address, and then a notification by postal card will transfer it on our mailing list for the second month. A third reader can be reached in the same way. The notice should reach our office, however, soon after each issue, or at least not too late to secure the change before the next one. A better way might be to have it sent to your own address, and then remail it with a few N. C. A. tracts slipped in among its leaves. The tracts themselves cost little and can be mailed in newspapers or by themselves. There are more ways than one to widen the area in which the enemy is better known.

PERSONAL MENTION.

Rev. T. J. Allen, of Sterling, Kan., was a welcome visitor at our office recently.

—President S. H. Swarts spent an hour in The Cynosure office last week, and as usual inspired us with his words of cheer and council.

—Mr. and Mrs. Joseph McKnight, of Blanchard, Iowa, spent a day with the editor and visited The Cynosure office in returning from the Covenanter Synod at Beaver Falls, Pa.

Secret college fraternities which are dominant in the Northwestern University at Evanston came near making a serious disruption between faculty and students a few weeks ago.

The Grand Lodge of the Free Sons of Israel, many of whom fought for the Turk in the recent Greco-Turkish war, closed their annual convention at the Auditorium in this city June 17.

—Mrs. Mattie M. Bailey, of Shenandoah, Iowa, the popular Sabbath school worker of that State, with her husband, Dr. Bailey, made The Cynosure a friendly call last week en route to the Wheaton College commencement, of which college they are both honored graduates.

On two recent Sabbath mornings the editor preached in the Fourth U. P. Church, Chicago, and in the Friends Church at Western Springs.

A committee of Modern Woodmen recently reported to a mass meeting at Fulton, Ill., that owing to the high-handed methods of certain officials it was almost impossible to get any idea of the financial standing of the order.

Ex-President Charles G. Finney, of Oberlin, was a Free Mason previous to his conversion. On receiving Christ Jesus as his Lord and Savior, he soon renounced Freemasonry as anti-Christian; regarding all secret societies as the works of darkness and belonging to the god of this world who blindfolds his worshipers lest the light of the gospel of Christ should shine into their hearts.

Rev. D. B. Gunn, of Dorchester, Mass., writes: "I miss the weekly visits of The Cynosure. It was always more fully read by me than any other paper that came to my study. I confide in the judgment and wisdom of the managers and doubt not the mission of the monthly will prove acceptable to its readers and accomplish an equal amount of good. May the Lord greatly bless all the workers in the good cause.

Rev. Woodruff Post, of Olean, N. Y., sends this extract from a letter he received from a Methodist D. D., and ex-president of a New York college: "It is very queer that the wretched fraternity keep pursuing you. I think of Masonry as I always have. The Lord pity us. It is not easy to keep sweet and see such a piece of selfishness flourishing in the church. So many take refuge under the wings of this vulture. I prefer the shadow of the Almighty."

Rev. O. A. Adams, writes from Hillsboro, Ore., that all the county officers there are Masons and Odd Fellows, and some time ago a Masonic treasurer got away with several thousand dollars of the public funds. He requests Cynosure readers to ascertain and publish the number of lodge men holding office in their counties, as he regards this an effectual way to open the eyes of the public to the monopolizing power of the secret empire.

Secretary Phillips and Editor Gault begin this week a series of anti-secret meetings in Kankakee and Iroquois Counties. They expect to speak at Peotone, Woodland, Milford, Wellington, Hoopston, Rossville, East Lynn, Rankin, Goodwin and other points. As they wish, as far as possible, to arrange their meetings several weeks in advance, all friends of the cause in the State are requested to write them as to when they can hold meetings in their locality.

—Rev. S. O. Rondestvedt, of Grand Meadow, Minn., writes: "I am very much pleased with The Cynosure in its new form. May God bless its effective work against one of the worst evils of our times. Would to God that all churches would awake and shake off the sinful yoke with unbelievers in secret societies, and stand firm shoulder to shoulder in the spirit of God and fellowship with Christ, fighting for the salvation of souls, homes, church and state.

The Illinois conference of the Missouri Synod of the German Lutheran Church, comprising about 500 delegates, was in session a week here, closing June 15. They met in St. John's Church, on the North Side. This denomination is one of the largest and strongest anti-secret churches in our land. Many of them are Cynosure subscribers, and during two days we met with them we received many subscriptions for The Cynosure and anti-secret publications. Many of these faithful pastors feel the necessity of fortifying their churches against the flood of secret orders threatening to undermine everything.

—Prof. E. Whipple, of Wheaton College, writes us the following abstract from an article in the New York Independent of recent date: "The Masonic National Benefit Society of Indianapolis, Ind., was organized in 1869, and for some years paid $5,000 upon death of members. In 1890 it had $10,350,000 in force and its death rate was 21.34 per 1,000; in 1894 it had $5,010,000 in force, and its death rate had increased to 31.62 per 1,000. It now has a membership of about 1,000, almost entirely aged and uninsurable persons. Who will pay their policies as they more and more rapidly pass away?"

—Elder Rufus Smith and family, of Wheaton, expect to start this week with the Christian Endeavor delegation for California. They will test the winters and climate, and if they are more congenial than that of Illinois they may spend the balance of their days in the land of flowers and fruit. Their self-sacrificing reform labors will be missed in the Eastern field, but our loss will be gain for the Pacific slope. The Elder is a long and tried friend of The Cynosure. Since its change of form he has advanced the money to send it to a list of his friends in various States, a noble example for other friends of the cause to follow.

Mary C. Baker, secretary of the N. C. A., was unable to be present at our last annual meeting, and sent an interesting letter, from which the following is an extract:

"My absence is not because of any diminution of interest. Far from it. My father, the late Rev. Milton Smith, was a member of the Aurora convention. My interest in reform dates from the days of my childhood, when I used to hear him talk against the principles of the Masonic order, especially when his uncle, Sir Knight Luther Marsh, used to visit us. Uncle was anxious father should enjoy the benefits (?) of membership in the order. Father considered it diametrically opposed to the religion of Christ; hence he resisted all overtures made to secure his initiation. He was often told that it should cost him nothing to go to the summit of the grand (?) institution.

"Allow me to say I am proud of father's record as opposed not only to secret orders, but to American slavery, the liquor traffic and other evils. I intend to be a subscriber for The Cynosure in its new form."

Bro. M. N. Butler, of Kansas City, writes: Allow me to congratulate on the neat, attractive appearance of the May Cynosure. The standard magazines are the great balance wheel of American journalism. Let the Pole Star shine clear and bright and march to the front in the new field. Thousands of copies should be paid for and sent direct by mail by the friends of right to thinking people everywhere. A sample copy is the most favorable introduction, and it will win friends for the movement at all times. The magazine has supplanted the lecture platform and the celebrities in every line of thought; the best minds are brought into touch with the rushing reading multitudes in these great conservers of public opinion, while the reduced price places them within reach of every intelligent man and woman. Success to the bold Cynosure.

RECENT PUBLICATIONS.

"Thoughts from the Mount of Blessing" is an interesting and soul-inspiring volume by H. H. Hall, of Oakland, Cal.

The Christian Mission Herald, published at Bridgetown, Barbados, one of the islands of the West Indies, is one of our valued exchanges devoted to the proclamation of the gospel in its fullness.

We wish all of our readers could procure and read a new book just published by S. B. Shaw, Grand Rapids, Mich., on "God's Financial Plan." It is a powerful conscience awakener on a much needed reform, that of honoring God more with our substance.

"Bible Reasons Why We Are Protestants" is a strong, meaty sermon by Dr. John Hall, of New York. It is in the form of a small booklet and can be had of Rev. James A. O'Connor, of Christ's Mission, 142 West 21st street, New York. Bro. O'Connor is a converted Roman Catholic priest, who is laboring for the evangelization of Roman Catholics.

"Some Modern Substitutes for Christianity" is a timely and valuable booklet by George Wolfe Shinn, D. D., of Newton, Mass. In it he argues strongly against Theosophy, Christian Science, Spiritualism, Socialism and Agnosticism as dangerous delusions. The book is published by Thomas Whittaker, Bible House, New York. Price 25 cents.

A new book that has deservedly reached a large sale, and an excellent book to put into the hands of children, is "Remarkable Answers to Prayer." It is published by S. B. Shaw, Grand Rapids, Mich., and sold for 35 cents. It is elegantly bound and full of touching incidents and illustrated with more than forty engravings.

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Freemasonry Illustrated. 640 pages, cloth, $1.00; paper, 75c.
A complete expositon of the Blue Lodge and Chapter consisting of seven degrees. Profusely illustrated.

Knight Templarism Illustrated. 341 pages, cloth, $1.00; paper, 50c.
A full illustrated ritual of the six degrees of the Council and Commandery.

Hand-Book of Freemasonry. 274 pages, flexible cloth, 50c.
By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry.

TO THE FORE.

BY JAMES BUCKHAM.

Move to the fore,
Men whom God hath made fit for the fray!
Not yours to shrink, as the feeble ones may.
Not yours to parley and quibble and shirk.
Ill for the world, if ye do not God's work.
Move to the fore!

Move to the fore.
Say not another is fitter than thou—
Shame to the manhood that sits on thy brow!
Own thyself equal to all that man may.
Cease thine evading; God needs thee to-day.
Move to the fore!

Move to the fore.
God himself waits, and must wait, till thou come.
Men are God's prophets though ages lie dumb.
Halts the Christ-kingdom, with conquest so near?
Thou art the cause, then, thou man at the rear.
Move to the fore!
—S. S. Times.

THE ODD FELLOWS' CREED.

A question asked of the Sovereign Grand Lodge of the World by the Grand Lodge of Massachusetts. Read its report for Feb. 14, 1889, page 336.

"Question.—Is it lawful for a chaplain to commence and finish his prayers in the name of Christ?

"Answer.—Our order only requires a belief in the existence of a Supreme Being as a qualification for membership, and has no affinity with any religious sect or system of faith. Hence, everything savoring of sectarianism is not to be tolerated. The words, system of faith or sect, do not have reference merely to sects within the pale of Christianity, but have a far broader significance, and include all the religions of the world. In this sense Christianity is a sect; hence it is inexpedient and, I think, unlawful to make prominent reference to it in lodge work. * * * We have Jews and may have Mohammedans and other non-Christian sects within our order, and the rule applies to them equally with members of the Christian faith."

"In a word, what regeneration by the Word of Truth is in religion, initiation is in Odd-Fellowship.—Rev. A. B. Grosh, in his Manual of Odd-Fellowship, page 90, edition 1869.

Scotch Rite Masonry Illustrated. 2 vols. Per vol., cloth, $1.00: paper, 65c.
The complete illustrated ritual of the entire Scottish Rite, comprising all the Masonic degrees from 3rd to 33rd inclusive. The first three degrees are common to all the Masonic Rites, and are fully and accurately given in "Freemasonry Illustrated." Vol. I comprises the degrees from 3rd to 18th inclusive.
Vol. II comprises the degrees from 19th to 33rd inclusive, with the signs, grips, tokens and passwords from the 3rd to 33rd degree inclusive.

Freemasonry Exposed. By Capt. William Morgan. 110 pages, paper, 25c.
The genuine old Morgan book republished.

Ecce Orienti. Pocket size, full roan, flap, $2.50.
The Complete Standard Ritual of the First Three Masonic Degrees in Cypher, with complete Floor Charts of Initiating, Passing and Raising a Candidate.

Cabala. Pocket size, full roan, flap, $2.50.
The Complete Standard Ritual of the Chapter Masonic Degrees; 4th to 7th inclusive, in Cypher. Giving the degrees of Mark Master, Past Master, Most Excellent Master and Royal Arch.

Knights of the Orient. Pocket size, full roan, flap, $2.50.
The Complete Ritual of the Commandery Masonic Degrees, Knights of the Red Cross, Knight Templar and Knight of Malta, 11th to 15th degrees.

Allyn's Ritual of Freemasonry. By Avery Allyn. Cloth, $5.00.
Contains the fully Illustrated Ritual of the Blue Lodge, Chapter Council and Commandery, 11 of the Scotch Rite Degrees, several Masonic side degrees and what is termed a Key to the Phi Beta Kappa, and the Orange Societies.

Duncan's Masonic Ritual and Monitor. Cloth, $2.50.
Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market, it is not as accurate as "Freemasonry Illustrated."

Richardson's Monitor of Freemasonry. Cloth, $1.25; paper, 75c.
Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

Look to the East. A ritual of the first three Masonic Degrees by Ralph Lester. Cloth, $2.00.
Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or the Handbook of Freemasonry at a quarter the price.

Council of the Orient. Pocket size, full roan, flap, $2.50.
The Complete Standard Ritual of Council Masonic Degrees in Cypher, 8th to 10th inclusive, Giving the Degrees of Royal Master, Select Master and Super Excellent Master.

Nobles of the Mystic Shrine. Revised and enlarged edition, 40 pages, paper, 25c.
An Illustrated Ritual of the Nobles of the Mystic Shrine. This is a Side Masonic degree conferred only on Knights Templar and on Thirty-two degree Masons.

ODD FELLOWS COPY MASONS.

Children Baptized.

Rev. W. T. Beadles, the Odd Fellow Chaplain, explains that the ceremony only binds the parents to bring up the children in the nurture and admonition of the Lord and for the lodge, but not for the church.

The following article is taken from the Jan. 1, 1897, number of the Odd Fellows' Herald, of Springfield, Ill.:

Monday evening, December 21, was an era marker in the history of Grape Creek Lodge, No. 632, and White Oak Rebekah Lodge, No. 314. Many brothers and sisters of these lodges decided that they would have their children christened, and they fixed on Past Grand Chaplain Rev. W. T. Beadles, of Paris, to officiate, and also decided that the occasion should be social, festive and for the good of the order. Grand Secretary James R. Miller, of Springfield, also kindly accepted an invitation to be present.

The lodge room was very beautifully decorated for the occasion. The Noble Grand's station was draped with large American flags, looped with bouquets, and across the top were the words of Jesus:

: . . . . . :
: Suffer Little Children to Come :
: Unto Me. :
: . . . . . :

On the walls was the silk American flag of the lodge and also the lodge banner. The baptismal altar and the hall was artistically decorated with evergreen; the hands of the ladies had passed over and made it beautiful.

At 5:30 Chaplain Beadles conducted the baptismal services, twenty-seven children being christened by him, as follows:

Leo Victor, Lawrence Turner and Lucy Winnefred, the children of Dr. and Mrs. Joseph Fairhall.

Mary Ann, daughter of Mr. and Mrs. Thomas Pierce.

John, Peter and Margaret, children of Mr. and Mrs. Wm. Hamilton, of Westville.

Ralph, son of Mr. and Mrs. John Brown.

Herbert Henry, son of Mr. and Mrs. John Ray.

Harriet Hannah, daughter of Mr. and Mrs. Hible.

Charles Henry and Thomas, children of John and Mrs. Hudsonpillar.

Agnes, daughter of Mr. and Mrs. Isaac Elsdon.

Flossie, Eliza, William, Edward, Charles and Henry, children of Mr. and Mrs. George Ray.

Charles Edmond, son of Mr. and Mrs. Edmond Roberts.

William Henry, Louisa, Edward Robert, children of Frederick Foote.

Florence Eliza, George William, Mabel and Bessie, children of Mr. and Mrs. Charles Bennett.

Lucy Edna, daughter of William and Mrs. Foote.

George McKinley, son of Mr. and Mrs. George J. Coster.

The services were beautifully conducted by P. G. Chaplain W. T. Beadles, and solemn silence prevailed among both children and adults.

After the services the Chaplain said that this is a new and unique thing in the history of the lodges, but eminently proper; and had not bound any of the parents to have their children become members of any church, but to bring them up in the nurture and admonition of the Lord, so that they may become godly men and women, and also good Odd Fellows and citizens.

The Rebekahs had prepared a splendid supper, of which all partook, some until they became as stiff as a bologna sausage. The Rebekahs own their own tables and table ware, and they know just how to use them.

After supper the lodge room was a delightful scene, young and old joining in blind man's buff and other games.

Then Dr. Fairhall called the meeting to order and introduced Grand Secretary Miller, who said that he had never seen a more beautiful sight than the christening of these children in this lodge by the Grand Chaplain. He spoke words of praise for Grape Creek brothers and sisters, and urged all to inculcate the high morality of Odd Fellowship. The Grand Secretary said this is one of the best and most helpful meetings he ever attended.

Bro. William Hamilton sang a song, "The Old Folks at Home," of his own composition, which was very good and often cheered. He was encored, and sang, "Let It Be Soon," which brought down the house. For another encore he sang the "Dutch Baby," which almost killed the audience—it was immense.

Chaplain Beadles then made a very practical and effective speech for which we have not space for even an outline. He spoke very warm words for the Grape Creek brothers and sisters; he said he had been an Odd Fellow for many years and had never seen such a service as this; he would go away better, feeling a deeper interest in this lodge and these children.

Sister Daisy Smoot recited "Widder Green," and Bro. W. R. Jewell spoke eloquently and practically on the Old Folks' Home, and Bro. John N. Scearce spoke on the Junior Order of Odd Fellows, and gave a historic sketch of the institution

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. 16 pages, 5c.

Freemasonry Contrary to the Christian Religion. By "Spectator," Atlanta, Ga. 16 pages 5c.

Hon. Thurlow Weed on the Morgan Abduction. 16 pages 5c.
This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and continement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario.

Freemasonry a Fourfold Conspiracy. 16 pages, 5c.
Address of Pres. J. Blanchard. This is a most convincing argument against the lodge.

Mah-Hah-Bone; 589 pages; $1.00
Comprises the Hand Book, Master's Carpet and Freemasonry at a glance.

ON ODD-FELLOWSHIP.

Odd-fellowship Judged by its own utterances; its doctrine and practice examined in light of God's Word. By Rev. J. H. Brockman. Cloth, 50c; paper cover, 25c.
This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue.

Revised Odd-fellowship Illustrated. Cloth, $1.00: paper cover, 50cts.
The complete revised ritual of the Lodge Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge.

Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, pastor of Evangelical Lutheran church. 10c. each.
This is a very clear argument against secretism of all forms and, the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications.

OTHER RITUALS.

Revised Knights of Pythias, Illustrated. Cloth, 50c: paper cover 25c.
An exact copy of the new official Ritual Adopted by the Supreme Lodge of the world, with the Secret work added and fully Illustrated.

Knights of the Orient Illustrated. 15c each.
The full Illustrated Ritual of the Ancient Order of the Orient or the Oriental degree. This is a side degree conferred mostly in Knights of Pythias lodges.

Good Templarism Illustrated. 25c.
A full and accurate exposition of the degrees of the lodge, temple and council.

Exposition of the Grange. 25c.
Edited by Rev. A. W. Beeslin. Illustrated with engravings.

Ritual of the Grand Army of the Republic 10c. each.
The authorized ritual of 1868, with signs of recognition, pass-words, etc., and ritual of Machinists' and Blacksmiths' Union, (The two bound together.)

Knights of Labor Illustrated. 25c.
("ADELPHON KRUPTOS.") The complete illustrated ritual of the order, including the "unwritten work."

Adoptive Masonry Illustrated. 20c. each.
A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe.

Red Men Illustrated. In cloth 50c. each, $2.00 per dozen postpaid.
The Complete Illustrated Ritual of the Improved Order of Red Men, comprising the Adoption Degree, Hunter's Degree, Warrior's Degree, Chief's Degree, with the Odes, etc.

The Foresters Illustrated. Paper. cover 25c. each, $2.00 per dozen.
The Complete Illustrated Ritual of the Foresters, with Installation Ceremonies.

United Sons of Industry Illustrated. 15c. each.
A full and complete illustrated ritual of the secret tradesunion of the above name, giving the signs, grips, passwords, etc.

Rituals and Secrets Illustrated. $1.00, each.
Composed of "Temple of Honor Illustrated, Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated."

Sermon on Masonry. 5c. each.
By Rev. W. P. McNary, pastor of United Presbyterian church.

MISCELLANEOUS.

History Nat'l Christian Association. 10c. each.
Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Constitution and By-laws of the Association.

Secret Societies. Cloth 35c, paper 15c.
A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev Edward Beecher.

The Master's Carpet or Masonry and Baal Worship Identical. Bound in fine cloth. 400 pages. 75c.
Explains the true source and meaning of every ceremony and symbol of the lodge.

Disloyal Secret Oaths. 5c.
By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference.

Light on Freemasonry. By Elder D. Bernard, Cloth, $1.50. paper, 75c.

Finney on Masonry. Cloth 75c., paper 35c.
The character, claims and practical workings of Freemasonry. By ex-Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes.

of Grape Creek Lodge and White Oak Rebekah Lodge. Bro. Dr. Fairhall followed with practical remarks, with historical references; four years ago the subordinate lodge was instituted; we have now over 80 members; have paid out $300 in benefits; have a fund of $500 building association and in the treasury $150; a Rebekah Lodge of seventy odd members, and about $100 in the treasury; also an Encampment of 40 members and have $50 or $60 in the treasury. We have done what no other lodge has ever done; we have christened the children right into the order. Other lodges will do it. Bro. Dr. Fairhall warmly thanked the grand officers and other visitors and a rising vote was given.

The meeting was one of the very best, as they always are at Grape Creek.

COMMENT.

BY E. RONAYNE.

Loking at religious matters from a human or rather from a secret society standpoint, one would be led to conclude that the different churches might as well close up and go out of business or into bankruptcy, for the secret societies are doing all that churches claim to do, and they do more of it, and do it better. Whether a dead brother had led a good or a bad life, whether he was honest or dishonest, moral or immoral, an atheist or a church member, he is at once and without ceremoney transferred from the "lodge below" to "the celestial lodge above." The candidate receives the "new birth" through the ceremonies of initiation, and by living in strict obedience to the horrible obligations and cut-throat penalties of Freemasonry especially, he is "free from sin."

One can mix up in the mad delirium of politics, attend rotten primaries, scheme, plan and cheat the other fellow out of the nomniation; he can attend balls, parties, progressive euchre, or any other; he can even "play the races," go to church in the morning and to the theater in the evening, and if he is a member in good standing of a secret lodge, no matter which one, when he dies he goes off straight to "the grand lodge above." What more than this does a man want? Or can you tell us which of the churches can do better? Neither Calvinism nor Armenianism has any standing whatever by the side of the religion of the secret lodge; and last of all, they baptize children; do so much of it, and do it so well, that no church in America can do better. Baptize children, did you say? Yes, surely, read the Odd Fellows' Herald, Springfield, Ill., Jan. 1, 1897.

"The services were beautifully conducted," etc.,

"and solemn silence prevailed." I wonder if the Rev. Beadles could do better in his own church, or could his Paris congregation maintain more solemn silence? And then remember there was quite an advantage here, "the parents were not bound to have their children become members of any church"—simply good Odd Fellows after they were "brought up in the nurture and admonition of the Lord," in connection with an institution where the Lord's name even cannot be mentioned; where his finished work is despised, denied and rejected, and where not one of the parents knows the Lord. And then after the supper and the "solemn silence," both "young and old joined in blind man's buff and other games," just as they did on Pentecost when the 3,000 were baptized; just as Philip and the Eunuch did, Act 8; and precisely as Ananias and Saul of Tarsus did when the latter was baptized at Damascus, Act. 9. Oh, the deep down iniquity of secret societies, and the unspeakable abomination of those preachers "who say they are apostles and are not," but are found to be liars! It would seem as if the scathing rebuke of the Apostle Paul to Elymas, the sorcerer, could very appropriately be applied to such men. Read the passage in Act 13:10.

BRIBE, DIVIDE, AMUSE, RULE.

BY EX-PRESIDENT J. BLANCHARD.

Tamerlane had three arts by which he subdued and subjugated mankind: bribing, dividing and amusing. Odd-Fellowship bribes men by the hope of benefits; divides its members from outsiders and those of one degree from another by secrecy, and amuses them by ceremonies.

What redeems these opening ceremonies from wearisome stupidity is their religious character. All beyond the Outside Guardian, hoodwink and pledge of secrecy is worship, and puts and holds the mind in a posture for receiving the mesmeric or spiritual influence of the system and of the spirits who inhabit and wield it. They, also, in apparently harmless and unimportant particulars, commence the perpetual lodge lesson of submission and obedience to superiors. This is calculated, by degrees, to wean the mind of the initiate from the open and free subordination to law, government, and the religion of Christ, by a weekly night-drill in obedience to another system, unknown to the true God—the secret empire of "the god of this world."

Odd-Fellowship, like every false system of religion, must keep its votaries submissive and busy; and these "opening ceremonies," which cover six or seven pages in describing them—

Masonic Oaths Null and Void: or Freemasony Self-Convicted. 207 pages. Postpaid, 40c.
This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them.

Judge Whitney's Defence before the Grand Lodge of Illinois. 15c.
Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry.

General Washington Opposed to Secret Societies. 10c.
This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life-undoubtedly because they considered him a seceding Freemason.

Morgan's Exposition, Abduction and Murder and Oaths of 33 degrees. 304 pages, cloth, $1.00,
"Composed of Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's, Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees."

Oaths and Penalties of Freemasonry, as proved in court in New Berlin trials. 10c.
The New Berlin trials began in the attempt of Freemasons to prevent public initiation by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties.

Grand Lodge Masonry. 5c. each
Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities.

Masonry a Work of Darkness, adverse to Christianity, and inimical to Republican Government. 15c.
By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees.

Sermon on Masonry. 5c. each.
By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio.

Story of the Gods. Postpaid, 10c.
By I. R. B. Arnold. Brief sketches from the mythology of Rome, Greece, Egypt, India, Persia, Phrygia, Scandinavia, Africa and America, showing the relations and unity of the past and present systems. The idolatrous worship of the Masonic lodge is thus clearly seen and understood.

Masonic Outrages. Postpaid, 20c.
Compiled by Rev. H. H. Hinman. Showing Masonic assualt on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc.

History of the Abduction and Murder of Capt. Wm. Morgan. 25c.
As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan.

The Anti-mason's Scrap-Book. 25c.
Consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies.

The Image of the Beast; A Secret Empire; or Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third Edition. 200 pages, cloth, 60c.

Sermon on Secretism, 5c. each.
By Rev. R. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear ayr[illegible] of the objections to all secret societies, and to Masonry especially, that are apparent to all.

Anti-masonic Sermons and Addresses. Cloth, $1 00.
Composed of "Masonry a Work of Darkness;" the Sermons of Messrs. Cross, William M'Nary, Dow and Sarver, the two addresses of President Blanchard, and the addresses of President H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons Why a Christain Cannot be a Freemason," "Freemasonry Contrary to the Christian Religion," and "Are Masonic Oaths Binding on the Initiate?" 287 pages.

Secret Societies, Ancient and Modern. 50c. each.
Contents: The Antiquity of Secret Societies The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, The Uses of Masonry, An Illustration The Conclusion.

Secret Societies Illustrated. Over 250 cuts, 99 pages, paper cover, 25c. each.
Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge, and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc.

Prof. J. G. Carson, D. D., on Secret Societies. 10c. each.
A most convincing argument against fellowshiping Freemasons in the Christian church.

Sermon on Masonry. 16 pages, 5c. By Rev. W. P. McNary, pastor United Presbyterian church.

Oaths and Penalties of the 33 Degrees of Freemasonry. 15c. each.
To get these thirty-three degrees of Masonic bondage, the candidate takes half-a-million horrible oaths.

Ex-President John Quincy Adams. Price, cloth, $1.00. Paper, 35c.
Letters on the Nature of Masonic Oaths, Obligations and Penalties.

Sermon on Masonry. 10c. each.
By Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference M. E. Church—a seceding Master Mason.

The Mystic Tie or Freemasonry a League with the Devil. 15c.
This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason.

Pres. H. H. George on Secret Societies. 10c. each.
A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies.

though a single paragraph might answer the ends of opening the lodge—are an initiatory drill of subjection, copied, in some parts, nearly verbatim from the opening of a Masonic lodge. Every such initiation is a mental debauch, operating on mind like tricks, sorcery and fortune telling.

But the chief power of this fool's-play of depotism is in the robes of the officers—scarlet, blue, black and white, with caps the color of their robes, while the members' faces are all covered with masks. This scene, in a lighted hall, at night, guarded by sentinels, and all under such balderdash names as "Odd Fellow," "Noble Grand," and the like, forms a hocus-pocus invented in sport by ignorant English operatives in 1812, to give zest to their idle hours and relish to their cups. The trick took like Aaron's calf-worship. The cunning have joined it for the sake of its funds; the ambitious, for its votes, and, "behold, the world is gone after it."

And this is Odd-Fellowship! which numbers its members by hundred thousands, and reckons its revenues by millions! What is it? Where is "the hiding of its power?" To one class of thinking minds, the greatest mystery of the lodge is that sensible, fair-minded men can repeat its twaddle, wear its gew-gaw finery, and obey its puerile regulations. Dr. Leonard Bacon has said of the Masonic institution: "It seems to me one stupendous mass of dreary nonsense." And yet Presidents of this republic have been Masons and Odd Fellows, and to say they have joined the lodges for popularity is to confess their power over civilized mind in the leading nations of the earth.

A handful of neighbors in a hall, at night, get another neighbor as a candidate for initiation. He is taken into an ante-room, asked his name, residence, occupation, age, lodge relations, health, and belief in a "Supreme Intelligent Being." His answers are taken down and signed by his name. He then begins to be pledged to conceal what is to happen to him in the lodge, which gives a devil's dignity to the unknown trifles before him. He is blindfolded and led in, lectured, chained, and threatened with binding "to the stake." In this plight he is led around, his blind taken off, and he confronted with a grinning human skeleton, with flaming torches held each side. His captors then repeat some school-boy lessons on death. Hoodwinked again, he is led to one officer after another, his blinder being put on and off, till the Vice Grand orders th chains off and re-pledges him, with his hand on his heart, to conceal the whole work of the lodge, and not to wrong it. He is then further lectured, twaddled, charged, told the falsehood that "Odd-Fellowship presents a broad platform upon which mankind may unite," when he is just now pledged, and afterward sworn, to conceal the whole thing called Odd-Fellowship

from that very "mankind" who are to unite on its platform. He is now hailed as a brother, and told that Odd-Fellowship is not "a mere beneficial society;" that its aim is "to elevate man," and "lead him to cultivate the true fraternal relations designed by the Great Author of his being" (See the degree); that, in short, it is a religion; that it will bring men out of the blindness of error and the chains of sin, into the liberty of the sons of God. And this contemptible farce is preceded by a solemn prayer to the god of the lodge, and closed with an ode on friendship, love and truth. This is Odd-Fellowship, and the whole of it, the further degrees being but repetitions of similar doses.

There is but one possible explanation of the fact that hundreds of thousands of grown, rational men repeat this farrago weekly, and from year to year. It is that Satan is its god. * * * To treat such a system as frivolous "nonsense" is to commit a dreadful mistake. If "the heavens and earth" were now in flames—as they one day will be (2 Pet. 3: 7)—if one only bridge of escape, built by Christ, could give safety to those fleeing from the conflagration of the world, and a revolted angel should set open false doors, promising to lead to Paradise, but actually leading to hell, "where their worm dieth not and their fire is not quenched"—such is the door of every secret lodge. Every pagan shrine, or temple, or man-made religion, is such a gateway of perdition, no matter what the worships are made of, or what frivolities are practiced within them. Legions of devils give them their mesmeric power over mind; and while the motives of the worshipers are as various as their callings and hopes, "their way is as darkness; they know not at what they stumble."—Prov. 4: 19.

"The Blue Degrees are but the outer court of the Temple. Part of the symbols are displayed there to the initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them, but it is intended that he shall imagine that he does understand them. Their true explanation is reserved for the Princes of Masonry."—Albert Pike, Grand Commander of the Supreme Council, Sovereign Grand Inspectors-General, in "Morals and Dogma," page 819.

THURLOW WEED: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

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Gen Henry Sewall, a companion of Washington:—I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . I was led by the influence of this "perfect rule of faith and practice," during the year 1784, to view speculative Masonry in a shape still more deformed. Its charity appeared to be selfishness, because restricted to its own members; its religion deism because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity unsustainable; its titles fulsome; its rites barbarous and absurd; its oaths extra-judicial, unlawfully imposed and blindly taken, and the penal sanctions annexed, horrid and impious.

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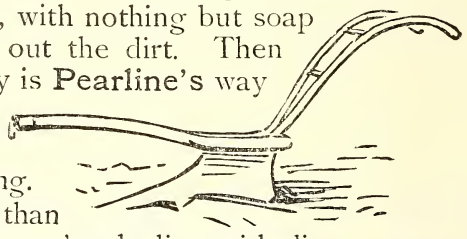
you can turn up the dirt and get ground ready for planting—but what a clumsy, slow, laborious, ineffective way of going to work! Not much more so, though, than the old-fashioned way of washing. Think of it! Grinding the clothes up and down on a wash-board, with nothing but soap and main strength to get out the dirt. Then think how simple and easy is **Pearline's** way—soaking, boiling, rinsing. You need **Pearline** for all your washing and cleaning. You need something better than soap or a sharp stick when you're dealing with dirt. 516



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"We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion."—*From Pres. Finney's book, "Character, Claims and Practical Workings of Freemasonry," pp.* 260, 263.

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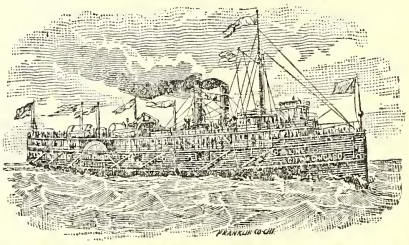

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1 *The genealogy of Christ from Abraham to Joseph.* 18 *He was conceived by the Holy Ghost, and born of the Virgin Mary.* 19 *The angel interpreteth the names of Christ.*

THE book of the [a] generation of Jē´şus Chrīst, [b] the son of Dā´vĭd, [c] the son of Ā´brā-hăm.

2 [d] Ā´brā-hăm begat Ī´şaac; and [e] Ī´şaac begat Jā´cob; and [f] Jā´cob begat Jū´das and his brethren;

3 And [g] Jū´das begat Phā´rĕş and Zā´rà of Thā´mar; and [h] Phā´rĕş begat Ĕs´rom; and Ĕs´rom begat Ā´ram;

4 And Ā´ram begat Â-mĭn´a-dab; and Â-mĭn´a-dab begat Nâ-ăs´son; and Nâ-ăs´son begat Săl´mŏn;

5 And Săl´mŏn begat Bŏ´oz of Rā´-

[a] Luke 3. 23.
[b] Ps. 132. 11. Is. 11. 1. - Jer. 23. 5. ch. 22. 42. John 7. 42. Acts 2. 30; 13. 23. Rom. 1. 3.
[c] Gen. 12. 3; 22. 18. Gal. 3. 16.
[d] Gen. 21. 2, 3.
[e] Gen. 25. 26.
[f] Gen. 29. 35.
[g] Gen. 38. 27, &c.
[h] Ruth 4. 18, &c. 1 Chr. 2. 5, 9, &c.
[i] 1 Sam. 16. 1; 17. 12.
[k] 2 Sam. 12. 24. [l] 1 Chr. 3. 10, &c.
[m] 2 Kin. 20. 21.

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Christian Cynosure.

CHICAGO, AUGUST, 1897.

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"IN SECRET HAVE I SAID NOTHING"

HOWARD CROSBY, D. D.

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NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1897) is a Methodist Episcopal, and the vice president a United Presbyterian. Among the following named officers and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at $20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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The need of the hour is to open as many doors as possible for meetings.

This number is largely devoted to secret societies in politics.

The excellent articles on secrecy and citizenship by Prof. Whipple should be preserved for reference by our readers. His closing article will be in our next issue.

"Thirty years ago," said Dr. Howard Crosby, "I was a member of a college secret society, and while I had upright fellow members and we encouraged literary culture, I found the association was chiefly a temptation to vice."

On the night of July 28th in this city another Italian was stealthily shot almost under the eye of the police by a deadly assassin of the Mafia, whose escape was covered by members of the same organization.

Our apparently candid Roman Catholic correspondent from Michigan, ignores the fact that Jesuitry, one of the most dangerous forms of secret organizations, was born and is fostered within his church.

Every Prohibitionist should read the article by Rev. W. A. Campbell, on "The Lodge in Politics." Having been for several years editor of the State Prohibition paper of Iowa, and chairman of the State Committee, he knows whereof he affirms.

Dr. Howard Crosby, whose portrait adorns our first page, once said: "The secret lodge system belongs to despotisms and not to democracies. Whatever in it is not babyish is dangerous. We have no hesitation in writing secret societies among the quackeries of the earth."

Twenty-six Swedish societies of Chicago, representing the Odd Fellows, Foresters, Royal Arcanum, etc., in all near 3,000 men, in their regalia, headed by several bands, paraded the streets on the North Side Sabbath morning, June 20. At Ogden Grove they held a midsummer festival, with Mayor Harrison and others as speakers. This common practice of secret societies is one of the most dangerous influences, destroying the Sabbath rest.

THE LODGE IN POLITICS.

BY REV. W. A. CAMPBELL.

But few people have any adequate conception of the influence of the lodge in politics. There are but few of our county or State political papers but are owned and run by lodge men. If an honest Christian man, who is not a lodge man, starts a political paper, on some great moral issue, which all Christians should support, he can seldom make it a success financially, because of the boycott to which he is subjected by the lodge men. Many excellent papers, published by the best of men, and supporting the grandest issues, have gone down because of the boycott to which they were subjected by lodge men, and because Christians did not rally to their support as they should.

On the other hand, let a lodge man start a paper, in support of a very unworthy cause, and all lodge men will speak his praise, and herald abroad the excellence of his paper, and even Christian men, men belonging to anti-secret churches, will often rally to his support, and make his paper a success financially, while their own beloved brother in the church had to give up his paper, which he would not have had to do had they supported him as they did the unworthy lodge man.

For three years and a half the writer of this article ran the State prohibition paper of Iowa. The men then at the head of the Prohibition party of Iowa were anti-secret men and men who stood in the fore-front of all reform. Our State chairman, Rev. S. A. Gilley, was a Wesleyan Methodist, a strong anti-secret man. One of our frequent lecturers was the present editor of The Cynosure. Such men as these were then at the head of the grand and good cause of prohibition in Iowa. But I do not recollect a single instance now where we ever got lodge men to arrange for a prohibition meeting in their own town, if a known anti-secret man was to lecture, even when he was not to speak on the lodge question at all, but on the grand catholic question of prohibition.

On the other hand, we have known lodge men who laid loud claim to be prohibitionists when we have announced a prohibition lecture in their town, and requested them to make all necessary arrangements as to place of meeting and entertainment of the speaker, to absolutely do nothing, and not even did they act the gentleman enough to give us, or the speaker, word not to come, or even to entertain him and arrange for his expenses when he had come, but they allowed him to come and go unheard and at his own charges.

What have the Sons of Temperance, or the Good Templars, done to advance the cause of prohibition? Absolutely nothing. The Sons of Temperance have been in the field about fifty years, making loud boasts of the great things they were going to do for temperance. But what have they done? Nothing, absolutely nothing that is noticeable. They have spent their time and money for selfish ends, or in an underhand political way, and have done nothing that we can see or feel, to help the good cause, for which they claim to exist.

Then what have the Good Templars done in the more than thirty years of their existence? Nothing that the liquor men regard as a restraint upon their traffic. We had thousands of Good Templars in Iowa, when I was in the prohibition work, and never did they, as an organization, aid us any in promoting prohibition. Some individuals, who were Good Templars, it is true were good workers in the prohibition cause. But they did no better work than others who were not Good Templars. They would have done us just as good service had they never entered a Good Templar lodge. I say, as a lodge, they did not benefit the cause they claimed as paramount to all others. Generally, they were the dupes of wily politicians who manipulated their lodges, or them as individuals, to keep good temperance men in the ranks of the old whisky parties, who would not have remained in said old corrupt parties had they not been deceived by designing politicians in their lodges.

How few have been elected to any State or national office of importance in the last twenty years who were not lodge men! One of the best men, in Iowa, but a strong anti-secret man, received the smallest vote for Governor on the Prohibition ticket of any man that has run on that ticket since 1890. They are on the still hunt for power, and have drenched every country in blood where they

have attained to power, in less than 300 years' existence.

Mount Auburn, Iowa.

THE LODGE SUBVERTS TRUE GOVERNMENT.

BY MRS. N. E. KELLOGG.

Much has been said, and justly, of the fact that secret lodges reject Christ. Jesus said: "I and My Father are one." "He that hath seen Me hath seen the Father." "He that honoreth not the Son honoreth not the Father that hath sent Him." And since there is but one God, and "one Mediator between God and man, the man Christ Jesus," if the secret lodge rejects Christ, and it does, then the secret lodge sets aside and ignores God, the source of all authority, and so is utterly subversive of all true government.

But not only do secret societies reject Christ, there is a still more important truth: God has, in his Word, set himself clearly against secrecy. "Come ye near unto me, hear ye this. I have not spoken in secret from the beginning," and again, "I am the Lord, and there is none else. I have not spoken in secret, in a dark place of the earth.' Jesus, reviewing his life work before Pilate, said: "In secret have I said nothing." And looking forward to these last days, preceding his coming again, he said to his disciples: "If any man shall say unto you, 'Lo! here is Christ, or there,' behold he is in the secret chambers; believe it not." "God is light," and "what concord hath light with darkness?"

More than this, not only does the example and character of God show that he is averse to secrecy, but he once set up a government on earth, himself its lawgiver and king, and the laws that were given to his people clearly show that God is opposed to secrecy. God took a nation of slaves out of Egypt into the wilderness, and, on the single condition of careful, diligent obedience to his commands, he promised to "set them on high, above all nations of the earth," to open to them his "good treasure," to give rain and to bless all the work of their hands, and it was added, "Thou shalt lend unto many nations, thou shalt lend and not borrow.' But what were these commandments, in keeping of which there was so great reward? In general the command was for man to love God supremely, and his neighbor as himself. In particular, mention may be made of three commands:

(1) "If a soul sin and hear the voice of swearing, and is a witness, if he do not utter it, then he shall bear his iniquity," Lev. v., 1. To put this in common language: If a witness be put under oath, and he refuses to testify, he is guilty. Thus Christ before the high priest answered nothing until the high priest arose up and said unto him, "I adjure thee, by the living God;" that is, he put Christ under oath, and then Jesus answered him.

(2) "If a soul swear, pronouncing with his lips to do evil or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these, that he shall confess that he hath sinned," Lev. v., 4, 5. That is, if a man promises with an oath to do something without knowing what he is promising to do, it is a sin. For instance, if in a secret society a person swears to "obey all due signs and summonses" sent to him from a lodge, whether he finds that the thing required of him is to assist a poor man, which is a good thing to do, or to take a human life, which is an awful crime, he has sinned and God's law requires him to confess his sin.

(3) "Take heed to thyself, that thou inquire not, saying, How did these nations serve their Gods?—even so will I do likewise. Thou shalt not do so unto the Lord thy God. What thing soever I command you, observe to do it; thou shalt not add thereto nor diminish from it," Deut. xii., 30-32. That is, in religion, nothing less, nor more, than what God has commanded, is acceptable to him. In the words of Christ, "In vain do they worship me, teaching for doctrines the commandments of men." These laws of God are plainly opposed to the teachings and practice of the lodge.

The oath of the Master Mason to conceal the crimes of a brother, with two exceptions, and these left to his option, is in direct opposition to the law of God in regard to witnessing in court. A man called to testify in court concerning the known guilt of a brother Master Mason

would be obliged to decide between his lodge oath to conceal the crime and the law of God to testify to the truth. He cannot do both. Thus secrecy endeavors to take away the fear of God from man, and in its place to put the fear of penalty, or the "fear of man" that "bringeth a snare."

God's law is, "Thou shalt not forswear thyself." In lodge practice, however, the solemn promise of "secrecy and obedience" must always be given before the candidate is fully admitted to the secrets of the order; thus to set aside the law of God, who is the only rightful source of human authority, tends to destroy all citizenship. It is treason against all human government.

In the third place, it seems almost past belief, and yet it is true, that the Masonic lodge acknowledges that its worship is identical with that of the ancient mysteries, or heathen worship. In Mackey's Ritualist, page 109, we find this: "The single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness is still the great design of the third degree of Masonry." "The sublime degree of a Master Mason!" And in the same work, article "Antiquity of Masonry," are these significant words: "The Ancient Mysteries, those truly Masonic institutions."

What, then, is the position of a Christian worshiping in a secret lodge? He is trying to do what God said, "Thou shalt not do;" namely, worship the true God with a heathen rite. Aaron attempted to do this when he set up the golden calf and "built an altar before it," and said, "To-morrow is a feast of the Lord." But it is written, "They sacrificed to devils, not to God. And when the Lord saw it He abhorred them, and He said, I will hide my face from them; I will see what their end shall be," Deut. xxxii., 17, 19, 20. And again it is said: "They shall no more offer their sacrifices unto devils," Lev. xvii., 7. And again: "The things which the gentiles sacrifice, they sacrifice to devils, not to God," 1. Cor. x., 20.

And as God does not change, worship offered to Him to-day, as then, in a way not appointed by Him, is an offense to Him. Satan stands behind the false altar, or the rite, or ceremony not appointed by Christ, and receives the worship, and as the Holy Spirit of God fills the heart of every one who truly worships God through Christ, and makes him holy; so Satan blinds the mind and fills the heart of the sincere worshiper at a false altar, and makes him devilish. Devil worshipers cannot, if they would, nor would not if they could, make Christian citizens, and of necessity the nation itself will become—nay is—heathen when a majority of its citizens are worshipers at false altars.

Wheaton, Ill.

DELUDED BY THE DEVIL.

This is the condition of those who are bound hand and foot in secret societies. I have no use for a religion that does not separate the child of God from such things, neither is the Lord Jesus Christ honored by professing Christians who are living contrary to the teaching of God's Word. He says: "Ye adulterers and adultresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God," James iv., 4. Therefore in the light of Scripture, one of two things must necessarily take place; the Christian will come out wholly from these evil things or refuse and live under the condemnation of Him who has said, "Whosoever therefore will be a friend of the world is the enemy of God."

This is plain enough for any who will read with sincere hearts desiring to know and do God's will. Secret societies are one of the greatest evils existing, and one of the greatest hindrances to spirituality among Christians. "Ye cannot serve God and mammon." Many young people are led by the example of their elders into these societies blindfolded, not only literally, but spiritually; and without stopping to ask, Are these things of God? Will He be pleased or honored in this? And once within the pale of the lodge, the devil holds many of them with cords not easily broken; their conscience lulled to sleep with the "Fatherhood of God and brotherhood of man" doctrine; they are content and say, as many do: "This is religion enough for me."

It is high time for us to awake and cry out against this growing evil. There are the faithful few who are proclaiming the truth with no uncertain sound; but O that the church of God might awake and arise

like one vast army and shake off the fetters of Satan that now bind her and set herself in array against this foe so mighty. If all Christians would take their true position as they should, then should "one chase a thousand and two put ten thousand to flight." O that a warning voice might oftener be heard from the pulpits of our land, but they are strangely silent.

Pastors, shepherds of the flock, a word to you. Many of you are as blind as the people to whom you minister, "blind leaders of the blind;" if not blind you are wilfully disobedient and consequently under greater condemnation, for "he that knoweth to do good and doeth it not to him it is sin." But the Holy Spirit is grieved, for He never, no, never, leads into these things, but always out from them. Bear this in mind, ye Christian people who are praying for the Holy Spirit and for power. Get right with God; give up your idols and get separated unto Him before wasting any more breath praying for that which you are in no condition to receive.

He wants a sanctified, separated people, and if you would abide in Him and have His abiding presence in you, it is necessary on your part that you meet the conditions, for He will not, cannot, fill a divided heart.

"Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you," 2 Cor. vi., 17. "For ye are bought with a price; therefore glorify God in your body and in your spirits, which are God's," 1 Cor. vi., 20.

EMMA B. ROSS,
East Long Meadow, Mass.

REFORMATION AND REFORMERS.

BY REV. D. B. GUNN.

Reformation is the great need of all the world at the present time. It has been a real necessity everywhere since the fall of man. Not alone in heathen countries, nor in irreligious society, but much where there is a profession of morality and sanctity. Nor does the need stop with society as such, but in religious circles and among those who bear the Christian name, even in evangelical churches is there more or less that needs reforming, in order to elevate members and their practices to the standard given by our Lord and Master. They need sweeping waves of reformation to purge them from the errors of the times, to drive out the spirit of worldliness, to separate from entangling, hurtful alliances, unyoke the many from sworn fellowship with unbelievers and the profane, unite them to Christ in gospel life and light, so as to make of them 'a peculiar people, zealous of good works."

In order to bring about such reformation in society and churches, there must be, of necessity, reformers, zealous and devoted, who are willing to place ease, name, reputation, and themselves upon the altar, ready to do and endure, suffer reproach, and whatever may be necessary in defending the faith, promulgating the truth, and promoting the cause of righteousness. True reformers are not held in high esteem by the masses, who often brand them as cranks and fanatics, narrow minded and illiberal. But they have an illustrious exemplar and leader in the person of Him who taught as never man taught, and instituted a reformation which was to become world-wide and everlasting.

He has had His reformers in every age of the world, and they have not lived nor labored in vain. They have not always achieved immediate success. Many have worn themselves out and passed away without witnessing the consummation of the end for which they strove. Faithful sowing does not always result in reaping immediate, bountiful harvest. The promise to the "steadfast and immovable," who "always abound in the work of the Lord," that their "labor shall not be in vain in the Lord," is not an assurance that they themselves will gather the fruit of their labors. "One soweth and another reapeth. Other men labored and ye are entered into their labors." We all who love Christ ought to be reformers, bold, true and noble. We are in duty bound to sow Gospel seed, such seed as our Master did, whether we enjoy the harvest or die before it is gathered. There may be blessed fruits of our own reformatory work that we do not discern or realize to be such.

There may not be any overturning or uprooting of the evil at which we direct our efforts, but there often is great prevention. Restraints are laid upon many tempted ones, and they are kept from

forming vicious habits, uniting in unholy leagues, and committing wicked deeds. Public sentiment has been molded, society has been warped back from a wrong trend; a better way been cast up; holy paths have been opened; many have been aided to shun evil companions and their ways; while others have been rescued and brought out of them.

None will ever know how many have been, by the ministries of the National Christian Association, New England C. A., and kindred bodies, through their publications and personal workers, led to abandon lodges—for very many in fear never tell it—nor the yet greater number who are saved from joining them. Reformers have been prominent in all ages of the world, and they have not lived and toiled in vain. Jesus was the Great Reformer of all times, and He stands forth to-day calling upon His disciples wherever they may be, to lay hold of the church, the state, society, and the nations of the world, and press the work of reform with all possible powers and speed. This shall be one means of preparing for the "great day of God, when the Lord Jesus shall be revealed from heaven, with His mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ." Abraham was a reformer full of faith and of good works, and all through that age the generations of Israel were aided and blessed by him. Moses and Joshua were model reformers, who led their people, held them in check when running to evil, gave them sound teaching and right impulses toward well-doing. Samuel and David were of like spirit. Elijah was mighty as a reformer, made himself felt during the reign of a Jezebel-ruled king, called God's fire from heaven to aid in his telling reform work; slew the idolatrous priests; saved Israel from a sweeping idolatry, and re-established the worship of the true God. Were the same dispensational regime now in force, what a host of priests, worshipful masters, etc., would lose their heads, and where would their souls be found.

Daniel and his coadjutors, though in captivity in a heathen nation, were endowed with wisdom and skill to achieve victories, set God forth as a mighty, miraculous deliverer and the only true and living God.

Brethren, called to be reformers today, God is the same now that He was then, and will do as great things for and by us, if we are as true to Him, and have as great faith. The Apostles were a band of reformers, and Paul, the peer of them all, was unmistakably in our lead, yet inspiring us by his divinely inspired words, among which, specially to the point and appropriate to us in our mission against secret societies, are those in 2 Cor. vi., 14-18. As was he, so are we called and authorized by the same Master and Lord to herald the Gospel of salvation and reformation among the priests, high and low, the doctors, scribes, pharisees, hypocrites, to the churches, lodges, clubs, those bound by profane oath, and solemn or mock pledges, the enslaved and the free, the moral and immoral, to all everywhere, the Gospel of freedom, of light and life in Christ Jesus. O that men would seek and accept what this glorious Gospel offers them, and away with all of the man-devised gospels, for they are devilish and lead deluded souls to hell.

Time and space in your valuable and intensely interesting monthly forbid my speaking of later reformers—Luther, Calvin, Wesley, Williams, J. Q. Adams, Sumner, Blanchard, and hosts of others—masters, sufferers, cross-bearing witnesses and fearless defenders of the true faith, who wear crowns of life and joy, eternal.

Cambridge, Mass.

AWFUL INIQUITY OF FREEMASONRY.

BY REV. P. B. WILLIAMS.

I think that more than one-half of the members of the order do not understand what Masonry is. They pass its portals, go through with the initiation without comprehending its meaning. There is not one person in five hundred outside of the order who advocate it and know what they are standing up for. To know Free Masonry one must understand its spirit and philosophy. To know what a church teaches you must go to its confession of faith, which is its consensus of Christian doctrine. So, to understand Masonry, one must take their standard authorities.

Masonry is a religious system, not only

a religion, but is mentioned as the religion, and is spoken of as that higher religion, that religion in which all men can agree, which indeed embraces the lower religion of creeds and sects. These authors recognize Christianity as a sect, therefore one can very readily see how they exalt Masonry above Christianity, and thereby seek to supplant it.

To say that a man can intelligently embrace the system of religion called Free Masonry, and still be true and loyal to Christ and His church, is to say that a man can be a Christian and a non-Christian at the same time. Mackey's Manual, page 36: "We no longer use the bath or the fountain, because in our philosophical system the symbolism is more abstract, but we present the candidate with the apron, the gauge, and the gavel, as symbols of a spiritual purification." On pages 38 and 39 of the same book it is plainly taught that Masonry proposes to enlighten man's ignorance, purify his evil nature and rescue him from the world.

On page 285 of Mackey's Lexicon, under "Lustration," he says: "The lustration in Free Masonry is mental. No aspirant can be admitted to participate in our sacred rites until he is thoroughly cleansed from all pollution of guilt." And on pages 295 and 296: "The Master Mason represents a man under the doctrine of love, saved from the grave of iniquity, and raised to the faith of salvation. It testifies our faith in the resurrection of the body, and while it inculcates a practical lesson of prudence and unshrinking fidelity, it inspires the most cheering hope of that final reward which belongs alone to the 'Just made perfect.'"

Have you ever noticed how awfully self-contradictory Free Masonry is? No two authors agree as to its nature or practice, and no Masonic author I have ever read goes very far without contradicting himself. In the Kansas Free-Mason of last March, in an oration before the State Grand Lodge, by John D. Milliken, appear these expressions:

"That many who have taken its (Masonry's) solemn vows make little effort to conform their lives thereto, is too well known for refutation. It may even be said that a majority of Masons do not even approximately live up to its profession, and that none are able to measure to the exalted standard it has erected. What a wonderful system! We had supposed that, with all their braggadocio and high-sounding titles, certainly a great many of them had claimed to get there in the highest sense of the Masonic term. And here we are informed that none can.

The reader will observe here how they exalt it above Christianity. Christ teaches perfection in His system of religion. Yea, he commands it, Matt. v., 48. But here is a system so far above Christianity (acording to this Kansas authority) that to invite the votary to perfection in it would be but an ignus fatuus.

I am frank to say that, according to the teachings of the two systems of religion, Free Masonry and Christianity, no man can be loyal to both at the same time. The duty of the churches of America and other countries is to keep this fact clearly before the minds of the people. We ought to draw the lines closer on the subject of patronizing the ministry of lodge preachers. To sit under their ministry is to become particeps criminis.

Lima, Ohio.

SECRECY AND CITIZENSHIP.

BY PROF. ELLIOT WHIPPLE.

Allusion has been made in a former article to a conflict that may arise between the obligations imposed by secret societies and the duties owed by every citizen to the government under whose protection he lives, but one feature of the case requires further discussion. Do we know what these obligations are?

Revelations of the Secrets of Free Masonry.

Seceders from nearly all secret societies have exhibited, printed and sworn to revelations of initiations, oaths, and secrets of their respective organizations, but adhering members continue to deny the truthfulness of these revelations. Have we convincing evidence of the real facts of the case?

Here again it seems best to study more particularly one typical organization, and for the same reasons as before, we select Free Masonry. This institution has existed in its present form about 175 years, has branches all over the civilized world at least, and embraces in its

membership men of all classes. If, as its apologists nowadays frequently assert, its obligations are of a trivial character and the highest penalty for their violation is only expulsion, how improbable that no disgruntled seceder or expelled Mason in all these years has ever revealed the truth!

The report published by the Grand Lodge of Illinois in 1868 shows that during the preceding year eighty-one had been expelled, beside 341 suspended and 1,841 demitted. What obligation has proved strong enough to seal the mouths of those eighty-one expelled persons, who certainly could have no more favors to expect from the society? If the oaths and penalties are substantially such as seceders affirm them to be, we can understand why the ordinary man would hesitate to speak of them unless impelled to do so by a very strong sense of duty.

The fact that apparently good men, who are Masons, deny that the revelations of seceders are correct is partially explained when we remember that it has always been the policy of Masonry not to have its oaths and penalties written or printed in any form, for the very good reason that if they were so recorded they would be almost certain, sooner or later, to fall into the hands of non-Masons and so become public property. It has been a necessary consequence that the form of words used has been spread abroad over the world and handed down from generation to generation by the uncertain method of oral communication. Doubtless great care has usually been exercised to transmit the exact form unchanged, but verbal changes would be sure to occur in such lengthy forms administered by so many thousand different persons so widely separated in time and place, and this contingency is recognized and provided for by the frequent insertion of the proviso that, if any part of the obligation is omitted, the candidate promises to hold himself amenable thereto when informed.

Sometimes, too, the form may have been purposely changed so that the initiate could say, when confronted with the revealed obligation, "I did not take that oath." In view of the above considerations it does not require a very profound knowledge of the workings of human nature to understand how men, who would not be willing to tell what they consider an absolute falsehood, will nevertheless deny that the oaths of Free Masonry have been revealed, because some more or less important portion of the revealed oath differs from the oath as they have heard it administered. The testimony that the oaths commonly taken by persons being initiated into the various degrees of Free Masonry have been revealed with substantial correctness is so strong that no unbiased mind can fail to be convinced of its truthfulness.

UNINTENTIONAL TESTIMONY OF ADHERING MASONS.

Adhering Masons frequently bear witness to the fact that the revelations are correct without intending to do so, when they denounce a seceder, who reveals the oaths, as a perjured wretch. Evidently the statement of the seceder is either true or not true. If not true, he is a liar, but he is not a perjurer; therefore, when adhering Masons call him a perjurer they confirm the truth of his statement.

Again, if the allegations of the seceders are not true, they might cause temporary feelings of annoyance; but this would be no occasion for the mob violence and persistent and vindictive hostility which have so frequently been visited upon those who have published exposures of Free Masonry. Moreover, book-Masons—that is, men who had never been initiated and who knew nothing of so-called Masonic secrets, except what they had learned from books published by seceding Masons—have frequently secured responses from adhering Masons, by using the signs, grips, and pass-words given in the books, thus establishing the truth of the revelations beyond all question. Any one still in doubt can easily satisfy himself by obtaining a printed copy of the initiatory ceremonies and applying the test to the first stranger he meets who is adorned (?) with the square and compasses.

TESTIMONY OF SECEDING MASONS.

The testimony of seceding Masons as to Masonic oaths and penalties is direct, positive and complete, and the number and character of the witnesses is such as to leave no reasonable doubt as to the truth of what they say, especially when we remember that they all had very strong motives not to say anything about

the matter, and very few could have had any reason at all for incurring the odium resulting from volunteering to become witnesses, unless they believed that what they told was true and needed to be told to save the nation from the evil influence of an exceedingly dangerous institution.

In September, 1826, William Morgan, a citizen of New York, who was understood to be preparing a book exposing the secrets of Free Masonry, was seized by persons then unknown and hurried away in a closed carriage, and was never seen alive thereafter by his family or friends. Nevertheless his book was published and on the 19th of February, 1828, forty-six seceding Masons met at Le Roy, N. Y., and bore testimony to its substantial truthfulness, and at another meeting held in the same town on July 4, 1829, 129 seceding Masons confirmed the statement of the preceding convention. As a result of the attendant discussions, Robert Morris, who is high Masonic authority, says that 1,500 lodges gave up their charters, and out of a little more than 50,000 Masons in this country 45,000 ceased to attend lodge meetings. Is it conceivable that such effects could have been produced unless the revelations had been substantially true?

These statements have been abundantly confirmed at frequent intervals from that time to the present by seceding Masons whose reputation for ability, wisdom and veracity has been such as to make it impossible to doubt the truth of their testimony. As examples of such witnesses we may mention Chas. G. Finney, under whose presidency Oberlin College grew to be a great power for righteousness throughout the Northwestern States; Nathaniel Colver, D. D., Rev. J. R. Baird, Elder David Bernard, Edmond Ronayne, Ezra T. McIntyre, Stephen Merritt, and Rev. Gro. F. Pentecost.

We have seen above that Masons often refuse to testify before the court as to lodge secrets, but this has not always been the case, as the following extracts show:

TESTIMONY OF ADHERING MASONS IN COURT.

Wendell's reports of the Supreme Court of New York, vol. xiii., pages 16 and 17, contain the following abstract of testimony taken in the lower courts: Henry Burlingame testified that he had taken the Royal Arch degree of Free Masonry and took the following oath:

"Furthermore I do promise and swear that I will aid and assist a companion Royal Arch Mason when engaged in any quarrel, so far as to extricate him from the same, whether right or wrong." Dr. Levi Farr testified that he had taken substantially the same oath, also the oath to keep a worthy companion Royal Arch Mason's secrets, when given in charge as such, murder and treason not excepted. Percey Randall testified that he took the oath as follows: "I will keep a worthy brother's secrets without exception." John F. Hubbard testified the same. Hezekiah Read testified that he took the oath in Connecticut as follows:

"I will keep the secrets of a worthy companion Royal Arch Mason as I would my own." All the above testified that they saw nothing wrong in the above oaths and believed they could properly act as jurors in a case between a Mason and a non-Mason. From the last clause we discover that the above witnesses were all adhering Masons.

MASONS UNFIT TO SERVE AS JUDGES OR JURORS.

Perhaps they could and would so interpret the clause, "Aid and assist a companion Royal Arch Mason when engaged in any quarrel, so far as to extricate him from the same, whether right or wrong," in such a way as to render them suitable jurors in a case between Mason and a non-Mason, but what non-Mason would be willing to have a case in which he might be interested against a Mason, decided by a Masonic judge or by a jury containing one or more Masons? Yet this is precisely what is occurring in our courts all over the country, and will continue to occur frequently everywhere until Masons are by law rendered ineligible to be judges or jurors. Of course, an attorney can and sometimes does take a change of venue from a Masonic judge or challenge a Masonic juror for cause, but the influence of Masonry is so powerful that a lawyer seldom can be found to thus antagonize it.

In April, 1831, in the case, "Overseers of the Poor of New Berlin, in Chenango County, New York, vs. Harlow C. Witherill," William C. Greenleaf testified that he was a Mason of three degrees and

took oaths substantially as given by Bernard. The penalty of the Master Mason's degree was "to have his body severed in two," etc. To the question by the plaintiff's counsel, "Where did you get your Masonry—in the papers or in Bernard's book?" witness answered, "In a just and lawfully constituted lodge." In the same trial, General Augustus Welch, Sheriff of the county, testified that he was a Royal Arch Mason. Thought it was in the obligation not to speak evil of a brother Master Mason, but to apprise him of all approaching danger, if in his power; to obey signs, summonses, etc., to keep a worthy Master Mason's secrets, murder and treason excepted.

If any part of the obligation is omitted, the candidate swears that he will hold himself amenable thereto when informed. Penalty in the Master Mason's degree is "to have the body severed in twain the midst and divided to the north and south, the bowels burnt to ashes, and the ashes scattered to the four winds of the heaven," etc. Witness thought he swore in Royal Arch degree as follows: "I will aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if in my power, whether he be right or wrong," and "a companion Royal Arch Mason's secrets, given me in charge as such, and I knowing them to be such, shall remain as secure and inviolate in my breast as in his own, murder and treason not excepted."

Witness believes the penalty was as follows: "All of which I most solemnly promise and swear with a firm and steady resolution to perform the same, without any equivocation, mental reservation, or self-evasion of mind whatever, binding myself under no less penalty than that of having my skull smote off, and my brains exposed to the scorching rays of the sun, should I ever knowingly or willfully violate or transgress any part of my solemn oath or obligation of a Royal Arch Mason. So help me God and keep me steadfast in the performance of the same."

John Pike, a justice of the peace, and Rouse Clark, both testified that they had taken degrees in Masonry up to the Royal Arch and beyond, and that the statements of the preceding witness (General Welch) were correct. Mr. Pike's testimony covered the whole ground in detail and the last two witnesses apparently made their statements positively without the qualifications introduced by General Welch. It must be borne in mind that these obligations include not only the members of the same local lodge, but also all Masons everywhere who have taken the same degree. Consequently every Mason is pledged to every other Mason in the world "to obey signs," "to apprise him of all approaching danger, if in his power," "to keep his secrets, murder and treason excepted."

Evidently a man who is bound by such an obligation is unfitted to perform the duties that may at any time be required of any ordinary private citizen in aiding in the enforcement of the law and in the detection and punishment of criminals, and that such a man should be allowed to serve on a jury or as a judge or sheriff is to turn the administration of justice into a farce. Of course, there are many adhering Masons who are honest men and good citizens. Such men believe that their obligations to the lodge are not intended to require them to aid criminals to escape, but only to aid worthy brother Masons who have fallen into difficulties from which it is right that they should be extricated.

But on the other hand there are many Masons who believe their Masonic obligations voluntarily assumed are more binding than any other duties of any kind whatosever; there are many others who are only too glad to find an excuse to satisfy their own consciences for helping their friends to escape the consequences of their crimes; and another still larger class of persons who do not spontaneously desire to see injustice done or crime go unpunished, but who have no very strong sense of justice, when they receive an appeal to aid a brother Mason enforced by a reference to their Masonic oaths, are more likely to yield to the appeal than to stand firm for justice and right.

The real intention of the oath of the Master Mason is evident from the clause, "Murder and treason except." A Mason accused of any other crime is to have his secrets kept, a course of action which is very liable to prevent a brother Mason from giving testimony necessary to prove his guilt, thus leading to refusal to

testify or to perjury. A magistrate, when called upon to issue a warrant for the arrest of a brother Mason, or a sheriff, when called upon to serve a warrant, may think his obligation "to apprise him of all approaching danger, if in his power," requires him to send seasonable notice to the accused.

The speaker once heard Colonel Francis Parker, then Superintendent of Schools in Quincy, Mass., tell how, when on a scouting expedition in Virginia during the Civil War, he escaped capture and probable death by giving the Masonic signal to a guerrilla chief.

During the period of retaliatory executions which followed the employment of negroes as Union soldiers, the white prisoners confined in Libby prison were told that a certain number must be executed, and the requisite men were selected by lot. One of the unhappy men gave the Masonic signal to the rebel officer and on the way to the place of execution he was smuggled out of danger, another Union prisoner led to death in his place, and he lived to return to home and friends. Many similar stories are told illustrating the beneficent (?) power of Masonry to compel Confederate officers to rescue Union soldiers from danger or death. But what view would be held by the man selected for execution in place of the rescued Mason, if he knew the facts in the case?

Is it to be supposed that Masonic oaths were potent with rebel officers only? And does any one imagine that oaths, which could control military officers whose passions were inflamed by the fiery scenes of war, would lose their potency when applied to civil officials in times of peace? What young man of promise and ability has not heard the siren whisper, "Join the Masons so that if you ever get into any kind of trouble you may have help, and so that you can find promotion to position and power otherwise not easily secured?"

The published records of Masonry show that Masons guilty of crime are sometimes expelled, in which case it is to be presumed those who know of their expulsion would not be bound to aid them in escaping the hands of the law, but if criminal law cannot be enforced against Masons until a secret and irresponsible tribunal of brother Masons has declared them guilty, it is plain that there is no chance for equal justice to all men. It is not strange that Thaddeus Stevens said: "By Free Masonry, trial by jury is transformed into an engine of despotism and Masonic fraud."

Wheaton College.

ODDFELLOWS COUNTERFEIT BAPTISM.

BY REV. J. B. GALLOWAY.

We are living in a day when everything is being tested as in a crucible. The Book, the doctrine, the practice of Christians is being tried as by fire. "We are in heaviness through manifold temptations;" but is it not "that the trial of our faith, being much more precious than of gold, that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ?" History is continually repeating itself, because the natural man is unchangeable. We may still say, "As it is written, the people sat down to eat and to drink and rose up to play."

This is just what they did last December at Grape Creek Odd Fellows' Lodge, No. 632, in Illinois, where a Rev. (?) Mr. Beadles baptized twenty-seven children into the order, after which they had a feast, and then rose up to play blindman's buff and other games. (See July Cynosure.)

One would wonder what formula this minister would use in the baptism. He could not use the name of Christ, for that would be sectarian and contrary to their creed. The whole affair must have been a sacrilegious travesty of this divine ordinance, a species of idolatry, with Odd-Fellowship as the idol. Shall the old faith and practice of infant baptism stand; or shall we cast it to the dogs?

There is one encouraging thought, neither men nor devils are apt to imitate or counterfeit that which is not good and genuine. People who read the Bible do receive the impression that it teaches the representative character of parents and God's proprietorship in the children. Hence we have all kinds of imitations of infant baptism. Dr. Dowie, of Chicago, has a substitute which he calls dedication, by what authority or formula we know not. Hence may we not say, with renewed assurance, "the

old Bible religion is good enough for me?"

The blood-sprinkled door-posts and lintels sheltered the infant of days as well as the youth who could see and know and believe for himself, and that, too, instrumentally, through the faith of the head of the family.

Lydia and her household, the Philippian Jailer and his house, and the household of Stephanus were baptized, and let those who assume that these households were destitute of children prove their assumption. In this case the burden of proof is with those who assume. To people who humbly accept God's truth there is no need for substitutes, either in religion itself or in any ordinance thereof.

Poynette, Wis.

ELDER RICHARD HORTON.

Editor Cynosure—I notice in the July number of your issue that a Brother J. W. Snively, of Ingleside, Pa., wishes information respecting the author of the "Image of the Beast," whose name stands at the head of this article. I presume I am able to give any information relating to his history that may be desired.

I was intimately acquainted with him for twenty-five years, more or less, previous to his death, which occurred at his home near the village of Summerfield, Noble County, Ohio, in the month of February, 1877. He was a minister in regular orders in the Wesleyan Methodist Church, between twenty and thirty years. He and the writer of this sketch labored much together in Gospel work. During his ministry he labored on different charges in the bounds of the Central Ohio Conference of the church already named. He usually had success in winning souls to Christ as the fruit of his efforts in the work of the Master.

He was not schooled beyond a very moderate common district school education, but possessed powers of native eloquence and oratory surpassing the ordinary, and in the exercising of the same he often moved his congregations entirely beyond that which ordinary speakers are able to do. His flights of eloquence were frequently amazing to his hearers.

He was born in the year 1808, I believe, in Ireland, but was brought to this country by his parents when quite young. In an early day they settled near the village I have named, where he spent nearly all his life, as he never moved his family when assigned to charges. He was in the sixty-ninth year of his age when he was called from labor to reward in heaven. His widow still lives close by their old homestead, with her children, being about 87 years of age, and is yet vigorous and hale for one of her years. I saw her just a few days since.

Brother Horton wrote the "Image of the Beast" in his own house on his farm at intervals, and it was there set in type and printed on a small hand press by William A. Wallace, who had some knowledge of the printing art. From different causes it contained many defects, but has been corrected and improved until it has reached its present state of perfection, and it is once a very desirable book and worthy of a very extended circulation. It can be had at The Cynosure office or at the Wesleyan Methodist book-room, Syracuse, N. Y. Great peace to the memory of its worthy author. "He rests from his labors and his works do follow him." E. Thompson.

Senecaville, Ohio.

CORRESPONDENCE.

AN EVANGELIST'S EXPERIENCE.

MANY LEAVING THE LODGE.

Ruthven, Iowa, June 22, 1897.

Editor Cynosure—It has been some time since I have written anything for your paper, but I assure you I have not been idle any of the time. I have never passed through such persecution and abuse as I have since leaving the lodge about one year and a half ago. Strange as it may seem, the worst form of persecution has come from the professed followers of Christ, in many cases preachers of the gospel.

At Griswold, Iowa, where I held a meeting some time ago, one of the Odd Fellows stood on the street, and called Jesus Christ a bastard. Some of my own brethren stood in with him and called me a liar, a perjurer and a hypocrite, for exposing the evils of the lodge. They have not only treated me shamefully, but my

wife and little daughter as well, on account of their slanderous reports. The following article was written by F. J. Stillman, editor of the Jefferson Bee, and was dictated by H. F. Lawbaugh, who was then noble (?) grand. It was published March 25, 1896, in the Sioux City Weekly Tribune:

"AN EXPOSE OF MASONRY."

"Jefferson, Iowa, March 24.—Members of the fraternal societies in this city are very much exercised over an article that appeared in the Christian Oracle, a religious periodical, in which the author, Lawrence Wright, gives what he alleges to be an expose of Masonry, Odd Fellowship and Knights of Pythias. This man Wright is a sort of supernumerary in the Christian denomination, a rarely good man who asserts that these secret orders are taking the people to perdition at a terrible pace and he has hit upon the idea of crushing them at one fell swoop. He is a preacher who goes about from place to place filling in when the regular pulpit supply wants a rest or is sick. Until a very short time ago the Rev. Lawrence Wright was a member of the Independent Order of Odd Fellows and attended their meetings. While there have been no threats from the members of the orders which this man Wright has set about annihilating, the feeling against him is very bitter. Rev. D. Hunter, the regular pastor of the Christian church in this city, is not only a Mason, but a Knight Templar, and denounces the alleged expose in severe terms."

The above article was copied by the Marcus News of March 29th and replied to in the next issue by C. R. Neel as follows:

"In the clipping from the Sioux City Tribune a statement is made that 'he (Wright) is a preacher who goes from place to place, filling in when the regular pulpit supply wants a rest or is sick.' Now, I know from personal knowledge that this is not true. I have been acquainted with Brother Wright for the past five years, and, since entering the evangelistic field three years ago, he has had more work than he could do. He has held meetings in some of our largest towns with good success; the result of last year's work being 532 additions to the church. Rev. D. Hunter, of Jefferson (referred to in the article) in a personal letter denies the statement here concerning him. Fraternally,

"C. R. Neel."

"We, the members of the official board of the Church of Christ, in Cleghorn, Iowa, indorse the above.

"Robert Prunty,
"A. McKinney,
"G. T. Schellenger,
"W. H. Schellenger.
"J. L. McGarity,
"George Prunty."

I was at home at Jefferson, Iowa, and attended church April 25, 1897. At the close of the morning service I was called upon to preside at the Lord's table. One of the officers in the church got up and left the room, while engaged in the communion service, simply because I was presiding at the table. Only a few evenings before he stood up in the prayer meeting and told how he loved the Lord and how dear the Lord was to him. The Lord must be exceedingly precious to a man who will turn his back upon Him and His own institution, simply because a brother is presiding at the table, who one time was deceived, blindfolded, let into the lodge, afterward led blindfolded from "Jerusalem to Jericho," but had too much respect for Christ and His cause to remain in "Jericho," and consequently got out of "Jericho" and "went back to Jerusalem." This officer's name is Andrew Ikeman.

Charles Beck, a Christian gentleman, who lives at De Soto, Iowa, told me in a private conversation on the lodge question that he had gone into the Odd Fellows' lodge, but had come to the conclusion that it was not the place for a Christian.

Bro. W. E. Jones, a minister of the Church of Christ, at Schaller, Iowa, said to me only a few weeks ago: "Brother Wright, your position on the lodge question is all right. I am a Master Mason myself, but, by the grace of God, I'll never go into the lodge-room again. I know that in our own little town, where we have less than a thousand people and twelve lodges, they greatly hinder the cause of Christ." He also told me of a man living in the town who, when asked why he did not come into the church, gave as his reason that he was too poor to pay anything, and that he did not believe in coming into the church when

he could not pay anything. This same man is paying his dues regularly in five different lodges. His wife is also a member of two.

Brother E. E. Kneedy, a Christian preacher for whom I held a meeting at Griswold, Iowa, a little more than a year ago, said to me one day while there: "Brother Wright, I am a Master Mason, but I'll give you my word that I'll never spend another cent in the lodge, and only wish I had what I have already squandered in it." He also said: "Brother Wright, while you are not a Mason, you know more about it than I do, and there is no reason why you should not, with those books you have in your possession, for they give everything just exactly as it is in the lodge."

Brother C. R. Neel, a Christian preacher, now located at Laurens, told me exactly the same things concerning the expose of Masonry, and, furthermore, that he never intended to have anything more to do with it. He was a Master Mason when I first met him.

A little more than a year ago the Odd Fellows had a parade at my own home in Jefferson, Iowa. John McCarthy, now Mayor of Jefferson, told me personally that he saw in the basement of the opera house, where they had their performance, five barrels of beer bottles (of course, it is useless to say they were all empty when he saw them).

Brother Milton Wells, a Christian preacher, now living at Urbana, Iowa, has been recognized as a Mason for many years. At the N. E. Christian convention, which met at Cedar Falls, Iowa, May, 1896, he said to me: "The stand you have taken against secret societies is right, and if I had known before I went in what I know now I should never have gone in."

While I was holding a meeting at Rockwell City, before I had got out of the "chain gang," Sister Lizzie Whealan, one of the most noble, sweet-spirited Christian women I ever met, said to me one day, as her eyes for the first time fell on the three links: "Brother Wright, if you knew how sad it made me feel to see you with those three links on, you would take them off and never be seen with them on again. They lower your dignity as a minister of the gospel of Christ." The kind spirit in which she said it, and the firm, tender, searching look she gave me was one of the keenest rebukes I ever received in my life. I am glad she said what she did. It led me to think seriously, and now, as the result, I am a free man again.

I have been unjustly and unkindly charged of having entered the lodge for the purpose of exposing it. I went into the lodge in good faith, having no more idea of ever exposing it than I had of "having my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low-water mark," etc. But when I found that Odd-Fellowship formulates a prayer, from which the name of Christ is excluded, as Grosh in his manual says, because it would be offensive to many of the members of the lodge, I cannot, as a Christian, a follower of Christ, help but take the stand I have taken.

Now I can do all, as Paul says in Col. iii., 17, "In the name of the Lord Jesus, giving thanks to God and the Father by Him," instead of giving and doing in the name of a Christless lodge, which excludes His name from their opening prayer. Since beginning our meeting here the Odd Fellows from other places have sent to the lodge here some base, detestable, malicious, scandalous letters for the purpose of injuring my character and the cause of Christ. W. S. Watters, of Elmwood, Neb., is one of the gentlemen (?) who wrote to the lodge here that I was "a scoundrel and ought to be egged out of town." The secretary of the lodge here let me go into the lodge-room and see the letter and copy it. I then sent it back to Elmwood, Nebr., and Bird Critchfield, who himself is an Odd Fellow, and John H. Hart, both good Christian gentlemen, sent back the following:

"Elmwood, Nebr., June 19, 1897.

"This is to certify that the man who signs his name as W. S. Watters to the copy of letter on the other side of this sheet (containing the above statement) does not state the truth. The efforts of Brother Wright were crowned with success, and his plain, simple preaching is what makes a lasting effect. We therefore recommend him as a true man of God and a preacher of the true gospel of Christ without fear of any one.

"Signed:

"John H. Hart, Elder,
"Bird Critchfield, Deacon."

W. H. Lyon, secretary of the Odd Fellows' Lodge at Jefferson, tried also to injure me and the cause of Christ by sending a letter to the lodge here stating, among other things, that I was expelled from the lodge March, 1896, which he knows was not a fair representation of the facts, for I sent him a letter dated Feb. 20, 1896, in which I plainly stated to him and the lodge that I was not a member of the lodge any longer, and had not been since the 1st of January, 1896.

There are a great many honorable people in all the different lodges, who, like myself, were deceived and led in, and these will stand for the truth when they see it. There seem to be several in the lodge here who are of that class, and consequently, when these infamous letters come, they nearly always let me know it right away. They did that here, and by the time this is in print, I'll have another fellow or two cornered, when the only chance to get out is simply to confess their lies like the other have done.

A great many of the Christian people who are in the Odd Fellows' lodge do not know that the opening prayer excludes the name of Christ, and are greatly surprised when I show them the prayer, and they see for themselves that it does. That is one reason I left the lodge. I don't know how to pray and leave Christ out of the prayer. When I show these things to a true Christian, who has become an Odd Fellow, and that the lodge actually misrepresented itself in stating to me that there was nothing that could in any way conflict with my duties to God, to my country, my family or myself, when they knew, or should have known, that the opening prayer excludes the name of Christ, they say, "I do not blame you for taking the stand you have concerning the order."

I have been a member of the Church of Christ twenty-two years, ever since I was thirteen years old, and there has never been in that twenty-two years a hint against my character, until since leaving the lodge. Since then I am "a notorious liar, perjurer and scoundrel"—all because I claim to be free from the obligation to a lodge which misrepresented, either wilfully or ignorantly, the facts to me, in order to obtain such obligations on my part. The Odd Fellows' lodge contains the three letters, "F. L. and T.," which is interpreted to mean "friendship, love and truth." Now, if there is any of either friendship, love or truth in circulating these infamous reports, intended only to injure my character and hinder the cause of Christ, I fail to see it.

Now, brethren, I suggest that if the members of the lodges who are Christians would pay into the church treasury, to be used in taking care of the sick and unfortunate, the same amount they pay into the lodges, instead of finding fault with the church for not doing this, it would be much more Christian-like. The church takes into its care women, children, colored people, the deaf, dumb, blind and every class and condition of society, while the lodge excludes from membership all women and children, all colored people, all consumptives, all deaf, dumb and blind—in fact, every object of benevolence, and then boasts of its great benevolence. Shame on such pretended benevolence.

I hold no ill-will toward any one, either in or out of the lodge, and this letter is written in the spirit of kindness, yet for the purpose of rebuking sharply some who deserve more than a rebuke, and helping others to see the truth.

Lawrence Wright.

BUGLE NOTE FROM A CATHOLIC PRIEST.

IS THE ROMAN CHURCH ANTI-SECRET?

Grand Rapids, Mich., July 9.

Rev. M. A. Gault—Dear Sir: I see you are still fighting for the old cause. Your energy is truly admirable. But unfortunately some of your contributors, as well as an occasional editorial remark, stand in your way. If you really expect to conquer your people must first of all be truthful and free from bigotry, to begin with. Bigotry weakens you as well as it makes it impossible for many, Catholics especially, to fight side by side with you. And where do you find any Christianity in misrepresenting and abusing one another? Or how could you expect Catholics to read matter in which they are constantly insulted? I am honest and sincere, as are the 240 millions of Catholics, in opposing secret societies with

you. Why can we not work together? Why not make The Cynosure a purely anti-secret society organ on broad lines, as it ought to be, to be successful?

Mr. M. N. Butler, in the July number, expresses the same opinion. But when you let writers dish up to your readers fables and gross falsehoods with regard to the Jesuits, how can they believe you or your contributors in anything else? Why, you make the whole affair ridiculous. There are no oath-bound secret societies in the Catholic church. By the very fact of joining any one of them a Catholic ceases to be a member of the church, and if he die without leaving it he will be treated accordingly. The Jesuits do not form a secret society, and no member of that order, or of the Catholic church, and, least of all, no official, whether high or low, can be a Mason.

Mr. J. P. Stoddard has no right to utter such false statements when he has an opportunity to visit the Jesuits in Boston College and find out for himself, as you did, Mr. Editor, in Chicago.

If he swears by that Dr. Vanoli, whose past record he does not know, he certainly ought to think just as much of his Catholic fellow-citizens, whom he can and should know thoroughly, especially since they are not doubtful quantities lately washed in the Boston shores, but members in good standing, both in church and state.

Personal investigation is the surest road to the truth. This road I invite all your contributors and readers to take in whatever pertains to the Catholic church. There are no secrets in it, and all are welcome to read our books, inspect our churches, confessionals, visit our convents or institutions, provided they come with an honest and sincere intention. To aid them in this I shall gladly furnish them the address of the nearest priest, convent or institution with a letter of introduction, if they will send me a 2-cent stamp for the postage. Let them state what sort of an institution they wish to visit and the largest town or city within their reach.

So you see, Mr. Editor, how I desire to deal with you in a Christian spirit of truth and fair-mindedness. Let us work together, then, to accomplish much against secret societies; nay, let us not lay down our arms till the enemy be dispersed in shame and confusion.

Now, if you care to print these hasty lines, please print them entirely as they are, and oblige,

Yours sincerely,

John A. Schmitt,
Catholic priest, 165 Sheldon street.
Grand Rapids, Mich.

REFORM NEWS.

NEW AGENCIES POSSIBLE.

One hundred dollars will equip, along N. C. A. lines, the Rev. W. H. Bonham, of Cowden, Ill., so that he can lecture against the false religion of the secret lodges and be self-supporting.

Sixty dollars of the needed amount has already been pledged. Bro. W. H. Bonham is a Free Methodist minister, who has lectured acceptably and forcibly in many places in Central Illinois.

What our brother needs to enable him to make his work self-supporting is a set of about 100 stereopticon plates, representing the various gods of different nations; the origin of pagan ceremonies, and ancient and modern symbolism; and the similarity between them and those practiced in the secret lodges of our time.

This series of stereopticon plates has been used in more than a dozen different States with telling effect by our co-laborer, Brother I. R. B. Arnold, and has convinced thousands that Freemasonry is no less than the revival of ancient pagan worship. Rev. W. H. Bonham has made the subject a study for several years, and has a fine stereopticon outfit, and all that he needs is the pictures to enable him to start out at once in the work and carry it on without any pledge of salary. Can not someone pay this $40 needed? It will only take four shares at $10 each to make it. If anyone can help a little, send it in, and write for further information if it is desired.

We are also raising the amount needed to send President C. A. Blanchard to Northfield, Mass., where the way has been opened again by Director Hitchcock to have our aims and objects presented to the many hundred Christian workers who are gathered by Mr. Moody at that convention during this month. President Blanchard gave two addresses in the M. E. Church at Pontiac, Ill., last month on

the importance of our reform to the welfare of the church.

Work is being done for State conventions in Iowa, Missouri, and Illinois, by Rev. W. C. Allen, Rev. S. Ely, and Rev. R. W. Chestnut, and others. A State convention in its attendance may be chiefly local, but no one can prophesy its influence on the State and country. One reason may be that friends throughout the whole State begin to pray for it. Since the State convention in Missouri a very wide and immensely important door has been opened to its State President, Rev. Simpson Ely. He has been challenged to defend his position by one of the most prominent ministers of his denomination, and the church paper, the Christian Standard, has agreed to give each side full swing in its columns once a month, for eight months. Pray for these State conventions.

A word about the Cynosure. Are you doing all that you can for it? Can you do less than to resolve to take it and pay for it as long as it remains true to its principles? Many stop the paper because, they say, "I do not need it," or "I am as strong an anti-secretist as anyone," and so they stop the paper, lessen its subscription list and greatly cripple our efforts. This ought not to be.

Friends sent in more than one hundred new subscribers last month, but unless the several hundred whose subscription expires this month renew, we have lost not only in income but in our ability to reach communities and affect the country. We are now printing 5,000 per month—say it shall be 10,000 and you can made it that and increase our work fourfold.

The calls for literature have been about the same as last month. About fifty dollars' worth has been sent to foreign lands, half of which has been freely given from the fund for general work. The total contributions this month have not been equal to the cost of literature sent out for free distribution to those who could not pay for it, but would give their time to putting it where it would do good. If the extra fifty cents saved now on the price of the Cynosure should be sent for the general work it would be very helpful. Some are doing this.

The donations during July range from 50 cents to $10, and are from Mrs. N. E. Kellogg, Mrs. E. B. Clark, and Messrs. Rufus Day, E. Brace, J. C. Berg, P. K. Drury, H. A. Fischer, J. Christie, D. H. C. Salisbury, and C. W. Sterry. The above gifts are very much appreciated.

W. I. Phillips.

AFIELD IN JULY.

Space will not afford a detailed account of meetings held by the editor and publisher in July. The evening of the 2d found us in U. P. Church, near Peotone, Ill., where a fair audience met us and five were added to our list of subscribers. We were kindly entertained at the home of Elder R. Gilkerson, who drove us to and from the train.

Sabbath, July 4th, we spent at Woodland, Ill., where we both preached morning and evening in the Christian Church and addressed a young people's meeting in the afternoon in the M. E. Church. Three devoted young men, Charles Patton, Rev. Sanford B. Kurts, and F. E. Rounds, stood by the cause here as the result of a series of evangelistic meetings held last year by Bro. N. W. Deveneau. At Milford, the next evening, Bro. Kurts, a devoted young minister of the United Brethren Church, helped us in holding a successful street meeting.

We spent two evenings at Wellington, reaching a large but somewhat disorderly crowd on the street, and the second evening speaking in the Town Hall. Here and the next evening at Hoopeston, that devoted worker, J. S. Hickman, stood by us. The meeting at Hoopeston was in the U. P. Church, where nine subscribers were added to our list.

Sabbath, July 11, found the editor at Hebron, Ind., where he addressed three large audiences and was kindly entertained at the homes of Rev. J. N. Buchanan and Miss May Richards; the latter drove him around Monday with the old family horse, Jack, which materially increased the Cynosure subscription list. On Sabbath, the 18th, he addressed Bro. A. G. Hastings' large congregation near Somonauk, Ill., and on Sabbath, the 25th, he preached twice and lectured Monday evening in Rev. R. J. Kyles' church, near Normantown, Ill. Both these pastors are devoted to the cause and met the lecturer at the train, entertained him at the parsonage, and drove around with him on

Monday among their people, rendering him every possible assistance in increasing the Cynosure list. More invitations for lectures have been received than either Secretary Phillips or the editor can fill. The fields truly are whitening, but the laborers are few.

MINISTER DEFENDS THE LODGE.

Washington, D. C., July 26, '1897.

Dear Cynosure—During the month past I have spoken eighteen times, holding meetings in the States of Virginia, Maryland, and Pennsylvania. The lecture at Burr's meeting house was well attended, considering it was in the midst of harvest. I spoke five times to fair audiences in a Union Church, about six miles from Bealton, Va. My receipts amounted to nearly half my expenses.

On the afternoon of Sabbath, July 4, I spoke with others from the gospel wagon at Farquier Springs, Va., to an audience of probably one thousand. Not a firecracker did I hear; nor was there any special mention of the day. The friends at whose home I was entertained were very kind. They had not been in the South long. I saw much in the character of the people that made me sad. Prejudice in that section is very deep-seated. Of course the lodges are thick. They feed on darkness.

At Rohrersville, Md., I found the Radical United Brethren moving happily on their ways. Some of the fathers had gone to their eternal reward since my visit some six years ago. The banner is being grandly held aloft by Brother G. S. Seiple, pastor in charge. My meetings were exceptionally well attended and will result in good. At Chambersburg, Fayetteville and other points in Pennsylvania I found warm hearts ready to aid our good cause.

Over the mountains, eight miles from Louden, Pa., the nearest railroad station, I found the town of McConnellsburg. It is the county seat of Fulton County. At the home of the pastor of the United Presbyterian Church, Rev. J. L. Grove, I found a welcome and a home while in the valley. There are five churches in the town and six ministers. Four of the pastors were in full sympathy with me. The M. E. pastor said he had been a Mason, but was not now. This was not because he had anything especially against Freemasonry.

A minister from Chicago who reported his salary as four thousand dollars a year, has been in this town seeking the restoration of his health. His trouble is of a nervous nature. As he is believed to be the champion cigarette smoker of the town, some did not wonder that he was nervous. He told the writer he belonged to eight secret societies. How much a ride on the "wild ass of the desert" had contributed to his trouble he did not state. My first service was in the U. P. Church. The Union Service of all the churches of the town held in the Reformed Church seemed to fire the lodge spirit. After presenting the anti-Christian character of the lodge, I threw out the challenge to the lodge to defend itself. The lodge minister, Rev. Charles Henry Wissner, sent me a letter containing the following: "Owing to ill health I would ask that each speaker be limited to one-half hour; you to have the first period; no questioning or rejoinder to be allowed."

The discussion was arranged. I, of course, had no objection to his violent language, if the cause of light should gain in the end. He had an opportunity to pour out the vials of his wrath and show the lodge spirit in good order. I was called a liar, perjurer, and other like pet names. The truth will be better understood in McConnellsburg because of this gathering.

I lectured one evening in Lehmasters, Pa., but the interest was so great a second lecture was given. Brother J. A. Burkholder, who has so nobly assisted in other meetings, arranged these. I was told the lodge people had been notified that I was a dangerous man. A dispatch was sent to a lodge minister in Mercersburg from McConnellsburg to "warn the brethren of all approaching danger."

W. B. Stoddard.

Bear in mind that the men who are contributing the most to the anti-secret movement are our poorly paid lecturers in the field. Are you doing all you can to open doors for them to present this vital truth?

HEATHENIZING AMERICAN CHURCHES

St. Paul, Minn., July 24, 1897.

Editor Cynosure—Twenty years ago in London I heard Mrs. Besant on the platform, with her partner in infidelity, Bradlaugh. She then turned the Bible into ridicule and held it up with its author, God, to the contempt of such of her audience as were like minded with herself towards God.

This afternoon I again listened to her in this city. Now she has embraced the heathenism of India; and turns the word of God into a lie, so as to weave it into the meshes of that heathen religion.

The whole human race, she says, preexisted, and began to people this world one and a half millions of years ago. Human souls, she says, are reincarnated. In answer to the question, What becomes of human souls which Osiris reincarnates in pigs? she said that such as are addicted to gluttony are thus reincarnated; but they may develop into something better in the future.

She spoke of Jesus Christ and the Bible with much respect. Hence, the question was asked: Shall we be judged by Osiris or by Jesus Christ? She replied: "By both." Now, Osiris being none other than the devil in gentile worship, according to both Moses and the Apostle Paul, Mrs. Besant in her answer places the devil on the judgment throne, which is precisely the same thing that Freemasonry does.

The statement was made that Jesus tells us of two souls in the future state, one in a state of torment and the other in a state of happiness, and the question was asked: Would the one in torment ever come into the state of happiness with the other? Ignoring the fact of the impossible gulf between them, she cited the fact of desire of the one in torment to come back and tell his brethren not to come there, and argued from that that he would finally develop into a fitness for a state of happiness. She says no Christian church of to-day thinks of making a belief in eternal punishment a test of communion. And she classes Calvin and Edwards and all such as agree with them as ignoramuses.

She was received last evening into one of the large Christian churches of this city, where she preached the heathenism of India to her heart's content. The pastor of that church is a Free Mason. And no doubt he was well pleased to see Freemasonry so ably advocated in public from his pulpit. W. Fenton.

SHATTERING WOODCRAFT.

Fort Dodge, Iowa, July 26, 1897.

Editor Cynosure—Upon urgent request from Rev. E. Ballestad, of Thor, Iowa, to come and give a lecture on secret societies in general and Modern Woodmen in particular, I left my own congregation last Sabbath to give some testimony against this growing evil. In the morning I found a large congregation, to which I preached in the Norwegian language about that righteousness which must be greater than that of the scribes and Pharisees in order to enter heaven.

In the afternoon the lecture had been announced in the English language, and a large audience, which filled the church to its utmost capacity, with many outside, listened attentively two hours to lodge doctrine. The Woodmen were taken by surprise, as their own ritual was exhibited and no one ventured to deny it.

The reprint of this ritual was offered for sale, being the very "identical publication" of which mention is made in the July number of Modern Woodmen

The Woodmen are just starting in Thor, and this meeting came upon them at a very unfortunate time, bringing disrepute upon Woodcraft in the eyes of the "profane." The truths that were spoken found ways to the hearts and it was thought necessary to get an antidote right on the spot. Accordingly a meeting was announced for the evening and everybody invited to hear the other side of the question, and a speaker was sent for ten miles from Thor. A large gathering assembled to hear a defense of secret societies, and Modern Woodmen in particular.

While waiting for the speaker some local talent opened up by admitting that everything that was spoken in the afternoon was true. It was also admitted that the secrets were out, but the speaker thought it necessary to mention a few things also in favor of lodges.

The audience was then treated to one hour's nonsense. The members felt this and the speaker was called down to give

room for imported talent. The speaker said two things—first, that he was not prepared; second, that he was a Woodman to protect his family.

Your correspondent got the floor and stated that he was not a Woodman in order to protect his family, and proved that the institution was built on such a foundation that it must in course of time go to pieces, as history has already demonstrated. The anti-secret society men were jubilant in Thor. Several rituals were sold. The camp voted thanks to your correspondent for his visit in Thor.

O. T. Lee.

VALUABLE SUGGESTIONS.

Alverton, Pa., May 13, 1897.

Editor Cynosure—Perhaps the following suggestions may be helpful in opposing the lodge in one's own community and at large.

1. Have a good knowledge of the Bible, especially of those passages which condemn the acts and principles of the lodge.

2. Have a thorough knowledge of Masonry and as many other lodges as possible. The best sources for information are (1) The Cynosure, (2) the publications it advertises, (3) conversation with seceders, and (4) judicious and friendly private conversation with lodgemen.

3. The lodge must be exposed in public and private. Great good can be done through private conversation with those who belong and especially those who do not. Abundant opportunities can be found in this way for turning on the light.

4. Friends of the cause should pay for several annual or semi-annual subscriptions to The Cynosure and have it sent to those whom they would like to have brought out of the lodge or kept from going in.

5. Friends of the cause should see that The Cynosure is sent permanently to some college or seminary library. It ought to be in every public library throughout the land.

6. Friends of the cause should send The Cynosure to each member of the graduating class of all theological seminaries. If this were done for one year these young men would embrace the cause, if they were truly Christ's servants, and have the paper continued.

7. An effort should be made to induce all literary societies of our land to debate the question of secret organizations in all its different phases. This would spread the light and warn the young.

8. We must make greater efforts to fulfill the true mission of the church. We must go out into the highways and hedges; we must visit and help the lower classes; we must show that church fellowship is better than lodge fellowship by doing more practical Christian work.

9. We must never lose sight of one great principle in this reform, that light is a destroyer of darkness. The light of truth and knowledge will destroy the secret lodge. I thoroughly believe in what I have said and I wish, Mr. Editor, that I had time and space to explain myself more fully, or that I might have the pleasure of a personal interview with you. I am sending The Cynosure to two ministers of the gospel. I want to do more in this and other ways when my circumstances improve.

BURTON S. FOX.

WHERE DOES PATRIOTISM COME IN?

The Boston Herald, reporting a Masonic address by Dr. Lorimer, says: "In closing Dr. Lorimer further showed that the obligations of Masonry have always sustained its patriotic character, for, said he, 'it has always held that the order must rest above party politics, above partisan education, and above partisan religion.'" The statement is a little mixed, but this may be due to the reporter not being a Mason. The obligation is in the oath, and the Masons' obligations, as stated in the oath, have nothing to do with patriotism in an explicit way, except in a single instance. We are now referring only to true and simple Masonry, the Blue lodge to which all Masons belong.

The single exceptional instance is the permission to use one's own choice as to concealing two crimes, one of which is treason. The oath does not compel concealment of treason. Whether not shielding treason is patriotic enough to make an oration about is a question that may be left to patriotic judgment. But in the same connection the Mason is

sworn to conceal all crimes but two. In such an obligation it is hard to discern patriotism. One of the most unpatriotic things is to shield crimes against civil law. There is some interest in the matter of "partisan religion," as set forth by a doctor of divinity. His meaning may not be elucidated by quotations from Masonic authorities. Still one or two may be useful as showing how the most eminent and authoritative Masonic writers hold Masonic religion "above" other religion, or, perhaps, "partisan religion."

Mackey says, "The religion of Masonry is pure theism." Of course, it cannot, like Christianity, be "partisan." The Digest of Masonic Law says: "Blue lodge Masonry has nothing whatever to do with the Bible; it is not founded upon the Bible." Of course, it uses the Bible together with the Mason's tools to swear on, but it is not "partisan." Webb's Moniton says: "So carefully are all sectarian tenets excluded that the Christian, the Jew and the Mohammedan harmoniously combine with the Buddhist."

These are but few of the citations tending to verify Dr. Lorimer's claim. He professes Masonry which is above "partisan religion." Yet there may be a discount on this because equal authority identifies it with the pagan mysteries and the worship of the sun. Even if not partisan, it fellowships or copies the worship of "our ancient brethren," the worshipers at the "high places." But so far as being non-Christian is concerned, Masonry is certainly much like what the infatuated doctor of divinity claims—free from all connection with the "partisan religion" that is held by the profane and unilluminated cowans who belong to Tremont Temple Church. But what has that to do with patriotism?

HOW TO OVERCOME.

Rev. E. M. Coleman, of Almonte, Canada, sends us the following, all written on a postal card. We deciphered it with the aid of a magnifying glass:

"How can we best withstand the influence of secret societies? By the attitude of power; by the activity of power; by the Divinity of power. It is presupposed that secret societies from A to Z are deceptive to man and derogatory to God. They foster covetousness, barter away righteousness, love darkness and hate light, because the deeds of their dupes are evil, and they are in the gall of bitterness and bond of iniquity; therefore their influence is as pernicious as it is universal. Secrecy sits in the place of God, and it says: "I am Christ," "I am His true body," yet it is godless, praying not in the name of the Son, it says: "I am the stay of the widow," "the help of the orphan and sick," but it devours widow's houses, therefore it must be withstood, overcome, put under the feet of the Son of God. But how?

1. By our attitude of power; there is power in attitude, in standing against an evil. A stone lying on the ground crushes out all life under it, unless it be earth worms or creatures that love darkness. A heavy bar against a fence will make it sway. Oh, that men and ministers of God's truth would make their weight felt upon this cosmopolitan parasite, and not be past feeling and sight. Crush the life out of it. Would that they would lean mightily against the middle fence of partition, between sinner and Savior, till it topples to ruin. This secret influence is increasing rapidly.

2. We can best overcome it by our activity of power; overcome by the word of your testimony. When two forces act in opposite directions their resistance is equal to their difference, and acts in the direction of the greater force. Let the anti-secret force increase its power, in acting upon the minds and hearts of men, and the resultant will tell for God and man upon the secret works of darkness. Let the acting force be animate; think, talk, write, preach, and it will be the testimony of Jesus speaking openly to the world, ever teaching where the lovers of light always resort, and saying nothing in secret. The midday admirers of secrecy must cease following Jesus only at midnight. If professors of righteousness would quit standing, but take to walking, yea, running, against these odd fellows in the dark, it would soon require a Grand Master Mason to rebuild the walls of the sublime temple of darkness. But how can we best overcome and put under the feet of the Son of God this most rapidly increasing secret influence?

3. By our Divinity of power. The Divinity is ours. He, the Divine Son, because flesh, the power, is ours, too. Christ's witnesses overcome by the blood

of the Lamb. Yea, there is power in the blood of Jesus to wash out the blood-stains on the escutcheons of secrecy. The blood of Jesus is the Alpha and Omega of power. After that the Holy Ghost is come upon us; we will have the Divinity of power. If the Divine power is not made ours, our anti-secret work will be leading men only out of the dark into the outer darkness and the weeping and wailing will come afterward."

Almonte, Canada.

AN APPEAL TO MINNESOTA.

The following note from Rev. Wm. Fenton, our faithful lecturer for Minnesota and the Northwest, we commend to the consideration of the friends in that field. He writes: "During the month of July I have traveled 492 miles and spoken thirteen times. My collections amounted to $13.25, and I sold $6.70 worth of books. My railroad and hotel expenses were $23.92 cents. While at some places the testimony of God's word was cordially received, at others the people closed their eyes, stopped their ears and hardened their hearts against it."

We know the friends of the cause in Bro. Fenton's field and especially along the line of his last campaign will realize that he should receive more remuneration than to be out some $4 expenses more than his receipts. Surely the toil and travel of this faithful servant of the Lord during the heated term should be more liberally rewarded. Will not those who have this cause at heart write to Bro. Fenton or to our Treasurer, W. I. Phillips, inclosing their contributions to make up this deficiency?

PERSONAL MENTION.

The Cynosure outlook is encouraging. Many new subscribers are enlisting.

Secretary Phillips and Editor Gault will spend the first two weeks of August holding meetings in Wisconsin.

Rev. Samuel F. Porter is spending the summer in North Dakota, supplying three points with preaching and Sabbath school.

The editor addressed a large audience in the opera hall at Naperville Sabbath evening, June 27th. It was a union service of the churches under the auspices of the W. C. T. U.

Sister Hattie E. Powers, of the Beacon Light, Philadelphia, writes: "Our pastor has forged the last link in the chain that binds me to Philadelphia, by appointing an Anti-Secret Committee to work under the auspices of the Brethren church, whose doors are open for our use. The perfect number seven, three deacons, three young men and myself constitute that committee. So, while the head of Beacon Light has laid down the laboring oar and entered upon the new life, we rejoice that the work he loved is steadily marching on."

NEW PUBLICATIONS.

"True Manliness" is a neat little volume by the National Purity Association, 79 Fifth avenue, Chicago. It rigidly excludes the details of vice, but paints the beauties of virtue in attractive colors. It should be in the hands of every boy and is helpful to girls and young women. It is by Dr. C. E. Walker; price 50 cents.

"Partisan Politics," the evil and the remedy, is a book of 225 pages, by James Sayles Brown, of Los Angeles, Cal. It is an analysis of the great political parties of the country, their morals and methods. It throws a flood of light on the political corruption of our times and goes far toward pointing out the remedy which is to harmonize our politics with the law of God. The book is sold for only 50 cents and is published by J. B. Lippincott, of Philadelphia.

"Our Field and Work" is the name of a sixteen-page, three-column monthly, which recently dropped upon our table. It begins with the July number and will doubtless have much more than a local circulation, as it is the organ of the Moody Church and Institute, recording many of the richest things said and done in that renowned center of Christian activity and enterprise. We congratulate the editor, J. M. Hitchcock, on its neat and substantial appearance, its interesting make-up and the rich variety of good things that fill its columns. Long live the new paper!

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Charles P. Sumner, Father of the Senator, and a renouncing Mason:—Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed.

Philo Carpenter:—This saint of God (Moses Stuart) like the old prophets, was satisfied with the institutions and ordinances of God's house, and consequently did not give his influence or aid in supplementing the same with human ordinances and worldly alliances; in other words, he was opposed to secret, oath-bound societies, into which many good men, and even clergymen, have been, and are being "ensnared."

Gen. Henry Sewall, a companion of Washington:—I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . I was led by the influence of this "perfect rule of faith and practice," during the year 1784, to view speculative Masonry in a shape still more deformed. Its charity appeared to be selfishness, because restricted to its own members; its religion deism because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity unsustainable; its titles fulsome; its rites barbarous and absurd; its oaths extra-judicial, unlawfully imposed and blindly taken, and the penal sanctions annexed, horrid and impious.

JAMES G. BIRNEY, *Candidate of the Liberty Party for President*, was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney.*

LEWIS TAPPAN, *private journal*, 1814: "Dr. Dixwell gave me lectures on Masonry at his house." "In September left the lodge." *Letter, Jan.* 21, 1829: "I am free to say that I henceforth renounce Freemasonry, considering it a useless and profane institution."

THURLOW WEED: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

A. M. SULLIVAN, *Irish Leader:* "I had not studied in vain the history of secret, oath-bound associations. I regard them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization, and are often on the whole more perilous to society than open tyranny."

"As to the question of the attitude of Christians toward the secret orders, two or three things seem to me very plain. One of them is this: that the whole movement of things on the line of secrecy is thoroughly antagonistic to the movement on the line of Scripture and Christianity."—*From address of Rev. E. P. Goodwin, D. D., pastor First Congregational Church, Chicago, to Christian Conference April.* 1890.

JOSEPH RITNER, *Governor of Pennsylvania*, 1837: "If it be true as the lamented Colden (himself one of the initiated) declared, that many a Mason became a great man but no great man ever became a Mason, how nearly does it concern the youth of our country to pause and reflect before they commit their present standing and future reputation to the keeping of a society, which for its cold-hearted and selfish purposes could immolate even the fame of Washington at the shrine of its abominations."

"*The Blue Degrees are but the outer court of the Temple. Part of the symbols are displayed there to the initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them, but it is intended that he shall imagine that he does understand them. Their true explanation is reserved for the Princes of Masonry.*"—Albert Pike, Grand Commander of the Supreme Council, Sovereign Grand Inspectors-General, in "Morals and Dogma," page 819.

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Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

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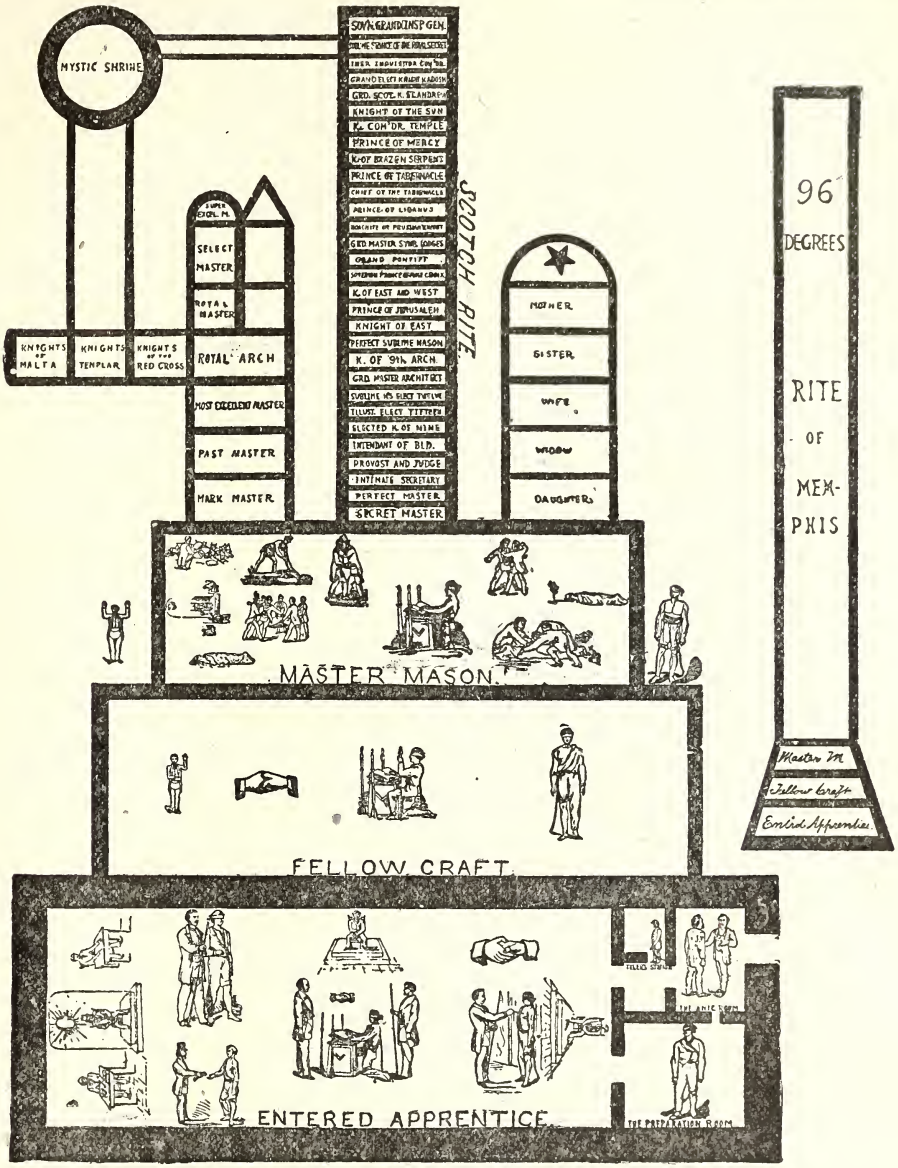

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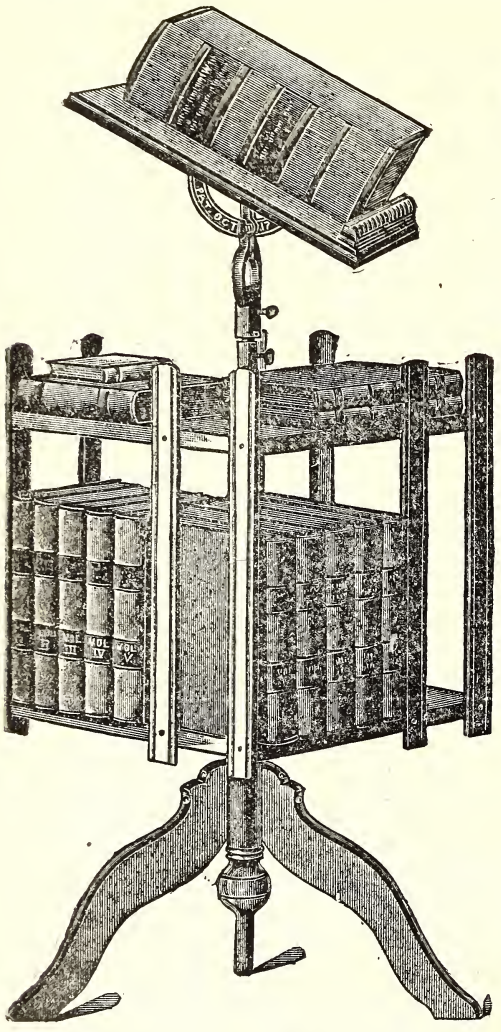

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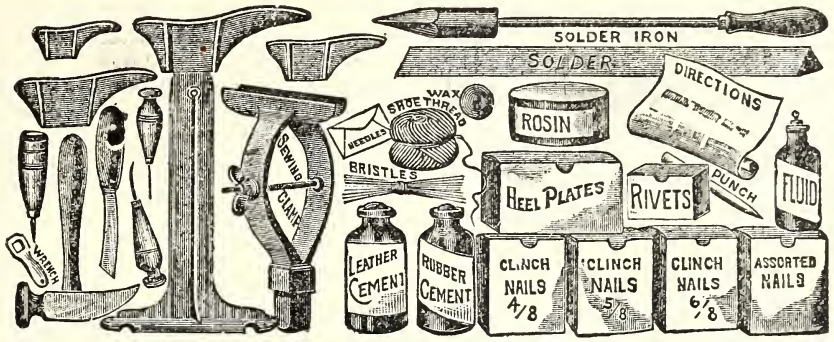

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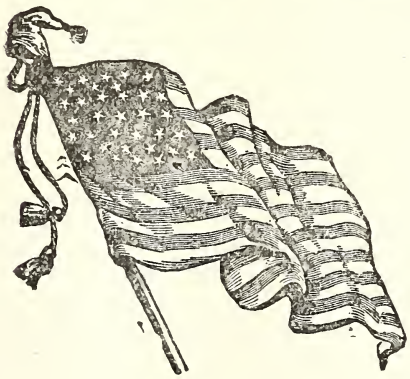

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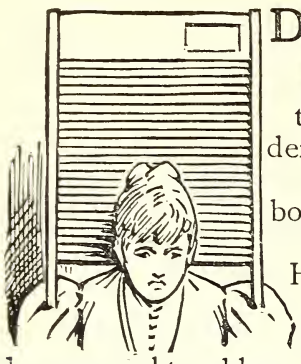

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Of all I wish to say of secret societies, this is the sum:

Secret oaths—

1. *Can be shown historically to have often led to crime.*

2. Are natural sources of jealousy and just alarm to society at large.

3. Are especially unfavorable to harmony and mutual confidence among men living together under popular institutions.

4. Are dangerous to the general cause of civil liberty and just government.

5. Are condemned by the severe denunciations of many of the wisest statesmen, preachers, and reformers.

6. Are opposed to Christian principles, especially to those implied in these three texts:

"In secret I have said nothing."

"Be not unequally yoked together with unbelievers."

"Give no offence in anything, that the ministry be not blamed."

7. Are forbidden in some portions of our Republic by the civil law, and ought to be in all portions. Many European governments hold Freemasonry under grave suspicion as a mask for conspiracies against throne and altar. In Prussia, Poland, Russia and Spain Freemasonry is prohibited by law.

8. Are forbidden to church members by some Christian denominations, and ought to be by all.—*From address of Joseph Cook to Christian Conference, April, 1890.*

JOHN ADAMS: "The use of my father's name for the purpose of which Mr. Sheppard would now apply it, is an injury to his memory, which I deem it my duty, as far as may be in my power, to redress. . . . While Mr. Gridley lived, he was the intimate friend, personal and professional, of my father. He died in 1767. My father often resorted to him for friendly counsel, and, as he was Grand Master of the lodge, once asked his advice, whether it was worth his while to become a member of the society. In the candor of friendship, Mr. Gridley answered him—NO,—adding that by aggregation to the society a young man might acquire a little artificial support but that he did not need it, and that there was nothing in the Masonic institution worthy of his seeking to be associated with it. So said at that time the Grand Master of the Massachusetts Masons, Jeremy Gridley; and such I have repeatedly heard my father say, was the reason why he never joined the lodge. The use of the name of Washington, to give an odor of sanctity to the institution as it now stands exposed to the world, is in my opinion as unwarrantable as that of my father's name."—*Letter of John Quincy Adams, Aug.* 22, 1831.

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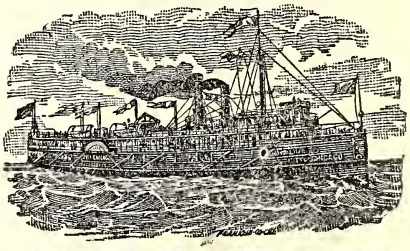

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1 *The genealogy of Christ from Abraham to Joseph.* 18 *He was conceived by the Holy Ghost, and born of the Virgin Mary.* 19 *The angel interpreteth the names of Christ.*

THE book of the [a] generation of Jē´şus Chrīst, [b] the son of Dā´vid, [c] the son of Ā´brā-hăm.

2 [d] Ā´brā-hăm begat Ī´şąac; and [e] Ī´şąac begat Jā´cǫb; and [f] Jā´cǫb begat Jū´das and his brethren;

3 And [g] Jū´das begat Phā´rĕş and Zā´rà of Thā´mar; and [h] Phā´rĕş begat Ĕs´rom; and Ĕs´rom begat Ā´ram;

4 And Ā´ram begat Â-mĭn´ą-dab; and Â-mĭn´ą-dab begat Nā-ăs´son; and Nā-ăs´son begat Săl´mŏn;

5 And Săl´mŏn begat Bō´oz of Rā´-

[a] Luke 3. 23.
[b] Ps. 132. 11. Is. 11. 1. Jer. 23. 5. ch. 22. 42. John 7. 42. Acts 2. 30; 13. 23. Rom. 1. 3.
[c] Gen. 12. 3; 22. 18. Gal. 3. 16.
[d] Gen. 21. 2, 3.
[e] Gen. 25. 26.
[f] Gen. 29. 35.
[g] Gen. 38. 27, &c.
[h] Ruth 4. 18, &c. 1 Chr. 2. 5, 9, &c.
[i] 1 Sam. 16. 1; 17. 12.
[k] 2 Sam. 12. 24.
[l] 1 Chr. 3. 10, &c.
[m] 2 Kin. 20. 21.

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Christian Cynosure.

CHICAGO, SEPTEMBER, 1897.

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REV. J. B. GALLOWAY.

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"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

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The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at $20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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Twenty different religious denominations make membership in a secret society a bar to membership in their churches.

The modern pagan religion called theosophy, like its original in pagan lands, is in this country being resolved into a secret society and may in time become a rival of Freemasonry.

The aim of the National Christian Association has ever been to give the most candid hearing to the advocates of Freemasonry. In the discussion in this issue between Prof. Ely and Prof. Williams our readers will be interested to know if the latter can produce any arguments that are new or that have any weight.

The way was broken for the White Knight Templars to parade and exhibit themselves on Logan Day, July 22d, by a colored commandary of Knight Templars, which was put on parade a few days before. Secretists had been somewhat driven to covert by the assassination of Dr. Cronin, for which the general public held them responsible.

The Chicago Record says that on Sabbath, Aug. 22, a thousand members of the Grand Army of the Republic were expected to leave this city for the encampment at Buffalo. When we remember that from a score of other cities a greater or less number of G. A. R. members thus trample under foot God's law of the Sabbath, we can realize the fearful immoral influence of such a secret organization. The Sabbath reformer who ignores the anti-secret society issue is either cowardly or blind to a most dangerous factor in Sabbath desecration.

Rev. J. B. Galloway, whose portrait we give on our first page, was born of humble parents in Ayrshire, Scotland, April 4, 1843. He emigrated to Southern Illinois in 1850, and served in the War of the Rebellion as corporal in company K, One Hundred and Forty-second Regiment, Illinois Volunteers. He graduated from Monmouth College in 1871, and from the Theological Seminary in 1874. He has for a number of years been pastor of the United Presbyterian congregations of Arlington and Caledonia, near Madison, which is his third pastoral charge. He is an eloquent preacher, an excellent pastor, a thorough-going reformer and has a strong hold upon the affections of his people.

MASONRY.—A DISCUSSION

Between Professor John Augustus Williams, of Harrodsburg, Ky., and Professor Simpson Ely, of Kirksville, Mo.

IMPEACHMENTS OF MASONRY.—NO. I., BY PROFESSOR ELY.

In entering upon this discussion I seek only for truth and the right. I count myself happy, because my opponent is such an honorable, high-minded gentleman. No abusive epithets nor personal innuendoes will have place in these articles. Only the merits of the question will have place here.

Some months ago I wrote an "Impeachment of Masonry" for the Christian Cynosure, of Chicago. I sent a copy of my article to John Augustus Williams, knowing that he was an ardent Mason. I hoped to lead him from "the error of his way" into the freedom and light of truth. The article elicited a letter from him in which he proposed that we enter upon an investigation of the questions involved; hence, the present discussion. It was so unusual and refreshing to find a Mason in high standing in the order who was willing to enter upon such a search for truth, that I gladly accepted his proposition. With this brief introduction I at once enter upon my arguments against what I believe to be a great evil. I am to affirm all the counts in my impeachment. I number my arguments to correspond with my impeachments.

I. I impeach Free Masonry because it is secret. I believe it to be a dangerous thing for any great organization to be bound together by a secret compact. The religion of our blessed Savior is an open religion. It is before the eyes of the world, and challenges the closest scrutiny, both as to its teaching and its methods. Even if Jesus ever taught anything to his disciples in secret (and he did not) he put an embargo upon the spirit of secrecy in them, and commanded them to "proclaim it from the housetops." They were not to put their light under a bushel, but on a candlestick. They were to be like "a city upon a hill that could not be hid." They were to "let their light shine." They are called the "children of darkness." The Savior said: "Men love darkness rather than light because their deeds are evil." Of course I do not maintain that all who work in the secret lodge intend to do evil; but all must admit that under cover of such secrecy wicked, designing, self-seeking men—and a vast number of these are Masons—can accomplish their purposes as they could not do were their plans, purposes and methods open to the light of day.

Joseph Cook says: "Many European governments hold Free Masonry under grave suspicions, as a mask for conspiracies against throne and altar," and he quotes in this connection the words of our Savior, "In secret have I said nothing." Howard Crosby said: "The secret lodge system belongs to despotism, not to democracies," and Charles Francis Adams adds his testimony in the following words, "A more perfect agent for the devising and execution of conspiracies against church and state could scarcely have been conceived." I object to Masonry because it is a great secret combine of good and bad men.

II. I impeach Masonry because it is Christless. It not only omits Christ, but it is anti-Christ. Any religious institution which leaves out Christ cannot be a fit place for Christian men. Indeed the Christian is commanded to do all things in word or deed in the name of Jesus Christ, giving thanks to God and the Father by him (Col. iii. 17). Every Masonic prayer, oath and ceremony is in violation of this divine exhortation. Masonry perverts the Word of God by omitting the name of Jesus when it quotes passages where His name occurs. Professing reverence for the Bible it crucifies the Christ of the Bible. At the same time it quotes the words of Jesus and stabs their Author! Do you ask for the proof? Listen! "Disbelief in the Divinity of Jesus Christ does not in any sense affect Masonic standing." See Jud. Dec. G. L. 1869.

In "Drew's Monitor" we are told: "These three degrees form a perfect and harmonious whole. Nor can we conceive that anything can be suggested more which the soul of man requires." Now these three degrees are Christless, and yet they boast the proud claim that the soul of man requires nothing more than they contain. I know lodges that

are almost wholly composed of Christless men, and they are Masons of many degrees! Can Christians consort with such men without compromising their religion?

III. I impeach Masonry because it is a mixture of Biblical and Pagan influences. A long chapter can be written in support of this proposition. I heard Robert Morris describe his many trips around the world. No one will question his standing as a Mason. In the city where I now write, he said in a public address that he had worn his Masonic apron around the world, and that he never set foot upon any country that he was not warmly greeted by his fellow-craftsmen. Jews, Mohammedans, American Indians, Chinamen, all had bidden him welcome. This is made possible because my proposition is true. Prof. J. R. W. Sloane, D. D., of "The Reformed Presbyterian Theological Seminary," says: "My strongest opposition to Masonry is because of its rivalry with religion. It steps in before the church, and is a false, an idolatrous religion, a religion without a Savior, and, therefore, a delusion and a snare to all who engage in it, or rest their hope upon it."

One of the most prominent preachers in my communion, and one who is a many-degree Mason, tells me that "Masonry is a mongrel institution—a mixture of religion and barbarism, with a preponderance of the latter." He long since renounced the lodge because of its unholy fellowships. Alexander Campbell said: "They are of the world, they speak of the world, and the world heareth them." Its oaths, rituals, and ceremonies are far more compatible with paganism than with Christianity. It is the proud claim of Masons that any one who recognizes a God may become a Mason so far as his religion is concerned. All pagans recognize a Supreme Being; hence there is nothing in pagan religions to debar their votaries from becoming Masons. Simpson Ely.

Kirksville, Mo.

REPLY TO IMPEACHMENTS.—NO. I., BY PROFESSOR WILLIAMS.

I regret that Bro. Ely did not think that it was necessary, first of all, to explain what he means by a secret society. When he argues that Free Masonry is dangerous because it is secret, he plays with an ambiguous term, which fact precludes any satisfactory reply. Again, there are secret societies that even he would not call dangerous, and some that even I would oppose. He does not, therefore, mean to denounce all, but only some of such societies. But this is playing with an undisputed middle term; and he well knows that in such case, also, a satisfactory reply is precluded. I can, therefore, answer, only in a conjectural way, his first objection to Free Masonry. He argues that since the institution is, in some undefined sense of the term, a secret society, it is therefore dangerous, and for the reason that wicked men may the more easily accomplish wicked designs. But if a combination, secret in any sense, is so powerful for evil when composed of bad men, I cannot see why it might not be as powerful for good, when controlled by just men.

But to affirm that a secret order is dangerous in the hands of wicked men is no real impeachment of Free Masonry, until it is proved that Free Masons themselves are wicked men. Our brother feeling the logical necessity for such a premise, does indeed venture to say, cautiously and parenthetically, that "a vast number of wicked, designing, and self-seeking men are Masons!" But if even this were true, it would not meet the demand of fair argument. It must be further shown that the business and instruction of the lodges are under the sole control of these "wicked ones;" otherwise there would be no danger to church or state; the influence of the good would either reform or exclude the bad. But is it true that such a vast number of Free Masons are "wicked, designing and self-seeking men?" If so, the lodges would be the very places for zealous missionaries like Bro. Ely. Jesus sought everywhere for sinners, and consorted with them, not to denounce them, but to reclaim them.

But I must ask leave to deny emphatically the statement that so vast a number of Masons are wicked men. That bad men have sometimes worked their way into lodges, no one denies; and Bro. Ely knows that the same sort of men have sometimes crept unawares into the Churches of Christ. But it is unnecessary to parade these lamentable facts;

they furnish no argument against either Free Masonry or Christianity. I affirm that go where we may in all the land, we shall find the lodges composed generally of honorable, law-abiding and truth-loving citizens. The impeachment of Free Masonry, then, on the ground that, as Bro. Ely at last puts it, it is "a great, secret combine of good and bad men," is not logically sustained.

To the statements of certain gentlemen, quoted by Bro. Ely as unfriendly to Free Masonry, I might reply by citing the contrary testimony of as many gentlemen equally great, wise and good; but all this would be irrelevant to the discussion. I would say, however, in reference to the statement of Joseph Cook, of Boston, that all despotism, whether of Europe or America, whether of state or church, may justly hold Free Masonry under grave suspicion, not, indeed, as a mask for conspiracies, but because it engenders a spirit that is opposed to every form of tyranny, whether of prince or priest.

As respects the injunction of Jesus to his disciples, which Bro. Ely quotes with so much pleasure, that "they should let their light shine," it applies to all good men who have the light of any truth to emit or reflect, and certainly to the Free Masons, whose laudable pursuit is after Light. And Masons have not been neglectful of their mission as light-seekers and light-bearers. They do not, it is true, expose the dynamo of their light-plant to the rude touch of the profane; but the light that it generates is transmitted and distributed abroad till it penetrates the darkness everywhere. I have known ministers of the gospel, after pleasant evenings of instruction in the lodge, carry into their pulpits fresher and clearer views of truth.

* * * His second impeachment is that Free Masonry is Christless and anti-Christ—a crucifier and hypocritical stabber of Christ! His proof of so grave a charge is that a Grand Master of Indiana has decided that a Unitarian may be a Free Mason! He also cites a Bro. Drew, who thinks that the three degrees of ancient craft Masonry contain all that the soul of man requires. Now, it would be enough to say, in reply to all this, what Bro. Ely well knows to be a fact, that the Masonic brotherhood comprises thousands of as intelligent and pure-hearted lovers of Christ as the world contains. In the name of Christ and the Father they do everything in the lodge and out of the lodge, in the church and out of it, that may benefit their brother man. The true Christian, as distinguished from the formalist and literalist, speaks and acts in the name of Christ always and everywhere; not, it is true, always pronouncing that name as a talisman of power, or uttering it to be heard of men; but he keeps that name ever in his heart. The spirit of the apostolic precept pervades his life, his unceasing prayers and his constant service, though his lips may "omit" or "leave out" the formal repetition of the word. By the literalism of my brother's interpretation of the apostle's injunction, the Lord's Prayer would be Christless and unfit, without amendment, for Christian lips. And we may find a dozen prayers in the epistles of this same apostle equally "Christless."

* * * His third objection to Free Masonry is singularly expressed. A world-wide brotherhood, as testified to by Bro. Robert Morris, is admitted as a fact; but Bro. Ely accounts for it on the strange ground that "Masonry is a mixture of Biblical and pagan influences," without which mixture, he says, this brotherhood of men would not be possible! Our brother, and those with him, seem to be jealously opposed to any love-triumphs among men, unless they are accomplished by some ecclesiastical agency. But Christ is broader, grander and more powerful than all the sectarian spirit of this age. In all lands and among all peoples, those who love truth and honesty seek for it—who lift up their hearts searching for the Father, whom they, as yet, but feebly know—all these hearts are Christ's, and they are our brethren, and all enlightened Christians should hasten to help them. Heaven bless every agency that can bind them into love for one another, and lead them more and more into the light of truth.

But it is impossible for me to determine exactly what the brother means by that strange "mixture of Biblical and pagan influences." It seem to be a favorite war cry with the opponents. One of his comrades, who seems to be as little acquainted with Masonry as Bro. Ely,

although he is described as once having been a many-degree Mason, is quoted as saying that Masonry is a "mixture of religion and barbarism." No one can reply satisfactorily to a proposition, the terms of which are undefined and unintelligible. I must ask my brother to express his objections, hereafter, strongly and briefly as he pleases, but at least in clear and transparent language. * * *

John Aug. Williams.

Harrodsburg, Ky.

BASIC PRINCIPLE OF MASONRY.

BY W. B. DENTON.

Mr. Jno. D. Millekin, in the March number of the "Kansas Free Mason," says: "The basic principle of Masonry is faith in God, yet it leaves each one to worship Him according to his own judgment and conception of duty." The Bible says: "God is a spirit, and he who worships Him must worship Him in spirit and in truth;" so he who has faith in any other god or worships Him in any other way is an infidel.

The commonly accepted definition of infidel is "one who denies Christianity and the truth of the scriptures." "It inculcates the unfathomless and unboundless charity taught by the Nazarene and yet a belief in Him as either man or God is not an essential tenet in the Masonic faith." The former assertion is not true, because Masonry is a fraternity, and there is a wide difference between fraternity and charity.

Fraternity is narrow, selfish and exclusive, while charity is broad as humanity. There is fraternity among thieves, but not "universal benevolence" and love for mankind. "With what terms of respect knaves and sots will speak of their own fraternity."

Christians have not the right to believe whether or not Christ is divine, neither can they truly fellowship and fraternize with those who assume that privilege. "No man cometh to the Father but by Me." "He that honoreth not the Son honoreth not the Father which hath sent him." Again he says: "There are those who adore and devoutly worship the Masons' God, who dispute the claims of the followers of the Nazarene, yet Masonry welcomes them with cordiality to its circle." What right has Mr. Millekin to spell "the Mason's God" with a capital letter? There is but one true and living God, and if an organization worships a code of fraternal morals it can be classed only with the heathen gods. Yet, contrary to the above assertion, Mr. Millekin says Masonry is not a religion and cannot take its place. What is religion if it is not worship. They have stated prayers, and what is prayer but religious worship? If even but one soul was lost through this false worship, Christians should have no part in it.

There can be no better exponent of Christian morals than the Bible. A complete Bible can be bought for 50 cents. All the degrees of Masonry will cost over $1,000. If half the amount paid to Masonry were devoted to real charity, more good would be done and more credit received. In our church a young man was denied full membership because he went fishing on Sabbath. I knew a Mason to go fishing on Sabbath, but what of that? I have known a Mason of high degree to do ever and ever so much worse than that, yet he remains a high-degree Mason just the same. If dishonorable members can't be turned out, honorable ones ought to get out.

He speaks of the benign influence of the "Mystic Tie" in preserving lives and preventing outrages in time of war, and calls it commendable. If war is ever justifiable it is when inspired by patriotism and self-defense.

For one to compromise with the enemy of his country for the sake of an oath sanctioned by neither God nor the state, he is false to his duty and a traitor to his friends. No wonder, then, that Masons are accused of defending brother Masons in wrong-doing, and voting for them regardless of fitness. When Masonic oaths are more binding than moral and Christian obligations, the Masonic order is a dangerous institution and should be suppressed.

Winfield, Kan.

In our good fight of faith against the lodge, let us remember the Jewish proverb, "When the tale of bricks is doubled then comes Moses."

—Rev. J. B. Galloway.

RULE THEM OUT OF THE CHURCH.

BY REV. J. B. GALLOWAY.

The existence of oath-bound, Christless secret societies raises at least three questions: First, a legal question, Is the oath right in the sight of God and man? Have they a right to administer and receive such oaths? If so, where did they get that right? Second, a theological question, which touches not only the oath but their creed, ritual, forms of worship and claims. Third, a social question: Does the word of God, the laws of the land and the state of society justify the strong in banding themselves together, as against the rest of mankind? In other words, are they justified in concealing from the family, the church and the state their obligations, methods and purposes?

Is it not right, nay, is it not the duty of all men, to investigate and solve these problems? We affirm that it is especially the duty of the Church of Christ to do so; her Master and Head has laid this burden upon her, "to prove all things and to hold fast that which is good." Moreover, God has qualified His people for this work by the gift of the Holy Ghost. We may "know the spirit of truth and spirit of error." "He that is spiritual judgeth all things." But this is where the so-called great churches have failed and are failing to-day. By their doctrine of open communion and otherwise they make no distinction between the clean and the unclean, and thus church discipline has become either a nonentity or a farce.

The great D. D.'s or modern Pharisees bind heavy burdens and grievous to be borne, and lay them on the shoulders of the small witnessing churches, yet they themselves will not touch them with one of their fingers. If these oath-bound men were excluded from all churches and from the ordinances of the true religion, as they ought to be, the battle would be won. Just here is where the blame lies. A faithful church is the salt of the earth and the light of the world. But the salt in many cases has surely lost its savor.

The law and the testimony of God's word should be so strongly preached and insisted on as to crystallize into practice —a practice that would be common to our common Christianity.

Christians who allow themselves to be hoodwinked and cabletowed and go cringing to worldly lodge-doors, professedly seeking light, do then and there sell their birthright as sons of light for less than a mess of pottage and cease to be the light of the world by their own confession. Their locks are shorn, and they become weak as other men, and the Philistines put out their eyes, so that they can see no harm in even a Masonic obligation.

Is this what the apostle means when he speaks of men who reject the truth, being given over to a strong delusion to believe a lie? Preachers who preach and sing, "Come to the light," and "The light of the world is Jesus," will adjourn their meetings and repair to these synogogues of Satan to be illuminated by the aid of three tallow candles.

O for another Jeremiah to wail out our lamentations!

Poynette, Wis.

THE LODGE TRAINS MEN TO LIE.

BY REV. WILLIAM FENTON.

While a man embraces Freemasonry, or any esotericism of a lodge, he is not entitled to respect as a rational being in matters of religion. He is a rebel against his Creator and should never be suffered to participate in any council of true religion. Neither prophets nor apostles of the Bible would or could have tolerated him in their councils for one moment.

When a Modern Woodman of America sees for the first time an exposition of the esoteric work of his lodge it is interesting to observe his surprise and indignation in such expression as, "How did this get out?" "Where did they get it from?" "I did not know that it was out." And then, after that, to hear him lie about it, and declare that that which he has already acknowledged to be a true exposure is false; showing that when he admitted the truth it was an unguarded moment in which he betrayed his sacred (?) trust—to lie; and that, as President Finney would say, "He is a perpetual liar," a walking embodiment of a lie. It is his sacred (?) duty to lie.

It is the tendency of every secret society to make a perpetual liar of every man or woman that joins a lodge. The lodge plan is the devil's plan to destroy souls; hence the Christian is taught to "fear him, who, after having killed, has authority to cast into hell." "Yea, I say, unto you fear him" (Luke xii., 5), i. e., fear to disregard God and come under the authority of the devil, as every one does who joins a secret society. Nearly all secret societies assume the authority over the lives of their members, and by making liars of its members puts them under the authority of the devil to cast them into "the lake which burneth with fire and brimstone," where all liars go. "Come not thou, my soul, into their secret," is the language of a Christian; for they are lying hypocrites, and their God was "a liar and a murderer from the beginning, and abode not in the truth."

74 South Robert street, St. Paul, Minn.

SECRECY AND CITIZENSHIP.

BY PROF. ELLIOT WHIPPLE.

POWER OF INSTITUTIONS.

Men are sometimes better and sometimes worse than the institutions to which they belong. In considering the advantages or disadvantages of any institution to society the most important thing to be considered is the tendency of its influence upon its members, for an institution is a powerful instrument for good or for evil, and this is especially true of one which binds men together by strong bonds of mutual obligation enforced by the sanction of oaths and penalties. The longer an institution has existed, the larger the numbers included in its membership, and the greater its claims to power and influence, the stronger will be its hold upon the imagination, the hopes, and the fears of its members. Men unorganized are a rope of sand, organized a band of steel; unorganized a mob, organized an army capable of being controlled and used for whatever purpose the leader may desire. United in an institution and supported by the consenting opinion of numerous associations, men will undertake, suffer, do, dare and execute many things that they would never attempt as individuals.

EVIL TENDENCIES OF FREEMASONRY.

From what we know of Freemasonry the following injurious tendencies are apparent:

1. To lead its members to consider their Masonic obligations as superior to their civic duties and so undermine their patriotism, unfit them for many things they are liable to be called upon to do as ordinary citizens, and especially to disqualify them for holding certain kinds of public offices.

2. To increase the strength of temptations to wrong-doing by holding out the idea that, if liable to be detected and punished, Masons may escape punishment by the aid or connivance of fellow Masons.

3. To induce Masons in caucuses and conventions and in the exercise of appointing powers to promote the political preferment of fellow Masons to the detriment of equally competent and deserving non-Masons. Masonry has not usually put itself in the attitude of a political party. Its policy is rather to have its members in all parties, so that, whichever party wins at the polls, Masonry controls the lion's share of the offices.

THE OUTLOOK.

So much as to the past and the present. What of the future? A comparison of the present conditions with those existing at any past date shows that the world is growing both wiser and better. Evil customs and evil institutions, which have existed from time immemorial, culminate and pass away forever. At the moment when they have apparently reached their highest point of power for evil they are nearest to final destruction. The power of the Pope of Rome never seemed so potent in northern Europe as when Leo X. authorized Tetzel to peddle indulgences through the cities and villages of Germany in the fore part of the sixteenth century.

Slavery in some form had existed since the beginning of recorded history, but its worst phase was manifested in the shape of negro slavery in the United States, and it never seemed so powerful as when it annexed Texas in 1845, forced the passage of the infamous fugitive slave law of 1850, repealed the Missouri Compromise in 1854, and secured the Dred Scott decision in 1857. How incredible it seemed then to either pro-slavery men or

abolitionists that within ten years from the last named date an amendment to the constitution of the United States should be adopted declaring: "Neither slavery nor involuntary servitude shall exist within the United States, or any place subject to their jurisdiction!"

A hundred years ago colleges were authorized by law to add to their endowment funds by conducting lotteries, and now the last and worst form of lottery, the Louisiana Lottery Company, has been driven beyond our borders. The "saloon" is directly wasting a billion of our money and sending a hundred thousand of our fellow citizens to untimely graves every year, besides indirectly causing loss, suffering, and moral wreckage beyond the power of words to express or the imagination to conceive, but the very greatness and intensity of the evil will work a cure. When or by what agency the result is to be accomplished we cannot foresee any more than the method of the abolition of slavery could be foretold in 1857, but final and complete victory is as certain as that God reigns and is against the "saloon."

Secrecy seemed to have received its death-blow in consequence of the exposures and discussions which took place between 1826 and 1835, but its "deadly wound has been healed," and while good men have been busy fighting slavery, secession and saloons, the old serpent of secrecy has revived and crawled back into prominence and power. Secret societies are organized for social purposes, for benevolent purposes, and for mutual insurance as well as for avowedly political purposes. They outnumber the churches in all our cities and extend their branches to every village in the land. They dominate the bar, the press, and the pulpit. They lay the corner stones of the courthouses and other public buildings and have "put their brand upon the President of the United States."

There are, however, tokens of a reaction. As in the '50s a faithful few were found to oppose slavery, so now there are those who witness for the truth. Twenty-one religious denominations refuse to fellowship members of secret societies, and many independent churches take the same stand, while their local and national associations warn their constituencies against the manifold evils of secrecy. In view of the doings of the Mollie Maguires, the Mafia, and the Clan-na-Gael, an increasing number of newspapers are opening their columns to a free discussion of the matter. The rapidly multiplying facilities for the diffusion of information is converting the whole civilized world into a neighborhood, so that whatever happens anywhere is speedily known everywhere, the enterprise of newspaper reporters and the recognized advantages of publicity are rendering it more and more difficult to keep anything hidden. As the "X" ray is penetrating the interior of the human body and revealing hidden deformities and diseases, so the searchlight of truth is flashing into all the secret recesses of human society and bringing forth to public gaze whatsoever is being done or planned therein.

The National Christian Association opposed to secret societies, with its headquarters at 221 West Madison street, Chicago, Ill., publishes tracts, booklets and The Christian Cynosure, a thirty-two page magazine, devoted to this subject, and, with its auxiliary associations in New England, on the Pacific coast, and in several States between, maintains four or five lecturers constantly in the field, besides having a large list of able speakers ready to respond to calls in their respective localities. It scatters tracts with an unsparing hand, and no sooner does some new secret organization spring up than the National Christian Association secures a complete account of its initiatory ceremonies, oaths, passwords, grips, etc., and publishes them to the world, thus fulfilling that saying of Christ: "For nothing is secret that shall not be made manifest; neither is anything hid that shall not be known and come abroad."

In addition to the eminent men whose opinions in regard to secrecy have been quoted, the following distinguished statesmen, preachers, philanthropists and college presidents have borne decided testimony against it: John Hancock, Samuel Adams, John Quincy Adams, James Madison, Edward Everett, William H. Seward, Horace Greeley, Charles Sumner, Gerrit Smith, John Wesley, William Otterbein, Alexander Campbell, Peter Cartwright, J. B. Walker, Albert Barnes, Richard S. Storrs, D. L. Moody, E. A. Park, Moses Stuart, J. E.

Ray, H. L. Hastings, J. G. Fee, J. W. Strong, Philo Carpenter, J. Blanchard, Horace Mann, Howard Crosby, John Bascom, S. C. Bartlett, Timothy Dwight, and a host of others, both among the living and among those who have gone to their reward.

With such facts before them it is but reasonable that all patriotic citizens who are lovers of justice and righteousness should regard all secret societies of whatsoever name or nature as unnecessary and un-American institutions, should work zealously to extend among our fellow citizens a knowledge of their evil tendency, and should unite their voices and their votes to secure everywhere laws prohibiting the administration of extra judicial oaths, and disqualifying all who continue to be bound by oaths which place them under special obligations to a portion of their fellows from holding any office whose functions require an impartial attitude toward all members of the community.

SUMMARY.

We have seen that men must associate in families to rear offspring and satisfy desire for companionship, in industrial organizations, to aid one another in securing the means of living, and in governmental organizations, to secure justice and protection; that some form of government is a necessity, that the best form is a constitutional democracy, but that the success of this form requires honest, intelligent, patriotic, and justice-loving citizens; that the claims of the state upon its citizens are superior to those of any other human authority; that civic oaths are used by the state for important purposes, and that extra judicial oaths seriously interfere with these purposes; that our most eminent statesmen and thinkers have been opposed to secret societies, and that in harmony with their views several states have by legal enactment prohibited the administration of extra-judicial oaths; that mutual confidence between the citizens of a state is an important element for its success, and that secret societies tend to impair it; that secrecy is unnecessary for any good purpose; that publicity is another essential condition for the successful operation of free institutions, and that secret societies, by training men to habits of secrecy, tend to promote secrecy in civil affairs, and especially in caucuses and conventions; that even in overthrowing despotism secret conspiracies have not been so successful as open resistance; that secret societies are despotic in their organization and methods, and so train men for despotic practices; that the lordly titles so common in secret organizations are hostile to the constitution of the United States and to the spirit of free institutions; that Freemasonry is a typical secret society whose influence is plainly discernible in the structure and methods of the rest; that its secret oaths, obligations, and penalties have been revealed with substantial accuracy by the unconscious and unintended testimony of adhering Masons, by the unwilling testimony of adhering Masons in courts of law, and by the willing testimony of seceding Masons in courts of law and in numerous other places, said testimony having been given by so many men of such high character that there can be no reasonable doubt of its truthfulness, and moreover non-Masons have frequently tested its accuracy in their intercourse with adhering Masons; that the oaths and obligations so revealed prove that Masons are frequently hindered from giving truthful testimony, and are disqualified for serving as sheriffs, judges, or jurors; that institutions are very powerful for good or for evil, and that secret institutions tend strongly to make men worse rather than better; that as the world grows wiser and better evil institutions, one after another, are yielding to the progress of truth and righteousness; that although secret societies are now spreading abroad through the land and flourishing as never before—a mighty power for evil—there are tokens that secrecy has reached its culmination and that it too shall be swept from the earth by the advancing forces of justice, purity and light.

Wheaton College, Ill.

I do not believe it possible for a man to be an intelligent Christian and an intelligent Mason at the same time.

—Rev. R. A. Torrey.

If mothers would do their work well, anti-secret reformers and all other reformers would soon be out of a job.

FREEMASONRY AND PATRIOTISM.

BY DR. A. B. MIRROR.

DR. LORIMER'S ATTEMPT TO ARGUE.

The Boston Herald of June 15th reported the centennial of a local lodge in Bridgewater, in which Dr. Lorimer made an address. His speech was an attempt to whitewash Masonry as related to the government. He argued that because a candidate must not have been born a slave, and must at the time of initiation be not less than 21 years old, therefore the spirit of Masonry is "the essence of true patriotism, true American patriotism." He also argued that Masons are patriotic because several eminent patriots were Masons. Among these he cited Washington, to whom, in the course of the address, he referred ten times.

In one of these passages he said: "As to the father of our country, it is superfluous to add more than already has been said. But to show the temper of our order, the brethren during these stirring times founded military lodges, and were exceedingly anxious to do everything in honor of the chief of our armies, Washington himself."

This seems designed to give an impression that during the revolution Masonic lodges were much to Washington. Taken in connection with the numerous references made to the General in this speech, it seems meant to be a link in the chain binding his great name to the institution in question. Dr. Lorimer apparently tried to leave the impression that Masonry and the great patriot were closely allied during the war, and that from this it can be seen that Masonry is not unpatriotic.

Now it was at the end of the year 1783 that Washington took leave of his officers at headquarters, and left New York, which the British had lately evacuated. But so soon as 1798 he writes a letter to a clergyman who thought him the grand master of American lodges, and speaks of correcting the "error you have run into, of my presiding over the English lodges in this country. The fact is I preside over none, nor have I been in one more than once or twice within the last thirty years." This proves that he could not have been much in lodges during the American revolution. In the light of Washington's own statement, Dr. Lorimer's continual harping on his name does not seem to secure a very reliable proof of a vital connection between Masonry and patriotism.

WHY THE BRIDGEWATER SPEECH?

It is of interest to ask why Dr. Lorimer made the attempt to argue for Masonry as he did at Bridgewater. It was a risky attempt, and the result is liable to prove it foolhardy. He seems to have hoped that the rather too transparent art, and too obvious stage machinery, would conceal the flimsiness of his real claim. There was a good deal of what was

> "Full of sound and fury, signifying nothing."

His attempt to squeeze the essence of "American patriotism" out of the fact that a man born a slave cannot become a Mason is a specimen of his logic, but his rhetoric sugar coated its hollowness.

But why did he venture even to bewilder such a dangerous question?

Of course it has but one real answer, and that answer he did not give. On the contrary, he scurried about, collected in desperate need a handful of comparatively useless material, and then came into court to play the pettifogger. It was the best he could do, if such an attempt must needs be made. But why must it be made, and why could he not, like a fox in a hole at which the hunter is digging, preserve the old Masonic method of "dignified silence?"

One reason might perhaps be found by reading the report of Hartford Lodge doings with respect to the Griswold arson case, in the Hartford Courant of Dec. 25, 1895. Surely some one needed to cry, "Great is Diana," or to render it according to Dr. Lorimer's version, "Masonry in America is a nursery of patriots." What is Masonry a nursery of in Connecticut, or isn't the State of Williams the signer of the Declaration, and "Brother Jonathan" Trumbull, and William A. Buckingham, in America after all?

What did the state's attorney do?

What did the press say? Who is at this moment in Wethersfield prison? Yes, there was great need of some one like Dr. Lorimer to say that the candidate must not have been born of a slave

mother, and the refusal to initiate him proves that great is the American patriotism of the Masons, "Great is Diana of the Ephesians," ancient, and handed down from Jupiter. Whoop! Boom! Hooray! Glorious sons of liberty, wave your white aprons!

But all the trouble is not in Hartford. There be other cities like Boston and Chicago. From the latter the Cynosure beams serenely on Hartford, lighting up its dark corner even in the presence of Boston. Then, there is more than a rumor that there are in Boston manuscripts of certain prize essays awaiting publication. These treat the relation of Masonry to citizenship. If they do not do it more solidly and cogently than Dr. Lorimer's speech we hope they will never be published, for they will make their own side appear weak. However, the knowledge of such munitions of war accumulated in Boston may account in part for the attempt to trim the lines and make a bluff near that city. Anyway, such a bucket of whitewash could hardly have been mixed for nothing.

WAS IT MEANNESS?

The report lately published in The Cynosure of an interview by one of the N. C. A. lecturers may not give the reader a complete view of the Baptist brother's side of the case. But it is evident that he thought Mr. Ronayne under obligation to keep Masonic secrets. There are many who share such an opinion, and it is easy to see why. Still, there have been hundreds of Masons who have held a different view of Masonic obligations. Outsiders imagine a great deal.

The report represents this person's attitude by saying that he "declared that act of Mr. Ronayne to be an act of meanness." It is possible that this was not the exact phraseology, but no doubt it represents the opinion. If Freemasonry were a noble, or even a harmless institution the opinion could hardly be controverted. One who estimates Freemasonry so must naturally regard the act as an unworthy betrayal.

But Freemasonry is not the only thing Mr. Ronayne abandoned. Another was Romanism. Would exposure of Romanism be meanness? The other day a missionary to Catholics, who was not only a Romanist in his youth, but also the confidential intimate of priests, confessed to us vices in which he formerly shared with them, not the greatest of which was gambling. Was it mean in him to tell us that when out of sight priests were great card players? Would the betrayal of Romish vices and principles be wrong in Mr. Ronayne?

Again, the denomination to which this Baptist belongs sends missionaries to India and China. Is it mean for converts to tell the missionaries secrets relating to paganism? Must a converted heathen retain allegiance to idolatry and heathen morals, to such an extent as to conceal them from Christians?

The Baptist brother would probably regard these cases as not parallel. To him sun worship in Indian temples does not appear like sun worship in Masonic temples in India and America. He hardly realizes that in a score of lodges in Bombay there is the same worship as at the pagan shrines of Bombay, and that this sun worship is accredited and fraternized, and even shared in lodges in Chicago. He probably does not see this distinctly, and our present statement of it would probably seem to him absurd. We heartily wish it were.

PROF. WHIPPLE'S ARTICLES.

I want to say that I, for one of the readers of The Cynosure, wish to express my thanks to Prof. Whipple for his very able series of articles now appearing—"Secrecy and Citizenship." They are to be commended for their candor and accuracy and consequent historical value. They deserve to be preserved by every student of the subject.

J. B. Galloway.

If God extends His sovereign grace to a Freemason, and he yields to God he ceases to be a Freemason and breaks the obligation with which the devil designed to bind his soul to eternal rebellion against God, and to eternal damnation. But if the Holy Ghost reveals the truth to the Freemason, and instead of yielding to the Holy Ghost he decides to remain a Mason and blasphemes the Holy Ghost, he commits what the Lord Jesus Christ declares to be an unpardonable sin by remaining true to Freemasonry.

—Rev. Wm. Fenton.

CORRESPONDENCE.

LETTER FROM THE SOUTH.

Beauregard, Miss., Aug. 18, 1897.

Dear Cynosure—I have not forgotten you nor the noble cause you represent, though I confess that failing powers, as well as a multitude of other duties, have kept me from writing as much as formerly. I am spending the latter part of the summer here in Copiah County, Mississippi, thirty miles south of Jackson, the capital of the State. I am preaching the Gospel to a white congregation. There are plenty of colored people in this vicinity, but, like the Jews and Samaritans, they have no dealings with each other in any social or religious matters. This complete isolation in religious work works badly for both races, especially for the negro. Colored churches are largely left to the care of pastors who are "blind leaders of the blind."

This county has had an unenviable reputation in the past for its riots and lynchings, and there is great complaint of the bad character of the colored people. I see little hope for a change in this respect until the white Christians shall take enough interest in their colored brethren to help them to better methods of living and thinking. It is amazing that here in the South there are men and women that go to Asia and Africa as missionaries, and when they return they are honored and applauded, while right here at home is one of the most important and most needy of all missionary fields, and men and women who feel constrained by the love of God to enter on it are largely ostracized. An intelligent self-interest, to say nothing of Christian principle, ought to teach them better.

Nevertheless the average white people of the South have many excellent qualities, some of which are well worthy of emulation. They have made commendable efforts to provide by general taxation for the education of all the people, and if it has proved a partial failure, so that now many are asking that the colored schools be restricted to such support as comes from the taxation of the property of colored people, it is largely because there has not been an intelligent and kindly interest in the enforcement of the school law.

In matters of social reform there is an advanced public sentiment. In this large county there are no licensed saloons, and most of the counties of the State are "dry." The press, with great unanimity, speaks out strongly against the liquor traffic and the lynchings and lawlessness that have disgraced both North and South. Southern people are generally reverent, believe implicitly in the Bible as they have been taught to understand it, and are much given to religious discussions. They will go long distances to hear a controversial sermon. For a month past there has been the usual period for revival meetings. There have been quite a number in this vicinity. I have heard some able doctrinal preaching. A common plan is to have two services a day, with a picnic dinner between.

Just now we are holding a series of meetings at this place. The preaching is being mainly done by an evangelist from Texas. All the preaching has been on decidedly radical lines. No idols have been spared. The use of tobacco, though almost universal, has been thoroughly condemned. Church gambling and festivals have been arraigned. Freemasonry and all forms of lodgery have been shown to be un-Christian. Divine healing has been advocated, and the coming of the Lord proclaimed.

Here at Beauregard there was once the largest Masonic lodge in the State. After the great cyclone fourteen years ago, that distroyed most of the town, there was no lodge left, nothing but the old building in which they met and from which the lodge symbols are now nearly effaced. The spirit of Masonry and other forms of anti-Christ are sufficiently prevalent, but the Lord has lifted up a standard against it. H. H. Hinman.

A VETERAN COLPORTEUR.

Geneva, O., April 11, 1897.

Dear Brother Phillips—The present delivery, together with what you have sent me prior, aggregates 8,000 pages of anti-secret literature received from your office. It will be strange, indeed, if this bread cast upon the waters is not gather-

ed after many days. The command is, "Sow thy seed in the morning, and in the evening withhold not thy hand, for thou knowest not which shall prosper, this, or that, or both alike." In the morning of life I sowed abundantly of anti-slavery seed, and now in the evening of my earth-day I take from your rich store of anti-secret seed, and as best I can sow beside all waters; waiting for the blessing promised in the work of righteousness, which shall be peace, and the effect of it is quietness and assurance forever. The burden of years and of poverty prevents me doing for the Anti-Secret Society what my heart ardently wishes to do. Let those who are in the prime of life and know how to war against the Secret Empire focus the search-light of fact, and God's word direct on its darkness, and reveal the "hole in the wall and the abominations that the ancients do in the dark, every man in the chamber of his imagery." See Ezek. viii.

It pains me to know that the N. C. A. is hampered in its work for lack of material aid, and especially in regard to its recent losses. I have a friend in an adjoining county; I will go and see him, and try to interest him in behalf of the N. C. A. I feel sure that I can enlist him in our cause. I will shortly report you results. The more I investigate secretism the more I am convinced that it is evil, and only evil, and that continually. Even the seeming good in them is virtue's counterfeit used as a guise behind which to transact villainies that common sinners dare not meddle with. Their religion a farce, their robes of pretended righteousness have by the N. C. A. been rent directly over their vital parts, through which gappings the Christ-instructed eye of the Christian sees the revolting rottenness within. Not the least of its damnable work is the tyranny it exercises over the press, and especially the religious.

Recently I sent an article on the Christless religion of the I. O. O. F. to an editor of a religious journal, who is noted for his love of challenging the devil, and who is really a man of great moral courage; but I judge from the reasons given me with the returned article he feared the result if he printed my critique. Said he abhorred secret societies—thought they could be killed by filling the minds of its Christian dupes with better things—brethren were more "sensitive on lodgery than on politics or religion," and other reasons, all of which had in them, in my opinion, the element of fear of offending his brethren who are lovers of their lodges. In all my communications with editors of papers I have found but two having the courage to publish a clear-cut article against lodgery. One of the two is The Christian Cynosure, and the other a secular paper whose editor was so alarmed after finding what a row he had raised among the fraters by the act, he hastened to lie about the reason of publication, promised silence in the future, joined the lodge, sold out to a Methodist Mason, and left the town. E. BRAKEMAN.

THE MODERN WOODMEN RITUAL.

Strand, Minn., July 3, 1897.

Editor Cynosure—The Minnesota district of the Norwegian Synod (Lutheran) closed a successful session in Lake Park, Minn., last week. One of the topics for discussion was secret societies. The President opened in his annual address with warning against those "cursed institutions." One session was set aside for a meeting on secret societies. The Modern Woodmen is the only flourishing lodge in Lake Park, and so the Modern Woodmen received special attention. The rituals had been sold the previous days and the subject prepared. Lodge members denied the ritual. But as luck would have it, the July number of the Modern Woodmen just arrived, bringing the news that on account of some "piratical" marauders the rituals had been printed so it was necessary to change the ritual. This gave the thing away and the Woodmen in Lake Park felt terribly Thursday evening a special meeting was held in which Prof. Hillebox, of Wilmar, and Rev. Jno. Halvarson, of Minneapolis, and your correspondent delivered lectures in the English language on secret societies. Great interest was manifested. The representatives from all over this and neighboring states will certainly bear testimony of what these lodges are doing. A Modern Woodman publicly testified to the authenticity of the rituals and warned everybody to keep out of this and other lodges. O. T. Lee.

THE ELY-WILLIAMS DISCUSSION.

Chicago, Aug. 30, 1897.

Editor Cynosure—I am glad to hear that you are to publish the debate between the Rev. Mr. Ely and Mr. Williams, of Kentucky. Our association has always encouraged such discussions, either through the columns of The Cynosure or upon the public rostrum. It occurs to me that the terms upon which this debate is to be conducted should be agreed upon between the principals and published in the beginning of the debate for the benefit of all readers. Personally, I trust you may be generous in your bestowal of courtesies upon Prof. Williams, who is not in sympathy with our work.

J. M. Hitchcock.

PROTECTION IN UNITY.

Chicago, Aug. 26, 1897.

Editor Cynosure—I have recently been working on a journal devoted to a useful class of artisans and the best interests of their trade. Probably they have been less careful of their welfare than any other body of wage-workers, so far as organization for their protection is concerned, and "strikes" among them are of rare occurrence. As a class, I consider them generally overworked and not over-compensated. They are very numerous, and competition among them is very great, and on this account, and because they do not combine solidly against all the evils that beset them, they really suffer industrial oppression, and are, to a certain degree, slaves to the public, which demands their services during long hours and generally on the Sabbath. I believe, however, these mechanics are themselves to blame for this condition. If they were less jealous of each other—if there was more unity of interest among them—they would be strong enough to hold in check all ruinous competition and the exorbitant demands of those on whom they depend for a livelihood.

But experience proves, and very generally, that their attempts in this direction have been mostly failures. Surely, if the true principles of business were universally adopted among them—and in some localities they are now waking up to the need of self-preservation—they could rise in their united strength and hold the balance of power as between employer and employe. I would not advocate the adoption by them of senseless initiations and secret rituals. I would have them, and all other wage-workers, adopt, rather, the privacy of the family in their councils, but everywhere else present a bold, manly, front in demanding their rights, both as masters and journeymen, working in unbroken unison for their mutual interests and protection, and governing themselves, not as tyrants and slaves, but as intelligent, free-born citizens defending their trade and themselves against the degrading influences under which they now suffer. I do not deem it necessary that they should bind themselves by violent oaths and brutal penalties to secure their rights, but I do advocate absolute unity and harmony, if such a thing can exist in this conflicting and grasping age.

H. M. Hugunin.

REFORM NEWS.

THE CYNOSURE — DONATIONS — FOREIGN WORK.

The Cynosures sent out for the last three months have averaged 4,660 each issue. The number whose subscription expired during August is quite large. It is hoped that our subscribers will take personal interest in not only forwarding their own renewals promptly but in sending their neighbors' also.

For the next two months the special offer is made of the Teachers' Bible, advertised on another page, free for five yearly subscriptions, four of which must be new; if any one of our subscribers, or of their children, secure four new yearly subscriptions, and send their own renewals, we will send the Teachers' Bible advertised herein as a premium. When you see the Bible, you will acknowledge that it is well worth $4, the retail price. If any sample copies of The Cynosure are needed, send a postal card request.

The donations for August are from Mrs. Wm. Pallister, $2; Wm. Barris, $1; E. A. Cook, $25; Robert Gunn, $2; S. A. Pratt, $5; J. P. Stoddard, $5; Mrs. John Young, $5; Mrs. E. A. Dewey, $2; Frank Bartholemew, $5; E. I. Dewey, $3.50;

Walter Phillips, 75 cents; L. E. Bartlett, $5; J. F. Icke, 50 cents; Charles M. Opperman, $10; J. H. Wilson, 75 cents; Horace Frost, $4; Jacob Ackert, $5; W. O. Norval, $5; George McCullough, $1.50. This is very encouraging. Coming as it did during the "dry season," it has enabled us to meet most of our expenses very promptly.

Ten dollars of the above amount are on the $40 asked for toward the $100 stereopticon outfit for Rev. W. R. Bonham. Seventy dollars of the $100 is now pledged. If $30 more is received this month Brother Bonham will be enabled to be at our State conventions in Illinois. This method of presenting the anti-secrecy cause is popular, and will be a drawing card for the convention. Shall we have the $30 needed? Fifty dollars was the amount of expenses of President Blanchard's trip to Northfield, and when it is remembered that his address there resulted in at least fifty renunciations of secret orders on the part of Christian workers present, it will be seen that it was money well expended. The apparent results were the greatest of any single meeting that we have ever held. There is $5 still needed to make up the total $50 needed for that special purpose.

I told you last month of the large amount of literature sent to India. This month we have orders from Johannesburg, South Africa, for booklets and four subscriptions for The Cynosure. Brother G. H. Agnew in ordering writes: "There is very much need of light here. God has raised up a man here, a lawyer, who is attacking Masonry publicly, but he is somewhat handicapped, having but little information on the subject. Lately a big sermon on Masonry was published in a Natal paper. God laid it on the lawyer's heart to write the paper asking some pertinent questions. This has stirred the Masons. The end is not yet."

I have received a letter also from Scotland acknowledging the receipt of the booklets for special use in Great Britain. Dr. Kerr has had a slip printed which he inserts in each of the booklets in sending them out on their mission throughout Great Britain. The slip is headed: "Secret Societies in Great Britain," then following: "I approve of the purpose to form an association against Freemasonry and other secret oath-bound societies in the British Isles." Then follows space for name and address, and request to have the slips, after they are signed, returned to Rev. Dr. Kerr, 19 Queen Square, Glasgow. We shall be glad to receive subscriptions from any friends who want to have a part in organizing the work in Great Britain. We must furnish them literature until they are fully organized.

Rev. Samuel F. Porter, our Southern Missionary Agent, is planning another tour in the South. Will not those pastors in Southern States, who read this item, and who would like Rev. Mr. Porter to visit them and speak in their church, send at once a line to this office to that effect.

Before closing I would like to call attention to the valuable book which Secretary J. P. Stoddard is issuing, and which will soon be ready for distribution. It will be a volume of 150 pages, and will contain the "prize essays." It will make a very valuable addition to our anti-secrecy library. We hope to have the book on sale at this office. I also wish to call your attention to the exposition of the Knights of the Maccabees, which is advertised on another page of The Cynosure. It is another insurance order with prayers and obligations and horse-play. The official history of the order states that it is founded upon the history and traditions of the Maccabean Dynasty. That Judas Maccabeus, the renowned leader, and his followers, "feared not to face death in defense of their belief in the God of their fathers." This insurance order goes on to state that "it takes its name from the similarity of purpose it has to that which actuated the renowned Judas Maccabeus." It is not probable that any of the secret insurance orders can show a finer example of bombastic pretense than the above.

Wm. I. Phillips.

On the evening of July 7th, at Britt, Iowa, the pastor of the German Evangelical Church and Rev. Wm. Fenton were locked out of the church where they were anounced to speak on the lodge question. A German pastor of a Scandinavian church joined Bro. Fenton, and they addressed a large meeting on the street.

FOUNDER OF THE EASTERN STAR.

ARRESTED AS A VAGRANT IN WILLIAMSBURG.

The New York Sun of Sept. 3, 1895, contained an article with these headlines, "Mrs. St. John a Vagrant;" "The Founder of the Order of the Eastern Star Committed to Jail." The article contains this statement: "Mrs. Elizabeth St. John, the orginator of the order of the Eastern Star, was a prisoner in the Lee avenue police court, Williamburgh, today on a charge of vagrancy. She was the protege of the late Robert Macoy, one of the highest officers of the Masonic order, and with him founded the Order of Eastern Star, which now extends all over the country."

Thus we see that a concubine of one of the highest officers in the Masonic order was his agent in founding the Eastern Star. Before Macoy's death he gave her his jeweled sword and expensive paraphernalia of office. Mrs. St. John claimed to be his adopted daughter, but Macoy's only married daughter repudiated this claim. When arrested Mrs. St. John was found sitting on a coal-box at Wythe avenue and Howes street, wrapped in a horse blanket. She was in the Bloomingdale Asylum in 1884. Her Eastern Star led her in the opposite direction from the Star of Bethlehem.

ATTENTION, OHIOANS!

DO YOU WANT A STATE CONVENTION?

Findlay, Ohio, Aug. 26, 1897.

Dear Cynosure—I want to arouse the people of Ohio to arrange for a State convention to be held in Columbus or some other central place about the middle of October, to discuss the different phases of the secret lodge system. It has been a year and a half now since the last convention was held in this State. Certainly the friends of our cause. should be anxious by this time to deal another severe blow at this wily foe. Let all friends plan to be present.

Some money will be needed to make it the success it should be. Who will respond with financial aid? Mr. W. R. Sterrett, Cedarville, Greene County, Ohio, is State Treasurer. W. E. Schramm, of Columbus, is Secretary. Rev. H. J. Becker, D. D., Dayton, Ohio, is President. Any communications to these brethren will be forwarded me here at Findlay, Ohio. I may add that Revs. S. P. Long and J. E. Williams, and K. A. Orvis, of Columbus, Ohio, are members of the executive committee.

The last convention was a grand success. This can be made better if all will do their duty. I shall be pleased to hear from friends in the State. If you think it unwise to hold a convention say so. It is unwise unless we make it a success. Lodge men try everywhere to mimify our work. Let us arouse and get together such a convention as will alarm our enemies. There are few who cannot arrange to go two nights and one day and pay their own way, if need be, to help swell the numbers of a convention. If this call is responded to, plans will be mentioned in the October issue. Address all letters to me at Findlay, Ohio.

Rev. P. B. Williams.

CHEERING REPORT FROM BRO. W. B. STODDARD.

On Floating Hospital, Boston Harbor, Aug. 25, 1897.—Dear Cynosure: Shortly after my last report I attended a synod of the English Missouri Lutherans, held in Pastor Dallman's Church, Baltimore. This young synod holds the same view regarding the scriptures and reforms that the German, the parent synod of the same denomination, does. They are therefore intensely anti-secret. I spent two days in their company, making many new acquaintances and securing new readers for The Cynosure. My presence was made known and a wish expressed that I be given an evening to address the synod. Owing to the large amount of business this was not found possible. A resolution was passed, however, indorsing our work and expressing regret that they could not hear the purposed address.

The ministers of this body are nearly all young men full of enthusiasm. The reports showed the work growing in every direction. Many were making great sacrifice that they might maintain the truth. A part of the month has been occupied with work at home.

Being intrusted with the settlement of the estate of our brother and co-worker.

the late Lucius E. Reynolds, I have sought to see that his wishes relative to the distribution be carried out. In accord with his will it has been my privilege to transmit to the treasurer of the N. C. A. a check. Aside from the family, three other God honoring institutions are helped by the gifts of this God fearing man. Though dead, he yet speaketh. May God grant that many lives may be made brighter through his kind benefaction.

As usual I have spoken several times in various Washington missions. An increased interest in the anti-secrecy reform is the result. In Boston I find our friends willing as ever to subscribe for The Cynosure and generally maintain the work.

The churches here advocating the anti-secrecy reform, so far as I am informed, are growing in membership, while many, trying to exist to please everybody, are growing less, thus proving the truth of the Scripture, "He that saveth his life shall lose it," etc. The preacher who acts as a sort of weather cock, turning to suit the popular breeze, will sooner or later find that the breeze will blow him overboard.

Honest people still love integrity of character and life.

I am to speak to-night in the Clarendon Street Baptist Church. This is one of the largest and most spiritual churches of that denomination in the "Hub." It is the home church of our much beloved and now sainted President, Dr. A. J. Gordon. The Christ spirit so filling his life is very visibly present in his absence. Dr. J. A. McElwin, who is now in charge of this great work is a Cynosure reader, and a thorough reformer.

We are now in Boston Bay running toward the ocean. On board the Hospital are about one hundred mothers, with babies mostly in their first summer. They come from the thick, dirty tenement section of Boston. Doctors, nurses and Hospital needs are everywhere in evidence. What a splendid benevolence. Those who have provided money to thus help the mothers in whose lives come but little sunshne, and the infants whose lives are thus spared by the score, are surely noble benefactors. I find the managers of this grand benevolence opposed to secret socieites. The Lodge says: "Join, pay your dues, and you will get help." Christian benevolence says: "Help those who are unable to help themselves."

The fall campaign approaches. The fields are white for the harvest. Shall we not, with renewed vigor, press the battle to the gates?

W. B. Stoddard.

BRO. WILLIAMS IN OHIO.

LODGE CLOSES CHURCHES AGAINST HIM.

Lima, Ohio, July 18, 1897.

Editor Cynosure—On the night of the first I spoke near Mt. Summit, Ind. Here Rev. Thomburg had engaged the Union Church, but at the last moment the house was locked against us, and we went out two miles and a half to a schoolhouse, which was crowded.

The next night we were locked out of another Union Church at Millville by a mere pigmy of a preacher, assisted by a few lodge members. I spoke on the street to five hundred or more, and told them that when I come to a town and find a Union Church locked against an old soldier who served three years and went through thirty-seven hard-fought battles and received gun-shot wounds while fighting for the freedom of the country, then I know something about secret societies without ever joining a lodge.

The next night I spoke at the German Baptist Church called West River. About twenty lodge men followed me from Millville to hear more on the subject. I began by saying: "If the lodge men could have controlled the air last night at Millville we would have had a cyclone." I had a good audience at this point, and next spoke three times in the Tabernacle, near Hagerstown, and heard our old friend and brother, Rev. J. M. Kabrich, of White River Conference, Sabbath morning. In his plain discourse he strongly condemned church worldliness, giving the lodges their share.

These meetings were arranged by the young pastor, Rev. L. D. Thomburg, who expects to start early in next month to California, to engage in church work in that State. He wanted to impress these plain truths on his old neighbors once more before he left them. I then attended a camp meeting at Cridersville,

Ohio. This was conducted by the Free Methodist Church. I distributed quite a number of tracts on the lodge question.

I next had two good services at Greersville, Knox County, Ohio, in the Wesleyan Methodist Church, Rev. A. T. Vestal pastor. The congregation on Sabbath evening could not all get into the church. There are staunch friends of our cause here. At Holgate, Ohio, I held the quarterly meeting for Rev. D. O. Tussing, the presiding elder. Rev. S. Stevens is the pastor. I spoke four times, and have an invitation to return and speak on Moral Reform.

On Tuesday night, the 27th, I spoke in the Free Methodist Chapel in this city. The audience was not large, but they were quite attentive. Some lodge men were present. Next Saturday and Sabbath I will be at Columbus Grove, Ohio. Any one in Ohio or Michigan wishing my services please addresses me here.

P. B. Williams.

Lima, Ohio.

MEETINGS IN WAUKESHA CO., WIS.

An interesting anti-secret meeting was held in the Town Hall at Sussex Monday evening, Aug. 2, which was addressed by Rev. Isaiah Faris and Rev. M. A. Gault. Rev. H. N. Cornes, pastor of the U. P. Church at that place, at the close spoke earnestly in support of the cause. The next evening an important meeting was held in the Baptist Church at Prospect Hill, in Waukesha County. A good audience was present. Bro. J. F. Icke and Rev. E. J. Roberts, of the Free Methodist Church, Waukesha, with a 'bus load of friends from that city drove over to this meeting. It was addressed by Revs. W. I. Phillips, Isaiah Faris and M. A. Gault.

On the next three evenings the same speakers addressed meetings at Big Bend and Vernon, in the Town Halls, and at Mukwonago, in the Congregational Church. A good interest was shown, and the people gave respectful attention to the truth. These meetings, including one on Sabbath, Aug. 1, in Bro. Faris' Church, were all arranged by himself and people. They were at important points in different parts of the county.

ODDFELLOWSHIP AND BAAL WORSHIP

Grosh's Manual of Odd Fellowship has received the commendation and indorsement of the grand officers of Odd Fellows' Grand Lodges in twenty-seven of the United States. On pages 92-96 of that book it is stated that "an institution of this character always existed in Egypt. It is known as Egyptian Mysteries, and in uniting with it its members are declared to be born again." On pages 186-188 of Grosh's Manual, Odd Fellow chaplains are taught how to pray so as not to offend Jews, deists, Mohammedans and other liberal religionists, and the Supreme Lodge of the order in 1889 supplemented these instructions by explicitly forbidding the mention of the name of Christ in any of the lodge prayers. Yet the Odd Fellows quote freely from the Bible in their ritual and public service, thus trying to deceive, if possible, the very elect as to their real character. Let us hereafter call more attention to the deceptive and anti-Christian character of this false and dangerous religion.

The editor preached in Aurora, Sabbath, Aug. 29, in the United Presbyterian and Free Methodist Churches.

WORSE THAN RUSSIAN THISTLE.

Many of the best farms in North Dakota have ceased producing wheat because of the blighting influence of the Russian thistle, whose seed was first imported from Russia with seed wheat. Now these thistles have spread so that the question of exterminating them has been before the State Legislature. To let them grow with the wheat, thinking that in time the wheat will choke them out, is found to be a sad mistake, for invariably the thistles choke out the wheat.

We spent Sabbath, Aug. 22, preaching at Yorkville and Dover, Wis. At the former church but few remain to hold up the banner where once was a flourishing congregation. Back in the '40s some sturdy United Presbyterians from Scotland located here. One or two of them had been Freemasons in the old country and brought this worse than Russian thistle seed with them. Although they

had little affiliation with the lodge here yet they had little to say against it, and sometimes spoke in its favor. In time this dangerous thistle seed took root until it has spread over all the community. Many of the sons of these fathers have joined the Masonic lodge; four sons of one of these founders of the congregation—one of them an elder—have joined the Masons and left the church. They claim that these thistles should be allowed to grow with the wheat. But the Presbytery has decided rightly that the thistles must go.

FREEMASONRY UNDER DISCUSSION.

The discussion of Freemasonry by two representative men in the Christian denomination which we begin in this number will be interesting and profitable to our readers. The policy of the friends of the institution of late has been to join the conspiracy of silence. If there are any merits on which this dark institution can stand they will surely be brought out by so able a writer and prominent Freemason as Prof. John Augustus Williams.

On the other hand the friends of light will be satisfied that so logical and convincing a writer as Prof. Simpson Ely has undertaken to champion their cause. Though only in his forty-eighth year, yet he has served as teacher, professor, pastor, evangelist and president of a university. Scores of converts have been added to the church through his labors as evangelist in Illinois, Indiana, Iowa, Kansas, Nebraska, Dakota and Missouri. Like all successful evangelists, he is an uncompromising witness against all forms of secret orders.

Prof. Ely writes us that the arrangement is that he and Prof. Williams are each to write eight articles of about 1,200 words each, and these are to appear in the Christian Standard of Cincinnati and The Christian Cynosure, if the consent of the editors can be had. They are also to appear in book form if thought necessary. The Standard editor has consented to publish them and states that two columns each was to be the limit of these articles. But Prof. Williams' first article exceeds about double the limit agreed upon. Owing to our limited space this month we are obliged to cut his article down to a little more than the length of Prof. Ely's.

PORTAGE, WIS., MEETING.

An important meeting to discuss the secret lodge question was held in the courthouse at Portage, Wis., Monday evening, Aug. 16. The meeting was addressed by Editor Gault and Rev. J. B. Galloway, and was the winding up of a series of twelve meetings held in that county. The meeting had been widely announced through the city papers and from the pulpits on Sabbath, which brought out a large attendance of the most influential citizens and fully half the audience were ladies.

At the close of the addresses two prominent Odd Fellows, when the opportunity was given, rushed to the defense of their order, claiming that it was founded upon the Bible and Christianity and in many respects was superior to the church. But it was shown that the religion of Odd Fellowship was equally Christless with Freemasonry; that the question, "Is it lawful for a chaplain to commence and finish his prayers in the name of Christ?" was asked of the Sovereign Grand Odd Fellows' Lodge of the World in 1889 by the Grand Lodge of Massachusetts, and was answered by the Grand Lodge as follows:

"Our order only requires a belief in the existence of a Supreme Being as a qualification for membership, and has no affinity with any religious sect or system of faith. Hence, everything savoring of sectarianism is not to be tolerated. The words system of faith or sect do not have reference merely to sects within the pale of Christianity, but have a far broader significance, and include all the religions of the world. In this sense Christianity is a sect; hence it is inexpedient and, I think, unlawful to make prominent reference to it in lodge work. * * * We have Jews and may have Mohammedans and other non-Christian sects within our order, and the rule applies to them equally with members of the Christian faith."

The audience were also informed that on the evening of last Dec. 21 Rev. W. T. Beadles, an Odd Fellow, chaplain of Paris, Ill., baptized into this false religion of Odd Fellowship twenty-seven children at a joint meeting of Grape Creek

and White Oak lodges. Rev. A. B. Grosh, in his Manual of Odd Fellowship, page 90, says: "In a word, what regeneration by the Word of Truth is in religion, initiation is in Odd Fellowship." The natural conclusion from hearing these defenders of Odd Fellowship was that the Church of Christ had had its day, and now might as well close up and go out of business, because this grand order was doing all the churches claim to do and was doing it better and more of it.

MEETINGS IN COLUMBIA CO., WIS.

After the Mukwonago meeting Friday evening Bro. Phillips was called back to Chicago on important business for the association, and Bro. Gault proceeded to Alloa, in Columbia County, near Portage, where, on Saturday evening and on Sabbath, he addressed three good meetings in the U. P. Church. The next evening he addressed a large meeting in the Congregational Church at Rio, east of Portage, where he was kindly entertained in the home of an old-time friend, J. L. Caldwell. The next four evenings he and Rev. J. B. Galloway addressed good meetings at Poynette, Dakorra, Morrisonville and Lodi. Rev. J. D. Smith, a faithful friend of the cause at Lodi, hired the opera hall, and did everything possible to make the meeting a success. The pastors of the town were out and took part and a good impression was made. At Morrisonville the pastor of the Swedish Lutheran Church took quite an interest. The meeting was held here in a public hall, whose owner, a Prohibitionist, donated it free of charge.

At Poynotte the meeting was held in the large Presbyterian Church, where the State convention was held in 1891. A fine audience was present, and the pastor, Dr. W. L. Green, who is also principal of the Poynette Academy, said after the meeting that in his mind the conclusion was crystallizing that the final development of anti-Christ would be in the form of the great Secret Empire embracing secret orders from carpenters' unions down to the Nihilists of Russia.

Bro. Galloway arranged these meetings and drove the speaker from town to town in his carriage and helped him in each meeting. He and Bro. Faris both said that when a reform became popular it became insipid and they felt like standing with the few who most needed their help. If every county had such pastors as these brethren the walls of the Secret Empire would soon totter to their fall.

PERSONAL MENTION.

Rev. Wm. Fenton addressed an audience on the street on the evening of July 6th at Britt, Iowa, on the lodge question.

Secretary Phillips has been called to Indiana several times during the month on important business for the N. C. A.

Rev. C. C. Potter, of Ironton, Ia., will soon issue a Pocket Manual for his denomination. He is publishing it at Monmouth, Ill.

In Chicago and other places the meetings of Theosophists are not to be as free to the public as they have been. "He that doeth evil hateth the light."

The grand chapter of Royal Arch Masons of Virginia are out in an open circular absolutely abrogating all fraternal relations with the grand chapter of Pennsylvania.

Rev. J. P. Stoddard addressed the "Universal Peace Union" at Mystic, Conn., Aug. 26th, and showed how secret societies trained and prepared the people for war.

Our correspondents will please consider our limited space and that an increasing number desire to speak through our columns, and therefore the need of condensing their articles to the last degree.

A correspondent, writing from Northfield, Mass., says that President Blanchard's lecture before the conference on the inspiration of the Bible captured Mr. Moody and the conference and gave him a ready hearing for his lecture, which followed on secret societies.

S. Mathew, of Canby, Ore., an aged veteran in our cause, after expressing his high appreciation of The Cynosure, says because of blindness he has not been able to read it for five years, and now that his wife is not able to read it for him he is obliged to ask its discontinuance.

As the conflict deepens we find it more and more difficult to find open doors for the presentation of our cause except in those churches that have been educated

to exclude secret society members. We feel the importance of having more churches raise their standard to this point.

President Blanchard addressed the Northfield (Mass.) Conference of Christian Workers several weeks ago on the secret society issue and found a wide door opened and a more free acceptance of the truth on this question than at any previous conference. Mr. Moody and several prominent workers at the close of the address strongly testified against the lodge.

Secretary W. I. Phillips addressed two meetings on the lodge question on Sabbath, Aug. 15th, at Baraboo, Wis. On the same day Editor Gault addressed two meetings on the same subject in the Arlington (Wis.) U. P. Church, and also an afternoon meeting in the public school at Arlington Station. This made twenty meetings held by these brethren in Wisconsin in fifteen days.

Among our callers last month were O. E. Odell, Oxford Junction, Ia.; H. D. Whitcomb, of Bloomington, Ill.; Rev. W. R. Bonham, of Cowden, Ill.; Rev. Isaiah Faris, Vernon, Wis.; Harry Hunter, Coulterville, Ill.; J. M. Hitchcock, Chicago; Prof. J. M. Coleman, of Geneva College, Pennsylvania; Matthew Wright, Waukesha, Wis.; Rev. J. C. Smith, of Cincinnati, Ohio; Rev. Frank Barton, Wheaton, Ill., and others.

A Philadelphia daily says that the sweet, strong voice of a Salvation Army girl in New Brunswick, N. J., is arousing the wrath of the secret societies, which nearly all have their headquarters in halls near the corner where the Salvationists hold their meetings. When the lodges meet the singing interrupts the lodge meetings and the report says "the goat refuses to perform his duty, so that a committee was appointed to either try and induce the Salvationists to select another corner or else have them suppressed by the police."

Dr. Dowie said in a recent sermon: "I want to say here to-day that I was guided by God when I struck that blow on May 23 last, in this tabernacle; I know I was. The worship of Baal in the form of the secret society is perhaps the greatest foe we have to fight. I did not see it with half the clearness I now see it. Why, I cannot go anywhere, touch business at any point, touch the government at any point, but that I find the secret society man guards the door. This country, in its government, is wholly, with a few exceptions, in the hands of the secret society orders, Major McKinley, the President, not excepted."

Last March Elder G. T. Dissette loaded his Gospel Mission wagon with his family and musical instruments and traveled south through Hiawatha and Lawrence to Fort Scott. Then they passed through Lamar, Springfield and Willow Springs, Mo. They held gospel meetings all along the route, at which they distributed tracts. They request those who can to send them anti-secret papers and tracts to Not, Shannon County, Mo. They have a four-horse, four-spring, covered wagon, capable of seating sixteen persons. In it he carries nine singers and a full orchestra. They are doing a great work, and we hope friends of radical reform will remember them in their work and labor of love.

The Christian Cynosure, the well-known periodical opposed to secret societies, has made a wise change. It has changed its form into a pamphlet of thirty-two pages, neat and attractive in appearance, and is now issued once a month instead of weekly. Being a magazine instead of a newspaper, once a month is frequent enough. It is a magazine of articles, of facts and arguments, showing the evil influence of secret societies on the individual, the home, the church and the state. At the close of the year an index of articles will be published so that the bound volumes of this magazine will be a valuable book for reference. Our people should have this magazine in their homes so that they may be more ready and able to defend one of the principles of our beloved church.—The Midland.

We can always tell when Rev. O. T. Lee makes a raid into Minnesota by such items as the following, which not unfrequently appear in the St. Paul daily papers: "'Mrs. Partington's Brooni Act' —Special to the Journal.—Elbow Lake, Minn. 'Resolved, That secret societies are detrimental to the church of Christ, to family life, and to society at large,' was the subject of debate yesterday afternoon

between Rev. O. T. Lee, of Northwood, Iowa, and Rev. Godward, of this place. Great interest was manifested and an immense crowd was present. Lee had scored secret and fraternal society men in a lecture here last winter and the debate was the result of a challenge from members of the local lodge A. O. U. W. Lee made fierce and indiscriminate attacks upon secret orders. But in the local pastor he met an opponent more than a match for him, and secret orders anticipate such a boom that extra supplies of applications for membership must be ordered."

Rev. O. T. Lee, of Northwood, Ia., writes:

On July 4th Twin Valley congregation, Lutheran Swedish Church, was dedicated with appropriate ceremonies. After the services the congregation repaired to the town hall, where the ladies served a fine dinner. After dinner song and speeches were in order. Your correspondent being present, was called upon to speak on Secret Societies. Of course the request was responded to immediately. And as we were assembled in a Woodman hall it was very appropriate that Woodcraft received due attention.

In an adjoining room the lodge had its paraphernalia open for public inspection. There stood the saw mill on which the candidate is strapped and made believe that he will be sawed in two. The machine was home-made and could not be folded together as some of those that are bought. Rituals were offered for sale and went like hot cakes, especially on account of the cut which represents the machine. If Woodcraft could be advertised in this way all over the country I am of the opinion that the boom would soon be to an end.

The charities of these orders are utterly un-Christian. They have not the first inkling of Jesus Christ in them. Their plan is to keep out any one who is likely to need anything. They shut out the maimed and the halt, the women and the children, and pick out the able-bodied men, and propose to give charity to those who have paid, and the friends of those who have paid, and nobody else; this is called charity. It is not charity; it is absolute selfishness.

—Pres. C. A. Blanchard.

OBITUARY.

JOHN SHUH.

John Shuh was born in the village of Dandorflein, Bavaria, Europe, and died June 8th, 1897, aged 79 years. He came to America in 1836 and settled in Ohio. For a time he lived in Madison and Clark Counties, when in 1856 he moved to Whitley County, Indiana, from which home he died. He was blessed with ten children, six of whom are left to mourn the loss of their father. He was a man of intense devotion to the cause of Christian reform and especially to the anti-secret reform, to which he made large contributions. There was no deceipt in his nature. He disliked shams and hypocrisy. The anti-secret cause will miss him, and his prayers and consistent Christian life will be much missed by his community. We extend our prayerful sympathies to his sorrowing widow and fatherless children.

PUBLICATION NOTICES.

The September Century is an interesting number, especially the article on "The Alaska Trip."

The Christian Instructor of Philadelphia is ably edited and gives no uncertain sound upon all moral issues. Its Chicago editor, Dr. J. A. Collins, is back in the city to stay, after a prolonged rest in Philadelphia.

None of our exchanges speak out more frequently and emphatically in condemnation of secret societies than the Christian Nation of New York, now in the twenty-seventh year of its publication. As an all-round, reliable religious family paper it has no superior.

We have read with interest and profit "Essays on Social Topics," by Lady Cook, of Surrey, England. Her style is refined and elegant, and she throws a flood of light, benevolent and intellectual, upon dark and impure things in our social system. This book is cloth, 126 pages, and can be had of the American agent, 7419 Euclid avenue, Chicago, for 50 cents; in paper, 15 cents.

The Christian Cynosure.

Official Organ of the National Christian Association.

A 32-page monthly with cover, opposed to secret societies, represents the Christian movement against the secret lodge system; discusses fairly and fearlessly the various movements of the lodge as they appear to public view, and reveals the secret machinery of corruption in politics, courts, and social and religious circles. In advance, $1 per year.

The Cynosure is published monthly under the management of a Board of eleven Directors: Rev. J. A. Collins (U. P.), Rev. E. B. Wylie (Cong'l), Rev. W. O. Dinins (U. B.), Mr. E. A. Cook (Cong'l), Rev. T. B. Arnold (Free M.), President C. A. Blanchard, Prof. E. Whipple (Cong'l), Mr. C. J. Holmes (Swe. Luth.), Mr. J. M. Hitchcock (Indept.), Prof. H. F. Kletzing (Evang'l), P. W. Raidabaugh (Friend).

Wm. I. Phillips, Secretary and Business Manager, to whom all letters containing money and relating to the business of the paper must be addressed at 221 West Madison Stre t, Chicago, Ills.

Rev. M. A. Gault, editor Christian Cynosure, 221 West Madison street, Chicago, Ill.

Testimonies, With Portraits.

This booklet of thirty pages contains the statements of prominent Congregational ministers and Associations on the secret lodge system. Postpaid 5 cents each.

Folly, Expense and Danger

OF

Secret Societies.

BY CHARLES A. BLANCHARD, President of Wheaton College.

They may be rudely classified as religious; e. g., the Jesuits, Freemasonry, Oddfellowship, the Knights of Pythias, etc.: political, as the Know-nothings, Knights of the Golden Circle, the Order of American Deputies, the Kuklux-Klan, the White League, etc.: industrial; as the unions of carpenters, bricklayers, conductors, engineers, etc.: insurance; as the Royal Arcanum, the Modern Woodmen, the Order of the Iron Hall, the Ancient Order of United Mechanics, etc.: and the social; as the college fraternities. Postpaid 5 cents each.

BLESSED MEMORIES.

A life of Mrs. Jonathan Blanchard, by her daughter, Mrs. J. W. Fischer, postpaid, 60 cents.

Facts and Photographs.

In this brief booklet are collected the opinions on secret societies of some fifty men devout in piety, profound in scholarship, and eminent in statecraft, also the testimonies of seceders from the lodge, as well as extracts from standard Masonic writers.

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Holden With Cords.

Or the Power of the Secret Empire. A faithful representation in story of the evil influence of Freemasonry, by E. E. Flagg, Author of "Little People," "A Sunny Life," Etc. This is a thrillingly interesting story, accurately true to life, because mainly a narration of historical facts. In cloth, $1; paper, 50 cents.

COLLEGE SECRET SOCIETIES.

Their custom, character, and efforts for their suppression. By H. L. Kellogg. Containing the opinion of many college presidents, and others, and a full acount of the murder of Mortimer Leggett. 25 cents each.

American Hand Book and Citizens' Manual.

By M. N. BUTLER.

This is a book of 200 pages, 7½ by 5 inches, and is sent postpaid for 25 cents. There are chapters on "Bible and Secretism," "Lodge and Saloon," "All-round Reformers," etc., etc. 25 cents each.

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Richardson's Monitor of Freemasonry. Cloth, $1.25; paper, 75c.
Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the high degrees it gives but a description and general idea of the degrees rather than the full ritual.

Look to the East. A ritual of the first three Masonic Degrees by Ralph Lester. Cloth, $2.00.
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Freemasonry Contrary to the Christian Religion. By "Spectator," Atlanta, Ga. 16 pages 5c.

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This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life-undoubtedly because they considered him a seceding Freemason.

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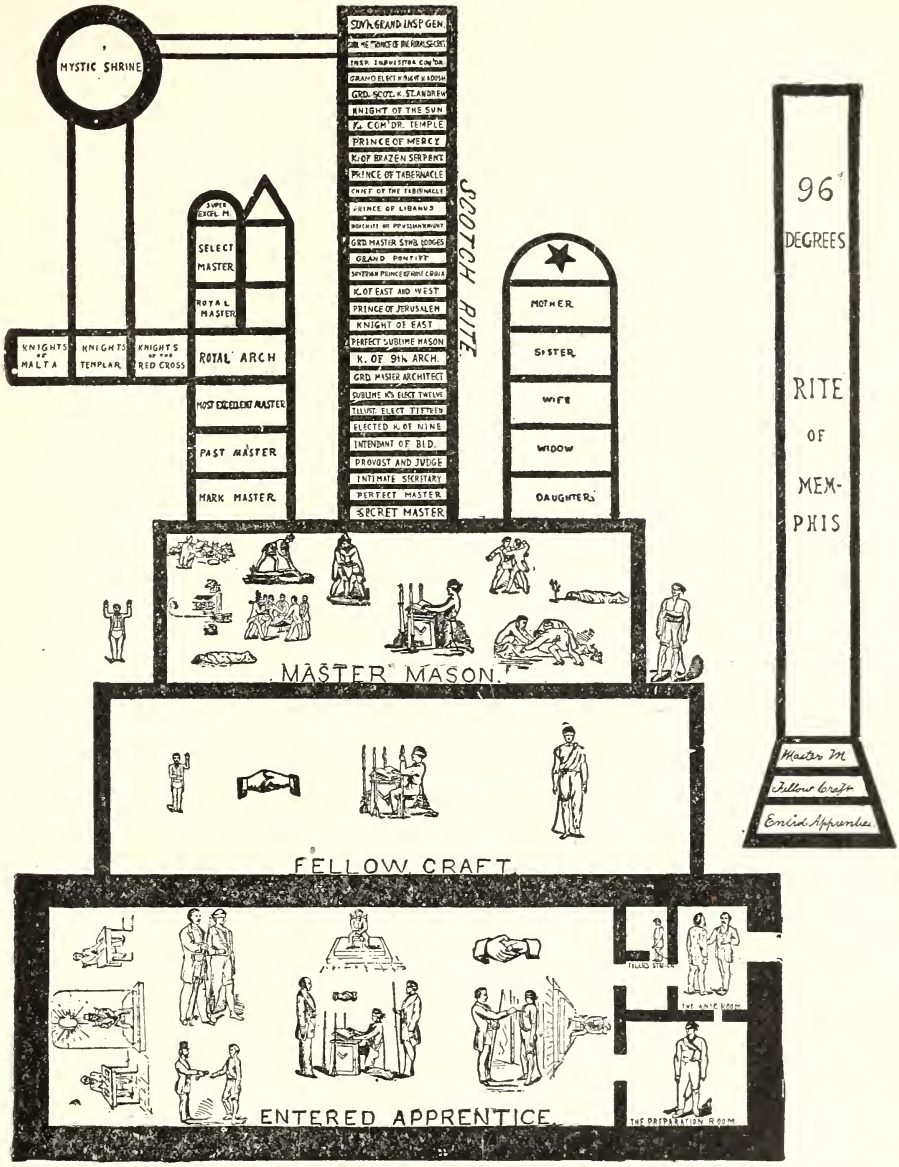

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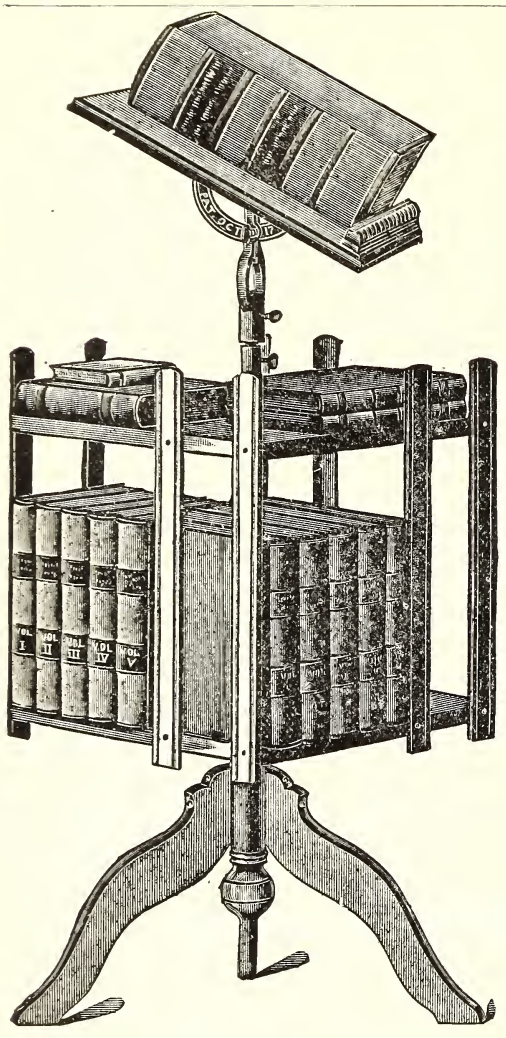

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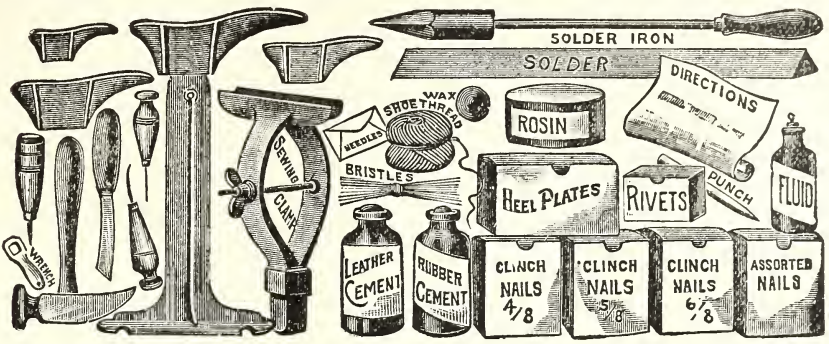

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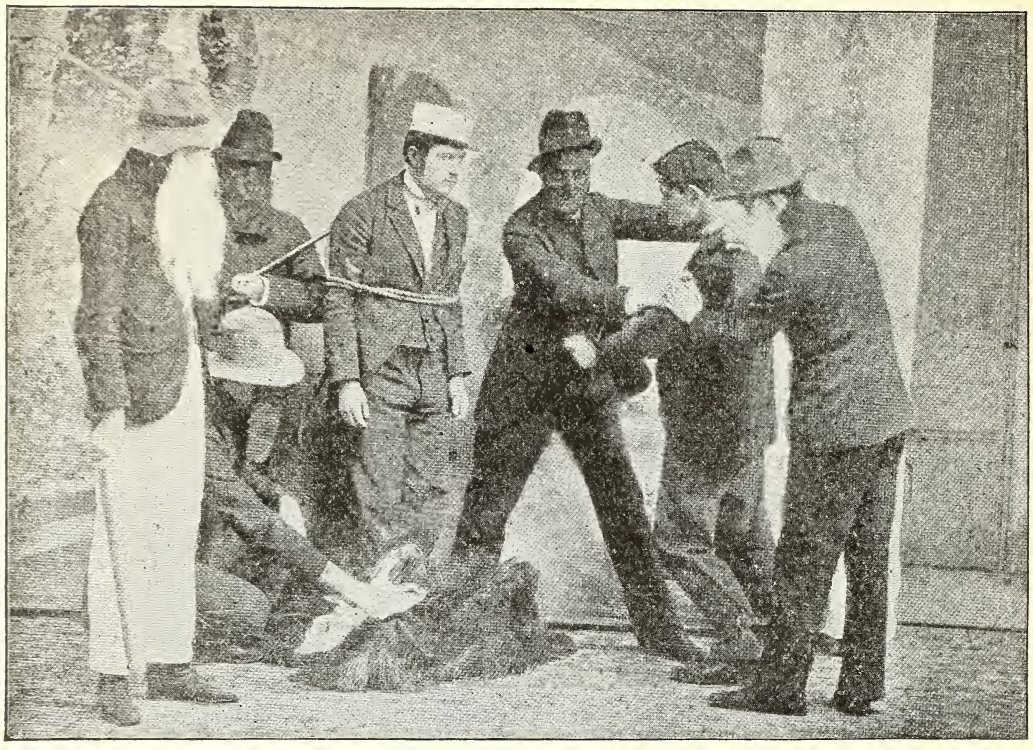

(See Page 67 Fraternal Degree M. W. A.)

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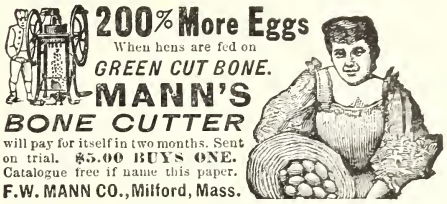
James G. Birney, candidate of the Liberty party for President, was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney.*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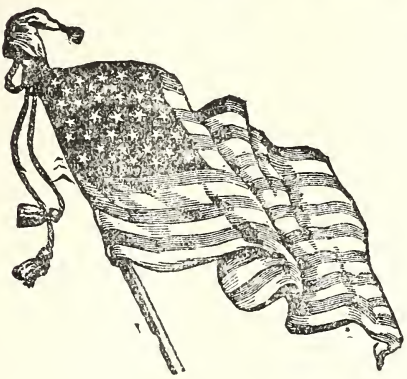

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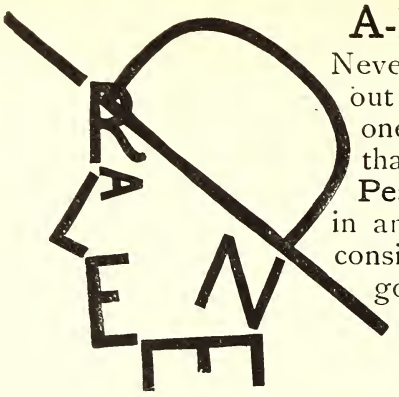

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1 *The genealogy of Christ from Abraham to Joseph.* 18 *He was conceived by the Holy Ghost, and born of the Virgin Mary.* 19 *The angel interpreteth the names of Christ.*

THE book of the [a] generation of Jē'şus Chrīst, [b] the son of Dā'vid, [c] the son of Ā'bră-hăm.

2 [d] Ā'bră-hăm begat Ī'şaac; and [e] Ī'şaac begat Jā'cob; and [f] Jā'cob begat Jū'das and his brethren;

3 And [g] Jū'das begat Phā'rĕş and Zā'rà of Thā'mar; and [h] Phā'rĕş begat Ĕs'rom; and Ĕs'rom begat Ā'ram;

4 And Ā'ram begat Â-mĭn'a-dab; and Â-mĭn'a-dab begat Nà-ăs'son; and Nà-ăs'son begat Săl'mŏn;

5 And Săl'mŏn begat Bō'oz of Rā'-

[a] Luke 3. 23.
[b] Ps. 132. 11. Is. 11. 1. Jer. 23. 5. ch. 22. 42. John 7. 42. Acts 2. 30; 13. 23. Rom. 1. 3.
[c] Gen. 12. 3; 22. 18. Gal. 3. 16.
[d] Gen. 21. 2, 3.
[e] Gen. 25. 26.
[f] Gen. 29. 35.
[g] Gen. 38. 27, &c.
[h] Ruth 4. 18, &c. 1 Chr. 2. 5, 9, &c.
[i] 1 Sam. 16. 1; 17. 12.
[k] 2 Sam. 12. 24.
[l] 1 Chr. 3. 10, &c.
[m] 2 Kin. 20. 21.

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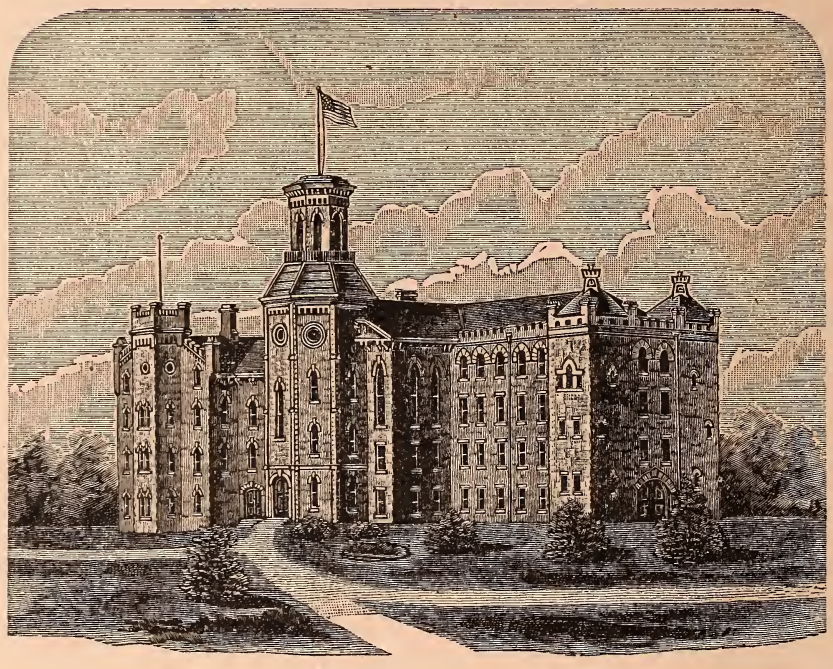

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NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1897) is a Methodist Episcopal, and the vice president a United Presbyterian. Among the following named officers and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at $20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXX CHICAGO, OCTOBER, 1897. NUMBER 6

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State conventions are being arranged for in Illinois, Iowa and Pennsylvania. It is proposed to hold the Illinois State convention at Coulterville in November.

If secret societies do not figure in politics why is it that the New York Voice lays so much stress on the fact that Iowa's candidate for Governor on the Prohibition ticket, Hon. Samuel Phelp Leland, is a 32d degree Mason and a P. D. Y. M. in Oddfellowship. Many Prohibitionists in Iowa remember that when their candidate was not a secret order man he got little sympathy and support from members of secret orders.

The Modern Woodmen caused a serious riot at Fulton, Ill., Sept. 30th, when they removed their records and headquarters to Rock Island. W. A. Northcott, head consul of the Woodmen; Adjt. Gen. Reece, and three of the Woodmen's clerks were attacked and beaten by the Fulton mob. Gov. Tanner was telegraphed and ordered out several companies of the State militia. When the troops arrived and were drawn up on the platform, the head consul was permitted to board the train for Rock Island.

In the Eli-Williams discussion on the question of the oath the Cynosure holds that it is right and Scriptural to take an oath when properly administered, and that the decalogue and institutions given under Moses, except the Levitical or ceremonial law, are still binding upon the race.

A press dispatch of September 16th, from Washington, says: "President McKinley and the members of his cabinet to-day attended the cornerstone laying of the handsome new synagogue to be erected by the Washington Hebrew congregation on Eighth street, near H. The ceremonies were under the direction of the Masonic order."

A serious crisis confronted the Chicago Board of Education lately. The labor unions demanded the discharge of all nonunion men from the employment of the Board. The demand was enforced by a strike of workmen on the public school buildings. The Board at last was obliged to concede to the terms of the strikers in order to open the schools at the regular time. Thus every interest of the city is in the merciless grasp of secret organizations.

By the portrait on the cover and his excellent article in this issue we introduce to our readers Rev. W. R. Bonham, who in his late Free-Methodist conference was elected elder of the Greenville and Litchfield districts, Illinois. He was born near Belleville, in 1862, was converted at the age of 16, and began preaching at 19, and has held various charges in the Central Illinois conference. He is a thoroughgoing reformer and wishes to stand in the front line of battle against secret societies.

MASONRY.—A DISCUSSION

Between Professor John Augustus Williams, of Harrodsburg, Ky., and Professor Simpson Ely, of Kirksville, Mo.

IMPEACHMENTS OF MASONRY.—NO. II., BY PROFESSOR ELY.

IV. I impeach Masonry because of its horrible, unchristian oaths.—It will not do for our opponents to say, "How can you know anything about its oaths, since they belong to a secret order?" Men—good men—have turned "State's evidence," and they have again and again divulged to the world the oaths of Masonry and all the lesser brood of secret societies. They have become almost common property. The truthfulness of such a man as Charles G. Finney can not be called in question, and he again and again exposed the inwardness of the whole system.

The oaths are un-Christian. They are self-imposed. There is no legal authority back of them. Is not this a clear violation of the teaching of Jesus in the Sermon on the Mount? Does he not forbid all manner of self-imposed and unauthoritative oaths? Indeed, I am of the conviction that he condemns all forms of oaths, legal or otherwise. So strong is this conviction that I will not, under any circumstances, permit an oath to be administered to me. Nor will it do to say that the Old Testament recognized the binding force and validity of oaths. That law was for the Jews. We are not Jews, to be governed by Jewish law. That law provided for retaliation, for divorce, for circumcision, and for many other things which the law of Christ abrogated.

Now hear the Saviour. "Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the Great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black; but let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." Now who will dare to say that the spirit and letter of Jesus' teaching is not opposed to self-imposed and unauthoritative oaths?

The enormity of Masonic oaths consists in the fact that men take them concerning things, of which they know nothing! They solemnly bind themselves to secrecy concerning teachings, ceremonies and workings about which they are in densest ignorance. What moral right have I to swear that I will "ever conceal and never reveal" the secrets of a religion that is both anti-Christian and Pagan? What moral right have I, beforehand, to thus handicap myself concerning things that I may afterward feel are wrong, and ought of right to be revealed? Many men have found, after entering the lodge, that there was much of wrong in it, and yet they ought not to expose it, because they were sworn never to reveal and ever to conceal the workings of the institution. This is a false notion. A revelation would not be perjury. The sin is in taking the oath, not in breaking it.

The form of the oath is inhuman and barbarous. Its character is so well known that I need not repeat it, nor dwell upon it here. John Quincy Adams said, "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties can not by any possibility be reconciled to the laws of morality, or Christianity, or of the land." This is a severe charge; but he knew what he was talking about. So strenuously opposed to these unholy obligations was Lincoln's Secretary of State, William H. Seward, that he exclaimed, "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men."

Daniel Webster said: "All secret organizations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general

cause of civil liberty and just government. Under the influence of this conviction I heartily approved the law, lately enacted by the State of which I am a citizen, for abolishing all such oaths and obligations." These are great men. They can not be called "cranks" or fanatics. They have spoken their deep convictions.

V. I impeach Masonry because the husband is oath-bound to keep its secrets from the wife. God's law of marriage makes the husband and wife one. This unity is absolutely necessary to the peace and happiness of the home. There should be the utmost candor and mutual confidence in all the relations between husband and wife. Such unity can not exist where the husband is oath-bound to an order or lodge or association that is kept a profound secret from the wife. In this important particular neither can confide in the other. Thus the very spirit of God's law is violated. No man has any moral right to belong to an order that excludes the presence and membership of his wife. No man has any moral right to leave his wife and family and consort with men in the secret lodge meeting. When men and women are joined in wedlock they are equal partners in the holiest earthly relation. The lodge destroys this oneness and equality. The moment the husband becomes a member of the lodge he takes a solemn obligation in the form of a "cast-iron oath," with severe penalties attached, that he will never reveal the secrets of the order to any one; and he can no more divulge the workings of the order to his wife than to any other person. Is this wrong? It is a most iniquitous thing! What moral right has a man to exclude his wife from his movements and associations? If the truth could be known, I fear it would reveal the fact that the secret club-rooms are at the bottom of very much of the domestic strifes, alienations, separations, divorce suits and desolate homes which are so alarmingly common in our country.

Surely a man has no right to belong to a society into which the wife may not enter. It may be said, in reply, that this is offset by permitting the women to take the Rebekah degree or join the Eastern Star. "Two wrongs can not make one right." The wife has no right to bind herself to secrecy from her husband; besides this, she ought to know that these women lodges are a kind of sop to hush women to silence upon the lodge question. Woman should not be silent. She should assert her inalienable right. She should demand that her husband abandon the secret lodge meeting and forever separate himself from the unholy institution. It is the verdict of history that any society from which the elevating and softening influence of women is excluded becomes corrupt and degrading. I do not believe an exception is possible. Women ought to raise such a "tempest in a teapot" that the men would find lodge-life no longer among the possibilities. SIMPSON ELY.

Kirksville, Mo.

REPLY TO IMPEACHMENTS.—NO. II. BY PROFESSOR WILLIAMS.

Impeachment No. IV.—In this number Bro. Ely affirms that the inwardness of the whole system of Freemasonry has been again and again exposed to the world by truthful men, who have turned "State's evidence," until its secrets have become almost common property. If this is true, I may then reasonably demand: Why does he continue to impeach it as a dangerous institution, because of its secrecy? The legs of the lame are not equal; Bro. Ely refutes himself.

He insists that a man may solemnly and voluntarily pledge himself to keep a secret, then go straightway and divulge it, and yet be a truthful man! The casuistry by which he tries to vindicate a perjured man is peculiar. The sin is not in breaking the pledge, but in taking it! And he reasons as follows: Masonic secrets are those of "anti-Christian and pagan religion." The absurdity of this charge has been already exposed. But if it were true, still not even a pagan has the right to lie because his religion is false. I think that the pagan Socrates, Cicero and Cyrus would not have endorsed our brother's ethics at this point.

But secondly, he argues that "self-imposed and extrajudicial oaths" are un-Christian, because forbidden by Christ. But this is evidently tampering with the words of Jesus by interpolating qualifications and conditions that render his precept puerile. If he forbids swearing, then it is wrong, whether "self-imposed" or not—whether there is human authority "back of it" or not. I object to this glossing of a plain precept in order to avoid

collision with custom or human law. If taking an oath is wrong, per se, or by reason of an express command of Jesus, let us boldly affirm the fact before Caesar and the world.

Thirdly, he anticipates any appeal to the Old Scriptures, in defense of oath-taking, by asserting that we are not under the law of Moses. He strangely overlooks the fact that oaths were common and divinely permitted before the Jewish law was given. The patriarchs swore and administered oaths. Jehovah himself is the first on record as having taken an oath, thus approving it by his example.

In the fourth place, he appeals directly to the precept of Jesus—"Swear not at all." But a question of interpretation arises: How are we to understand the precept? Bingham says that all the Christians of the early church understood the prohibition to apply only to the very common and idle habit of profane and careless swearing. Certain it is, that Christians continued, from the beginning, to make vows and enter solemnly into covenants with promissory oaths. Jesus himself was sworn and gave answer under oath. I know that Bro. Ely will be ready with that gloss so cautiously used in his argument, but so bravely discarded in his practice—that the oath of Jesus was "not self-imposed," and that there was something like legal "authority back of it." But this would have been a mere subterfuge on the part of Jesus. For, when he was adjured, he could have remained silent, as he did do when before the court of Pilate; or he could have powerfully impressed his own alleged precept by proclaiming before his judges and the people, Thou shalt not take or give an oath!

We must remember, too, that Paul himself was rather in the habit of swearing; and with great impressiveness of argument, he quotes the oath of Jehovah, who, as he could swear by none greater, swore by himself. In fact, the oath was a favorite with Paul, both for rhetorical and for logical effect; when he was more than usually aroused to earnestness. And lastly, we have in John the sublime picture of an angel, standing on the sea and on the land, and lifting up his hand to heaven, and swearing by him that liveth forever and ever.

If, then, Jehovah himself, and the patriarchs and prophets generally, as well as the Israelites under Moses, and Jesus, and Paul, and angels, are all represented, without censure, as swearing, we may safely conclude that an oath, when sincerely and religiously taken, is not wrong, even though "self-imposed," and without any "human authority back of it."

But fifthly, Bro. Ely objects to the covenant vow of Masonry because it binds men to keep secrets, that as yet they are ignorant of. He thinks that a secret should be first disclosed before asking for a promise to keep it! This objection rather amuses one by its practical absurdity. We usually ask for a pledge to keep, before we venture to disclose a secret. The very object of the promise beforehand is to insure the safety of the secret. Prudent men always act on this principle of safety and commonsense. All mutual covenants of social and business life are so based. A public officer is sworn to execute and obey the laws of the State, even before they are known or even enacted. If he finds that he can not conscientiously obey, he is always free to resign without treason to the State or falsity to his vow. And if a Mason finds that he can not obey the laws, rules and regulations of the lodge, he is free to leave it without dishonor to himself or injury to the craft; but not free, morally or religiously, to betray the confidence of his brother.

Besides, while as a matter of wise caution, the pledge to keep it is required before the "secrets" are imparted, yet Masonry with a delicate and just sense of propriety, conditions the validity of the vow on the assurance that the covenant requires nothing that can conflict with the duties we owe to God, to our neighbor, the State, our families or ourselves; and every one is left as a free man to decide these duties for himself, subject to the instruction and admonition of his brethren.

Sixthly, Bro. Ely in the last of his argument objects to the Masonic vows, because they are "inhuman and barbarous." The trouble with the opponents of Freemasonry is that they do not and can not understand that it is a grand system of moral, religious and philosophical truth, "veiled in allegory and illustrated by symbols." They do not, and it seems that they can not, understand that there are two distinct elements in Masonry—

that of its ritualistic form and that of its spiritual essence of philosophy. They think that they have caught glimpses of its true ritual through the unfaithfulness of a few ignorant or treacherous brethren, and they abuse our symbols without the least appreciation of their inner spirit and profound philosophy. Jesus himself, and in fact all the inspired teachers from Moses to John, inculcated truth by similar methods. And Jesus as a teacher met with no greater obstacle in imparting spiritual knowledge than this very sensuous-mindedness of his disciples. On one occasion they heard him declare, in something like a Masonic figure, that unless they ate the flesh and drank the blood of the Son of Man they could have no life in them. The sensuous Jews murmured at the "inhuman and barbarous" cannibalism, and many of his dim-sighted disciples exclaimed against the idea as a hard doctrine that no good man could bear. And from that day they renounced him, demitted from his school, and walked no more with him. The reply of the Great Teacher to all this ignorant criticism and defection was that his words were symbolic, his meaning was spiritual. * * *

My brother still treats us to quotations denunciatory of Masonry. I do not propose to discuss these various expressions of prejudice and ignorance borrowed from others. I could array a much greater number of quotations from great and good men who understand the subject about which they write. But this putting of others forward into the arena, as so many puppets, in our discussion, savors too much of a Punch and Judy performance. I will say, however, in reference to the quotation from John Quincy Adams, that with all his greatness in other respects, Mr. Adams was notoriously one of the most credulous and prejudiced of men. On these two weaknesses the corrupt politicians of the day played with their usual tact. They led him to believe that his defeat for the Presidency would be owing to the Freemasons, who generally opposed him; whether true or not, he was made to believe it; and hence those silly letters were written from which Bro. Ely quotes.

Impeachment No. V.—I am hardly able to find the logical thread with which to disentangle his remarks under this head. I shall, however, for the purpose of reply, divide the question as follows: (1) Should a Mason keep the secrets of his lodge from his wife? (2) Should a husband consent to receive any secret that he may not disclose to his wife? (3) What is the wife's duty, right or privilege if her husband prove disobedient?

I confess that I do not admire my brother's view of the conjugal relation; and I feel confident that very few good, sensible wives will approve them. I have just read his remarks to one of the wisest and best of them, and her comments is adverse to his doctrine; for it is her judgment that "practically carried out, it would destroy the peace and happiness of many homes." But I find myself unwittingly quoting, like my brother.

1. He insists that Masons should unburden themselves of their secrets by pouring them into the ears of their wives; that there would be no sin in this, for the wrong is in receiving, not in giving away those secrets. If they do not disclose them, says he, mutual confidence is impossible—unity is destroyed—and the peace of home is wrecked! These are grave consequences, but they are all imaginary.

In the first place, a good woman would lose all confidence in her husband, if he deliberately betrayed secrets that she knew he had solemnly pledged his honor to keep inviolate. Her respect for him as a man would be greatly lessened, in spite of Bro. Ely's assurance to her that her husband's oath was "self-imposed" and without "legal authority back of it," and that the only wrong was in making the promise, not in breaking it! Her delicate and correct intuition of what is honorable and manly would be proof against all his casuistry. On the other hand, her confidence in her husband would be enlarged to greater love and reverence were he to preserve his integrity, even under threats of assassination.

In the second place, every intelligent wife understands that his reserve does not arise from any lack of confidence in her honor, as he suggests, but solely from his covenant with others. She can not be disturbed, therefore, by any jealous suspicions of his distrust; but she trusts only the more securely in his love and faithfulness, assured that he could keep no secret that would harm her, or her

children or himself, or that would do her any good to know. This is the beautiful confidence that every good wife has in an honorable husband.

But in the third place, every wife is not a wise and prudent woman; and a husband may, in some cases, very properly withhold private matters from his wife's knowledge, not because he may not trust her honor, but because he may doubt her discretion or ability to keep a secret. My brother has learned but little of woman nature, if he has not discovered that women are not all discreet keepers of secrets. They are generally frank and communicative; they have but little tact in concealing their thoughts and feelings; the phrenologist would say they have but small secretiveness; they are transparent and generally guileless. And all this must be said in her praise; but these qualities do not fit her to be the keeper of all her husband's secrets; and it is not always safe to trust her with private matters that it would do her no good to know, and might do much injury to her husband's interest and her own to betray. Confidence and unity and peace at home are, therefore, better maintained by a husband's exercising some judgment as to what things to reveal and what to conceal. He must deal with society and human nature, even in his home, as he finds them, and not as he idealizes them.

Samson told his wife a certain secret, and great mischief ensued. Again, he told his mistress a great secret, and she betrayed him to his enemies. These things took place under the "Jewish law," we know; yet Paul says they are all written for our admonition. The Empress Josephine was a very frank and candid woman. She was a stranger to all artifice, so that she could not easily conceal her knowledge or her thoughts. Napoleon, consequently, seldom entrusted her with any plans which he was unwilling to have known to others. "A secret," he once remarked, "is burdensome to Josephine." Cato, the censor, used to say that he never repented of but three things, the first of which was that he ever trusted a woman with a secret.

2. The second question is, Should a husband consent to receive a secret he knows must not be communicated to his wife? I answer that, frequently, he can not and ought not to avoid doing so. Friends may go to him in their delicate and serious troubles, and make him their confidant. He can not, and ought not betray them to his wife, which, we have seen, may sometimes be betraying them to the world. Then, there are professional secrets—secrets of the penitent, the patient, the client—which neither a just court nor a curious should ask him to disclose. In fact, many are the secrets communicated in the confidence of friendship, or business, or one's profession, which he must keep inviolate in his own breast, and which none but a foolish wife would incline her ear to hear. I fear that my brother's home ethics, if practically carried out, would soon destroy the "confidence, unity and peace" of home and neighborhood.

3. But lastly, what should the wife do, when the husband persists in keeping his Masonic secrets, and in visiting his lodge meetings? Now, I rather admire the courage of my brother in accepting fully the consequences of his doctrine. He takes the results of his logic like a man.

If "hubbie" will not tell his wife the secrets of the Masons, nor take her with him to the lodge at night, then our brother expects this maltreated wife to raise the standard of revolt at home, to keep still no longer, to assert her alienable "rights," and to demand that wherever he goes she will go, and wherever he lodges she will lodge! And if he still declines to obey her voice, then he exhorts her to voice such a tempest in her home that her refractory spouse will find it impossible to live a lodge-life any longer! And he strongly intimates that if her discipline so far should fail, there remains to her not only "domestic strife, but alienation, separation, divorce, and a desolated home." This paper of our brother savors strongly of sedition, and perhaps ought to be kept out of Masonic homes. For it is not every Mason that can stand out against the logic of a home made desolate by the fury of a wife determined "to assert her inalienable rights." And I would not wonder if some weak husband who went into the lodge like a lamb, should have to be led forth at last into the desert of a desolate home, a scape-goat, with all the sins of the lodge upon his head.

JOHN AUG. WILLIAMS.

Harrodsburg, Ky.

OUR ANCIENT BRETHREN.

BY PAST MASTER E. RONAYNE, OF KEYSTONE LODGE, CHICAGO.

The expression, "Our ancient brethren," is frequently used in the Masonic ritual and by Masonic authors, and it is always referred to in a sort of boastful manner when an effort is being made to bolster up the doubtful antiquity of the system, or to explain the symbolism of any of the lodge ceremonies. "Our ancient brethren" did thus and so and therefore we, the Free Masons of the present day must do thus and so, and then, of course, the word "ancient" is always expected to impress the ignorant and to give Freemasonry at least the sanction of a great age. This expression, "our ancient brethren," was the very first thing that led me to study the Masonic system and to try and ascertain what it really is, and whence it came. In the ritual of the first degree we are told that "Masonic tradition informs us that our ancient brethren assembled on high hills or low vales the better to guard against the approach of cowans and eavesdroppers ascending or descending," and in the same connection the statement is further made that "before the erection of temples the celestial bodies were worshiped on hills and the terrestrial ones in valleys."

This, of course, is intended to explain why Masonic lodges are always held in the upper rooms of buildings. "Our ancient brethren" conducted their worship—the worship of the heavenly bodies—on the highest hills, and hence, of course, the Free Masons of to-day must conduct their worship, whatever that may be, in the highest rooms of buildings. From the above quotations from the ritual (see Hand-book of Freemasonry p. 91) it will at once be seen that "Our ancient brethren" who conducted their worship of the celestial bodies "on the highest hills" were the pagan idolaters of ancient Egypt, Greece, Rome, Phoenicia and other countries in which those pagan rites were practiced.

As I have said above, this was what first led me to study Masonic symbolism and to seek to discover where Freemasonry came from. I knew nothing about anti-masons or anti-masonry, but I procured almost every Masonic authority then published, and among others I ran across "The Symbolism of Freemasonry," by Past Grand Master Mackey. On page 11 of that book we read as follows: "If we seek the origin of the (Masonic) institution, moulded into outer form as it is to-day, we can scarcely be required to look farther back than the beginning of the eighteenth century, and, indeed, not quite so far."

Here, then, we have the true origin of Masonic lodges, both grand and subordinate; but now as to the religious philosophy or the religious ceremonies practiced in these lodges, how did they originate? Hear again what Mackey says in the next sentence to that quoted above: "But if we seek the origin and first beginning of the Masonic philosophy we must go away back into the regions of remote antiquity, where we shall find this beginning in the bosom of kindred associations, where the same philosophy was maintained and taught." And again in his "Masonic Jurisprudence," p. 95, he makes this further statement: "Masonry is undoubtedly a religious institution, which handed down through a long succession of ages from that ancient (pagan) priesthood who first taught it, embraces the great tenets of the existence of God and the immortality of the soul."

Now, Albert G. Mackey, Past Grand Master and Past Grand High Priest of Masonry, was possibly the most prolific writer and the best exponent of the Masonic philosophy that the world has ever produced. He surely knew what Freemasonry really is and whence it came, and he declares emphatically that while its present organization into grand and subordinate bodies reaches back only to about the beginning of the eighteenth century, yet its religious philosophy and its religious ceremonies were both taught and practiced by the pagan priesthood and among kindred associations of pagans in Egypt, Greece, Rome, Phoenicia, and other pagan nations, away back in the ages of remote antiquity. This fact he places beyond the possibility of doubt or disputation in every one of his numerous works on Masonry, and so does every other Masonic author, from Anderson down to the present time, and in the Monitor, which I used in Keystone lodge, here in Chicago, it is expressly stated that "The Egyptian rite"—prac-

ticed away back before Jacob's time—"was a dramatic representation. This myth is the antitype of the temple legend"—in the third degree. "Osiris"—the pagan god of Egypt—"and the Tyrian architect"—Hiram Abiff of Masonry—"are one and the same." Freemason's Guide, by Dan. Sickles, p. 186.

There can be no cavil then, or doubt, or dispute as to the true character and origin of the Masonic philosophy, and hence ignorant or poorly instructed Masons have no standing whatever as to any controversy on this subject. The Masonic pagan god, whom Free Masons worship in their lodges, is a miserable myth, as we have seen above, and now let us hear what the Almighty and true God—the God of Abraham, Isaac and Jacob and the God and Father of the Lord Jesus Christ—has to say in regard to this pagan god and his pagan and idolatrous worship. Speaking to the Israelites as they were encamped on the borders of Moab, before entering into the land of Canaan, the Lord expressly declares: "Ye shall not go after other gods, of the gods of the people which are round about you" (Deut. vi. 14); that is, the pagan gods, "the celestial bodies" worshipped on "the highest hills" by "our ancient brethren," as quoted above. And again, in language still more emphatic if possible, He declares, in Deut. xiii. 6-10:

"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou nor thy fathers, namely of the gods of the people which are round about you, nigh unto thee or far off from thee, from the one end of the earth even unto the other end of the earth, thou shalt not consent unto him nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare him, neither shalt thou conceal him, but thou shall surely kill him * * * and thou shalt surely stone him with stone that he die."

This language is simply terrible in its inexorable demands, as coming from God in judgment to maintain the exclusively separated character of His people, and to prohibit them forever from worshipping any of the pagan gods round about them, such as Osiris in Egypt, Baal in Phoenicia, Ashtoreth of the Zidonians, or Molech, the abomination of the Ammonites. And be it always remembered that the religious philosophy, the ceremonial worship, and the priesthood connected with those pretended dieties, is the very same philosophy, the same worship, and the self-same identical priesthood which we find reproduced to-day in the Masonic system, only under different names. Solomon, as we learn from the eleventh chapter of 1 Kings, and who is ignorantly claimed by the rank and file of the fraternity to be the first Most Excellent Grand Master, built "high places" for the worship of these strange gods to please his wives, and we are informed in 1 Kings xi. 9 that "the Lord was angry with Solomon because his heart was turned from the Lord God of Israel, which had appeared unto him twice." These "high places" were afterwards multiplied not only in Samaria and the entire kingdom of Israel, but also in Jerusalem and throughout the kingdom of Judah, and no matter what reforms were effected in the kingdom by any of the good kings of Judah it was always stated in sorrow, "Nevertheless the high places were not taken away" (see 1 Kings 15, 14: 22, 43; 2 Kings 12, 3: 14, 4: 15, 4-35), until finally the people were wholly given over to the abominations of the heathen round about them, which ultimately led to the disruption of the kingdom and to the captivity of all the inhabitants. And those self-same "high places" are reproduced to-day in the "upper rooms" of buildings, where Masons meet to study the same pagan philosophy and to practice the same pagan worship. This is not my judgment, nor my opinion, but it is the deliberate, mature teaching of every Masonic author, from Anderson and Oliver down to Sickles, Mackey, and Morris.

And now, my dear professing Christian brother, what are you going to do with all this terrible array of proof as to where you are and what you are regarded by God as doing in the Masonic lodge? You cannot plead ignorance any longer as to the origin and character of the Masonic system, and although you may be ignorant of these things, yet you know only too well that even the name of the Lord Jesus Christ is not and cannot be used in connection with any ceremony or

in any prayer of ancient craft Masonry. And you also know that you have sworn a fearful oath and bound yourself under a most horrible death penalty that you "will conform to and abide by all the laws, rules and regulations of the Master Mason's degree," and hence you have taken an oath, even without knowing what you were doing, that you would never permit your loving Savior's name to be mentioned in any part of the Masonic worship or work. He gave His precious life for you, and you—what have you done for Him? You have yoked yourself by an oath with the Jews who hate Christ and with the infidels who reject Him, and thus you are disgracing your Christian profession; you are acting in direct opposition to the express commands of God, and you are dishonoring the Lord Jesus Christ. Remember, my dear brother, you shall one day meet the Lord Jesus, whom you are now betraying, and when that day comes, where will Hiram Abiff be?

SOME OBJECTIONS.

BY DR. A. B. MIRROR.

A STARTLING CLAIM.

"Our objects are absolutely public. And there has never been any objection to any one inquiring into the aims and purposes of our order."

What, then, is it that Masons are not willing to have any one inquire about? To what, then, do they raise objection? Do they merely wish to conceal the performances of initiation nights, the grips and hailing sign, and such like things? These, it is true, do not come strictly under the head of aims and purposes, though they are involved in carrying out the aims and executing the purposes.

The statement was made by a Boston preacher, Dr. Lorimer. If some other preacher in or near Boston, should say in his pulpit that it is the aim and purpose of the order to conceal crime and shelter criminals, he would find "objection" forthwith. He would know that Dr. Lorimer was the only Mason who thought their "objects were absolutely public." Of course the statement would be furiously denied, and equally, of course, the denial could be refuted by the authentic documents of Hartford Lodge relating to the Griswold arson case.

A mere reference to the oath the Master Mason takes, would either refute their hot denial or evacuate the English language of its meaning. Dr. Lorimer's Royal Arch oath, taken long ago, means that, or else is devoid of any meaning. And yet Dr. Lorimer makes this bald statement of publicity of aim and purpose, in a speech whose every paragraph betrays the aim and purpose of doing an imperatively needed job of whitewashing.

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ABOVE PARTISAN RELIGION.

What can a Christian minister be supposed to mean when he says, as Lorimer does, that the obligations of Masonry have always sustained its patriotic character, "for it has always held that the order must rest above party politics, partisan education, and partisan religion."

"Partisan education" is a hard nut to crack. Possibly it squints toward parochial schools. How Masonry "rests above" them is still a problem. But what is "partisan religion?" Can that phase be interpreted to the profane Christians and unilluminated saints whose ears have never become wonted to lodge twaddle? If it refers to a state church, or a church that plots against the state, it is true that Masonry "rests above" or rests below all religions, including state religions. It is itself a religion, and so, like others, above, below, or aside from others. If, then, what Dr. Lorimer means, is that it does not aim to be a state church, it may be asked whether any other religion claims the right to lay the corner stones of public buildings.

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DR. LAWRENCE'S POSITION.

A recently published interview with Dr. Wm. Lawrence, of Chicago, in which he said that he had not yet joined the Freemasons but intended to as soon as he could spare the time, affords food for reflection. He is not the first Baptist minister who has stood just outside the lodge, listened right and left to what he heard, decided that there was nothing in the objections that need hinder him, and concluded that the opposition was probably ill-grounded and unreasonable. If, like others, he proceeds to join, he may,

like them, find that his notion that only joining will bring real knowledge, the most puerile of superstitions. If he could hear what the Baptist ministers say after they have pricked the bubble, he might alter his statement.

One such, whose case we know thoroughly, was told before he was fairly inside the lodge that exposures had been made. This was a Masonic statement.

Years before, in his boyhood, he had been told by a Mason that Morgan did expose Masonry. After he had been sworn, he was told by a Mason what book to get in order to read up Masonry. This Mason had seen the book used in the lodge, where an officer could not depend on his memory.

This is cited merely as proof at hand, but there is plenty besides. Multitudes of Masons have ceased to regard Masonry, and it is late to call any of the numerous agreeing accounts of it "pretended exposures." All are not equally exact. The one just referred to was not the best. But the silly notion that no one can know Masonry without being a Mason, is hardly worthy men of the calibre of Dr. Lawrence and Dr. Vedder. To one who has actually been in the lodge and then read exposures, such talk has a queer sound.

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DR. LORIMER'S BRETHREN.

It has been a trial to many of the Tremont Temple members, to have their pastor pursue such a course respecting Freemasonry. It was once a strongly anti-Masonic church. By a written rule, no Freemason could be a member. Dr. Colver was its former pastor, and he was an eminent anti-Mason who had once been a Mason. In any case, such a church would naturally be expected always to contain many members who saw no marked congruity between a Baptist church and a Masonic lodge.

One of the deacons is brother of James H. Earle the publisher whose imprint is on matter from the pen of Dr. A. J. Gordon and others not dazzled by Masonic gewgaws.

Just when with Dr. Lorimer's help the enemy seemed charging upon the Baptist hosts in Boston, and to some extent triumphing, in poured the Templar reserve deluging the city with wickedness. There was a carnival of drinking and debauchery.

The very distiller who was head of the gang that gave Dr. Lorimer his angelic reading desk, rode at the head of the Templar procession. Dr. Lorimer was in Europe out of the way and escaped the awkward prominence that might have been required of him by this conclave of patrons of barrooms and brothels.

The thing also happened to come in close juxtaposition, and so in more striking contrast, with the Christian Endeavor convention. It followed, also, almost too closely on Dr. Lorimer's suggestion of leaving the church with the Masons. It is not surprising that the Masonic show did not desecrate Easter Sunday this year at Tremont Temple.

The new Temple escaped that sacrilege. Let us hope that those members to whom such things are a trial, will be spared a repetition of former scenes. It will be a pity if Dr. Lawrence gets the cable tow round his neck that has so unfortunately led Dr. Lorimer. A man who is free should remain so. There is a "dead fly in the apothecary's ointment," and "the bird with a broken pinion never soared so high again."

LODGE MEMBERS IN CHURCHES.

BY PRESIDENT C. A. BLANCHARD.

Christ's followers have a right in His church. Whom He receives His church should welcome. This is the root principle. The question then falls back one step and we are to ask: May lodge members be members of Christ? Can a child of God be a lodge adherent? And this question opens the gate completely. What are the lodges, their doctrines, obligations, ceremonies, etc.?

We are in danger of being confused by the multitude of orders and their varying rites and oaths. It is not needful, however, and if we are careful we may walk safely and intelligently through the maze. There is, of course, infinity of detail, but the general principles involved are few and easily ascertained. No one can doubt that Jesus forbids profance swearing, that he bids men be humble, or requires them to let their light shine, and it is equally clear that lodges, with their oaths, titles, regalia and ceremonies, con-

travene these and other teachings. How can one truly love the meek and lowly Jesus and at the same time enjoy the titles, regalia and oaths of Masonry?

But one may say, Cannot one be truly saved and still be so ignorant and blinded as to hold membership in a lodge? It is not our place to say how much of error may consist with salvation. God is pitiful to us all. But it is clearly the duty of the church to teach men to do what Christ commands, and if there is a saved man who does not know that Jesus said, "In secret have I said nothing * * * follow me," then the church should teach him, and when he is informed he will follow.

There is another consideration which has always seemed to me so clear and important that I am surprised that some others seem not to have observed it. What would be thought of a man who should propose to hold membership in a Presbyterian and Baptist church at the same time? And would any person have a right to object if, on joining one of these churches, he should be required to bring a letter from the other. This is so obviously appropriate that a man would be counted foolish to object to it. Yet in this case both churches are Christian.

Masonic and other lodges are distinctly and evidently anti-Christ. They at the same time profess to teach morality and take men to heaven; i. e., they are synagogues of Satan, and notwithstanding men for pecuniary or other reasons desire to hold membership in both. It is one of the marvels that it is so.

It is my judgment that the teachings of the church should be so clear and scriptural that all who come within her influence will understand the natures of the two systems. In that case I do not think that any Christian will wish to unite with the lodge or any lodge man wish to join the church until he has left his secret society.

Wheaton College.

SEPARATION! SEPARATION!

BY REV. J. B. GALLOWAY.

Most of the testifying churches practice close or restricted communion. In fact, it is difficult to see how a church can testify apart from this rule. The rule itself is the testimony. There is a strange inconsistency in some churches, e. g., in denouncing Masons and refusing them church fellowship to-day and inviting them to communion table to-morrow. This is surely one of the most absurd things a church ever did.

1. The argument in favor of this policy is founded on 1 Cor. 11: 28, "But let a man examine himself," etc. By all means commend and command self-examination when a man is admitted to the church, and also when he comes to the Lord's table. But is this meant to exclude all examination or judgment in the case by the church? Certainly not. For if he may be the sole judge in the one case, right reason demands that he be so also in the other. Then is all unity and purity of doctrine and practice at an end; and it has come to pass as in the days of Israel, when they had no judges, that every man does what seems right in his own eyes. And is not this about the state of things to-day in the so-called great churches? Discipline is at an end; and it is impossible to deliver anyone to Satan for the destruction of the flesh, according to Paul's command.

2. Again they say "it is the Lord's table and therefore the church has no right to exercise authority over it." Strange! Has the church ceased to be a government in the world, or to exercise any authority even over its own members? The Lord's table is to be governed by the law of the Lord in the hands of the officers of the church. If it was our table, we might invite whom we pleased to it; but being the Lord's we have no right to invite those whom he does not invite. The Lord's table is for the Lord's children, but not necessarily for all the children. The table is for communion or fellowship, but if any of the children sin, and are impenitent in regard to the sin, and fellowship is interrupted (1 Jno. 1: 6) with the head-Christ, and also necessarily with his body, the church. Therefore, when one is debarred from the Lord's table we do not say that he is not a Christian. In other words we do not judge his standing, but his walk. That we must judge. Hence it is said, "Withdraw thyself from every brother that walketh disorderly."

Paul attributes the power of discipline to the church, 1 Cor. 5: 4-7; and in verse

11, with the characters described, we are not to eat. If this refers to a common meal, much more does it refer to the Lord's supper. The religion of oath-bound secret societies is clearly a species of idolatry. What fellowship hath light with darkness, or Christ with Belial? Separation from evil and from evil-workers is clearly the doctrine of both Testaments. Moses taught this doctrine. Nu. 16: 21-31. The priests taught it, Ezra 10: 11. The Prophets taught it, Kings 18:30. Christ taught it, Lu. 6: 22. Paul taught the same, 2 Cor. 6: 17, "Wherefore come out from among them, and be ye separate, saith the Lord," etc. This is the way of purity; and the way of purity is the way to unity and fellowship.

Poynette, Wis.

MASONRY AND CIVIL GOVERNMENT.

BY REV. W. R. BONHAM.

Any organization that binds its members under solemn obligation, to inviolably keep the secrets of a fellow member even when the keeping of such secrets screens a criminal, can but prove a serious menace to popular government. If the declarations of leading Freemasons, in their authorized works, are reliable, then out of the mouth of Masonry itself we condemn it as being inimical to the best interests of civil government. Hear the following, from high Masonic authority:

Dr. A. G. Mackey, in his Masonic Jurisprudence (Page 510), says: "Treason and rebellion also, because they are altogether political offenses, cannot be inquired into by a lodge; and although a Mason may be convicted of either of these acts in the courts of his country, he cannot be Masonically punished; and notwithstanding his treason, or rebellion, his relation to the lodge, to use the language of the old charges, remains indefeasible."

The Grand Lodge of Missouri, in its annual report several years ago, said: "To every government save that of Masonry, and to each and all alike we are foreigners; and this form of government is neither pontificial, autocratic, monarchical, republican, democratic, nor despotic; it is a government per se, and that government is Masonic. We have nothing to do with forms of government, forms of religion, or forms of social life—we are brethren to each other all the world over, foreigners to all the world besides." We fail to discover the breathings of a noble, unselfish, patriotic sentiment in the above declaration.

We further believe that the Masonic obligations imposed by the officers of this self-constituted despotism, are out of harmony with free popular government, in that they frequently prevent the equitable administration of civil law and the right of trial by impartial jury. Every Mason has taken an obligation to keep the secrets of a brother Mason, murder and treason excepted, and that at his own option. Here let us suppose a case to the point under discussion: A Masonic violator of State law is before the courts to answer for his misdeeds, one or more Masons are on the jury to decide as to the guilt or innocence of the accused. The evidence is clear and abundant as to the guilt of the prisoner, but his Masonic brethren in the jury box must hang the jury rather than render an honest verdict. In other words, they must perjure themselves in the matter of their court oath, or if they are too loyal and patriotic to trample the laws of their country under foot, they will be perjured in the matter of their lodge obligation. Now we have no hesitancy in saying that any institution that places honest men in such a dilemma is unworthy of the patronage and support of honest men. It is a stupendous fraud upon their confidence. Masonry assures every candidate for initiation that there is nothing in the obligation to be taken that will conflict with his duty to his country, but the case above referred to reveals how utterly groundless is this assumption of Masonry.

I will append the testimony of an eminent witness, the Rev. J. E. Roy, D. D., Secretary of the American Missionary Association. He says: "A man is not fit to be a juryman who has taken these Masonic oaths and holds to them. Such a man is not competent to be a constable, or a justice of the peace. He has disqualified himself practically and really, for he has by these oaths perjured himself for the one side or the other, and so is unable to do justly in his official relation between man and man." Again listen to the declaration of Col. G. R. Clark, an ex-Mason of the 32d degree: "The third point that

addressed itself to me was the unlawful oaths that I was required to take. I saw that these oaths of themselves were blasphemous; these oaths, some of them, bound people to do unlawful acts; unlawful so far as the laws of God are concerned. I saw that these organizations were harmful; they placed these oaths above the laws. These oaths bind people to unlawful acts without regard to the laws of the country." From all this, and a great deal more that might be produced on this line, we conclude that Masonry is detrimental to the best interests of civil government; and in the language of Dr. Howard Crosby: "We have no hesitancy in writing it among the quackeries of the earth."—Paper read before the Cowden (Ill.) Ministerial Association.

OUT OF BONDAGE.

A NORTHFIELD EXPERIENCE.

The following outline of the manner in which the writer was led, this year, at Northfield, out of Secret Societies, has nothing marvellous about it beyond the ordinary dealings of the Blessed Holy Spirit with those who are willing to be led into His light, yet it may be interesting and helpful to others who have not yet followed the Divine Lord far enough to see what He would have them do.

It was the writer's intention this year to attend the Ocean Grove meetings instead of Northfield; circumstances prevented this. Having attended the Students' Conference at Northfield I also decided not to make a second visit there this year. Three times was I led to consider Northfield; three times I decided not to go. A seemingly irresistible impulse or leading finally changed my mind. A chance remark made to Mr. A. G. Moody, in a letter, led him to call my attention to Revell Hall as a pleasant place to stay, but it was not until reaching Worcester, on my journey, that I finally decided to select that place, from Worcester telegraphing Mr. Moody to keep me a room. In all this I was wholly unconscious of what subsequent events showed me to be Divine leading.

Reaching Northfield and Revell Hall late in the evening I saw none of the guests until next morning, when, at breakfast, I found myself placed next to a quiet, gentlemanly man, introduced to me as President Blanchard. The acquaintance thus made drew us together several times, conversation being turned, by myself, why I do not know, to Secret Societies. President Blanchard's courtesy and culture (wholly in contrast with every other anti-secret society man before met) made me listen attentively to what would have otherwise been decidedly antagonistic to long-cherished beliefs, so that when he spoke on the subject my sympathies were wholly with the speaker, though my mind was utterly opposed to his views, had I not been predisposed in the speaker's favor attention to his views on secret societies would have been unlikely on my part. His lecture impressed me as the earnest conviction of an intelligent Christian man and held my attention because of the sweet, tender, Christ-like spirit with which he presented his opinions, opinions I was compelled to admit were reasonable.

It is not the writer's nature to yield easily to views opposed to his own; this case formed no exception. Compelled to think over what Mr. Blanchard said in his evening lecture I very soon rallied my wavering forces behind the entrenchments of an admission made to me, personally: "He had never belonged to any secret society," and argued "He knows nothing except what he has been told by perjured men. I know there is no harm in these things."

Leaving the Auditorium disturbed, questioning, on the defense, yet gradually realizing the weakness of my defense, I walked slowly back to Revell Hall considerably shaken in my own convictions, and that evening asked for Divine guidance in the matter.

At the morning prayer meeting, Sunday, led by Mr. D. L. Moody, I felt forced to ask the prayers of those present that I might be shown the truth. All sorts of excuses held me back from making the request, but grace was given before the service closed. Well do I recall Mr. Moody's short, sharp question: "Do you wish us to pray for your guidance as regards the lodge business?" My answer was, "Yes, I do." Every address given that day seemed to be pointed at me. The climax came in the evening, the text being, "Harden not your heart." These

words are about all I remember of the sermon, their importance to me overshadowing every other lesson and application. Again returning from the Auditorium conviction grew very clear as to what I ought to do; still I would not wholly yield, nor did I until again asking Divine guidance with a perfect willingness to be led, not as I wanted, but as He wished.

No sooner was a decision reached than an unthought of duty arose before me. I must make the confession to my own church on my return home. This seemed easy enough at Northfield, but became hard by Sunday morning. Excuses multiplied: "It is useless," "It is likely to create ill feeling," "Many of your members are secret society men and women; you will offend them," "You will make a division in the church,' "Do not be too hasty and injudicious," etc., etc. So many and seemingly reasonable grew these excuses that I almost decided to put off the confession until later. Once more grace was given, the statement was publicly made, and from that hour to my dying day I am free from all these entanglements. That the statement made was not wholly useless will appear from the fact that two young men met me in the vestibule, after service, to thank me for the words spoken as having led them to decide not to join the ———— Society, which they were about to do. So soon did the Blessed One give fruit to the confession made in His name.

I must add, in closing, that the marked Christian courtesy of Mr. Blanchard (so different from that of all opposers of secret societies before met, whose own inconsistencies, false statements and lack of Christian courtesy repelled me from them) was, without question, one of the strongest drawings upon my heart and conscience. Personally, I am now wondering how I could have so long been blind to the truth, which is now so clear to me—twenty-nine years (during which period having joined seven different societies), twenty-five of which in the gospel ministry. The fact that I did so remain, honestly and conscientiously seeing no harm in these affiliations, defending the lodge system, and speaking oftentimes publicly in its favor, gives me, and I hope will ever give me, great charity for those who are still where I was for so many years; as Mr. Moody said to me: "When you asked us to pray for you I knew what the result would be," so I am convinced that the same result will follow in every case where a man or a woman asks for Divine leading with a perfect self-surrender to be taught by Him. I am now conscious that never before (though I thought I had often done so) did I ask for guidance with a perfect willingness to be led where Christ Jesus saw fit to lead me.

As one who has time and time again defended, in public and in private, the lodge system, believing it to be harmless, not only harmless but beneficial and commendable, I would appeal to the hundreds of thousands of Christian men and women who are to-day in bondage to what clearer light would reveal to be darkness, to "Come out, to be separate, to touch not the unclean thing" fellowship with ungodliness; a degree of ungodliness which cannot be seen until the heart fully surrenders to the teaching of the Holy Spirit. Not from the standpoint of what I was, but from that of what I now am, by the grace of God through Christ Jesus, I would appeal to all Christians that they would make this a matter of earnest prayer, with determination to follow where He leads.

ERNEST WELLESLEY-WESLEY,
Pastor Park Street F. B. Church, Providence, R. I.

PROGRESS OF ANTI-SECRECY.

Some one has said that "Every reform passes through three stages: That of ridicule, argument and adoption. The anti-secret movement, viewed from the human standpoint, has seemingly been submerged in ridicule, the first step in its progress. Leading thinkers have given it but little attention, and from the palaces of the rich to the peasant's cottage, this great reform has been regarded as a revengeful, prejudiced movement, directed against certain classes of men for notoriety. But amid scorn and ridicule it raises its head and cries out in the language of Melancthon at the Augsburg Confession: "I have no help left but God."

But anti-secrecy's righteous cause has not been left to be swallowed up in ridicule. Already we see it entering into its second stage—argument. Read the clear,

logical expositions of truth in anti-secrecy's behalf; think of men and women giving their time to its cause; read the thrilling reports that come from anti-secret conventions; and to the thoughtful mind will surely come the infallible truth that anti-secrecy is progressing. This being the case, let us do all we can to improve our opportunity of arguing the case before the world, so that with God's help the third stage of our reform may be hastened—adoption. Then its mission shall end, and the world will recognize the justice of its cause. To which glorious end we look, full of hope, and every soldier enlisted under this banner shall share in the trumph, and join in the joyful strain:

"To-day the noise of battle,
To-morrow the victor's song."

GEORGE H. M'CLELLAND.

New Castle, Pa.

REFORM NEWS.

SECRETARY PHILLIPS' REPORT.

Our old friend, Mr. Isaac Crane, of Peru, Indiana, fell asleep on August 4th last. His boyhood was spent in the days immediately following Morgan's abduction and murder, and his opposition to secret societies dates from that time. It was but natural that he should take an active interest in our association as soon as it was organized. He continued to be its friend and patron until his death. It was perfectly natural, since he had neither wife nor children, that he should leave his property amounting to some eight or ten thousand dollars to this association. A nephew has begun suit to have the will set aside. This case has already taken considerable of my time during the past month and doubtless will take much more in the future, as well as causing a large expenditure of money on the part of the Association in endeavoring to have the wishes of Mr. Crane carried out.

Some of our friends have placed the amount of property which they desired the Association to have after their death in its possession before their death, and have received an annuity from the Association, equal to the income from the property. This has saved my time, prevented court costs, and has always worked satisfactorily to the donors.

No word of special interest has been received from our friends in India, Africa, or Great Britain. Rev. Dr. Kerr, of Glasgow, Scotland, writes that "returns are coming in very slowly. We are not yet awakened." I have suggested that preparations be made for a convention in the summer of 1898, and that some one, if desired, from this country would attend as a delegate and assist in giving prominence and interest to the movement in that country. I presume President Blanchard could be persuaded to attend if the way was opened for such a meeting.

Our friends in Ohio and Michigan can not appreciate the services of Secretary P. B. Williams too highly. His last report received at this date was for August, and showed forty-one addresses, seventeen anti-secret, and twenty-four other addresses. There were over eighty conversions in one meeting in which he assisted, but notwithstanding his abundant labors, he did not receive in collections, plus what he received in Cynosure subscriptions, enough to pay his traveling expenses. It is well known, I suppose, that he, as well as the other agents, receive as salary all that they take in Cynosure subscriptions in their own field. This is the best that the general association can do for them at the present time, and that the balance must come from the field of labor. I am confident that the friends in Ohio and Michigan are able to support Brother Williams, and pay not only his traveling expenses, but something for himself and wife to live on, and hence I have given the above facts. Our friends on the Pacific coast understand, do they not, that Brother Williams is not drawing anything from the Coast Fund this year, and they can see from the above that any amounts due him for past services, or for Cynosure subscriptions, ought to be sent to him at once. He is one of the most helpful as well as one of the hardest workers in the cause.

Rev. Samuel F. Porter came in last week to plan his campaign in the South for the coming winter. He will visit colleges and colored churches. He has planned his headquarters to be in the following cities, in the order named: Louisville, Nashville, Chattanooga, Atlanta, Macon, Savannah, Charleston, Co-

lumbia, Raleigh, Richmond, and Washington, D. C. After finishing his work in one city and surrounding country he will proceed to the next and so on.

Some twenty dollars' worth of N. C. A. literature, at cost price, has been sent out for free distribution during the past month, and in this way several thousand homes have been reached. Among our voluntary workers have been Rev. T. M. Chalmers, Mr. and Mrs. R. A. Burk, Eld. I. Bancroft, Gentleman J. W. Suidter, Wm. H. Dawson, and M. N. Butler. We acknowledge, very gratefully, the contributions noted below. These amounts have already been paid out in meeting the liabilities of the association. We need today $500, and hope that any one who has not yet given for this work will do so at his earliest convenience. If our readers whose subscriptions to the Cynosure are in arrears realized how much we need these various small sums, we believe that they would make strenuous efforts to send in their dollar at once:

Donations: Estate of L. C Reynolds, per W. B. Stoddard, $125. Collections during July, August and September, per M. A. Gault: Hebron, Ind., $4; Somonauk, Ill., $6.25; Wheatland, Ill., $2.10; Aloa, Wis., $2.35; Arlington, Wis., $10; Dover, Wis., $10; Aurora, Ill., $2.50; Peoria, Ill., 75c; Smithville, Ill., $3.25; Hanna City, Ill., $11.50; Hudson, Ill., $2.45; Mrs. Whitehill, $1; Mrs. Turner, 25c; Joseph B. Patton, $9; Mrs. Martha Gault, $2; and James A. Turbit, $5. In addition to the above I have received from E. E. Brace, $20; Wm. Kiteley, $5; Mrs. Emma B. Ross, $1; Mrs. Aaron Lewis, $1.

Only one dollar was received for the stereopticon outfit. Twenty-nine dollars are still needed to complete the purchase of the plates. Ten dollars of the above was for the Foreign Fund.

My address for the first ten days of October will be Schuyler's Lake, Otsego County, New York. I shall probably spend the whole of October in New York State, and shall be glad to receive word from any who would like to have me visit them during October or the early part of November. Letters addressed to me at the Cynosure office will be forwarded.

WM. I. PHILLIPS.

Secret societies and civil government are two masters which no man can serve.

LETTER FROM REV. W. B. STODDARD.

2317 Germantown avenue, Philadelphia, Pa., Sept. 25, 1897.

Dear Cynosure: Our fall campaign in the East opens with much encouragement. There is an increase of Cynosure readers and friends that speaks well for the work here. I spent the first part of this month in work near Hagerstown, Maryland. On Sabbath, Sept. 5th, I assisted the radical United Brethren Presiding Elder in holding his communion services at Chewsville, Md., and lectured the following evening in the same church. We enjoyed a blessed season of profit to all who entered into the spirit of the meeting. We hired the W. C. T. U. hall at Keedysville, Md., and spoke to the goodly number that gathered. This is fast becoming a lodge-ridden town. It is reported that the saloonkeeper and the liberal U. B. minister, a Rev. (?) Chamberlin, are among the most active Masons there. This so-called minister of the gospel recently invited the saloonkeeper and company with white aprons and painted poles into his church and eulogized them. He told them the Masons preserved the Bible during the Dark Ages and other lies of a similar nature. Oh, shame on such a man. How long will the people support and listen to such misleaders! So many have become ensnared in this place that there is little piety. Many of those who see the evil fear to speak out and suffer reproach for Christ's sake. Bro. S. H. Clopper stood nobly by us, providing home and entertainment while I remained. God helped me in talking plainly and faithfully. There were evidences that the truth had its effect.

For more than a week I have been in Montgomery County, Pa. There are many indications that the seed sown in this field has not been in vain. Increased interest was everywhere manifest. A prayer meeting at a farm house in the country afforded an opportunity to unite with some forty earnest Christians and cheer each other on the way. Meetings at the Menonite Church, Skippack, and the Chapel, Harleysville, were held with encouraging results. Homes were open for entertainment and hearts were glad to help on the good cause. In this city I find many of our friends wide-awake and at work. It is thought that in a city

of over 1,000,000 souls there should be a permanent anti-secrecy organization.

A call for a meeting to consider this matter, and take such preliminary steps as may appear wise, is being circulated among the ministers of testifying churches, and has already been signed by several of the more prominent. In view of the increasing interest and the desire to organize for work, it is thought best by many of the friends to call the State convention again in this city. It would naturally go to the western part of the State. I hope to send full plans with program soon. I shall be preaching here to-morrow. The papers announced that the Masonic fraternity would lay the corner stone of the new Jewish synagogue, to be erected in Washington, D. C. This building is to cost $100,000. Surely this ceremony is fitting for the murderers of Christ. W. B. STODDARD.

LETTER FROM BRO. FENTON.

St. Paul, Minn., Sept. 23, 1897.

Dear Cynosure: After "high mass" by the pastor of the Swedish Lutheran Church at Taylor's Falls, in this State, on a Sabbath morning, I preached the gospel according to the word of God, not keeping out of sight the hidden mysteries of demon worship fellowshipped by apostate churches. The "high mass" was said in the Swedish language, and therefore I did not understand it; but I was pleased to have the opportunity of preaching the true gospel in the English language. In the afternoon the pastor took me a distance of seven miles to another church, Almelund, where I again preached upon the same theme.

On the next day, passing through a small village, I met with some Modern Woodmen, who alternately confessed and denied the exposure of their secrets. It was very annoying to them. Passing on to Chisago City on the evening train, I preached the word of God against the lodge to a Swedish congregation assembled in the school house. Nothing noteworthy occurred except to observe what liars the lodge makes of its members, and how sacred to them is the duty of lying.

Yesterday I had the pleasure of speaking to the students of the German Lutheran Theological Seminary, in this city, of which Professor Henry Ernst is the President. The young gentlemen are deeply interested in the dreadful apostasy into which secret societies have drawn the churches that fellowship the lodges.

I met with Rev. Mr. Nelson, presiding elder of the Swedish Methodist churches in this city. He is terribly indignant towards an anti-Mason for pointing to his bishops as Masons and exposing their sin. He says that none of the Swedish Methodists are Masons. The only proper remedy that I see for the presiding elder is to keep away from bad company.

A few weeks ago a Swedish Methodist pastor said before his congregation, after I had spoken to them: "If any of our people see a Free Mason two blocks away they will run away from him. Now that is sensible. Any of us would run away from a cannibal; but the cannibal likes his victim well enough to eat him after having killed him, while the Methodist Bishop swears his victim to rot on a dung-hill after being killed; and there is a fitness in that; for the Mason Methodist Bishop's god is "Lord of the dung-hill" —Beelzebub. I have spoken several times on the street in this city, in which the secret societies are not forgotten or kept out of sight. W. FENTON.

EDITORIAL FIELD NOTES.

"The priest like people," could not be better illustrated than in the Smithville, Ill., U. P. Church, where I preached and lectured on Sabbath, Sept. 5, and Wednesday evening, the 8th. The pastor, Rev. John Harper, often preaches against the lodge and for many years has kept his people well supplied with anti-secret literature. I found here not only interested, wide-awake audiences, but the pastor's horse and buggy at my disposal, and his obliging son Walter to drive me around among the people, so that a single day added about fifteen to our Cynosure list.

At Hanna City I addressed four meetings in the Presbyterian Church, the largest in the town, and at each meeting the house was filled. The pastor, Rev. J. S. Onion, said, "The moral, spiritual and financial paralysis of the churches in this town dates from the origin of the lodges some four or five years ago." A Presbyterian pastor from Peoria was present at one of these meetings, and tes-

tified that he was both an Odd Fellow and Knight of Pythias, and, said he, "There were two of us initiated in the Odd Fellfellows' lodge the same night, and the other fellow was a saloonkeeper."

At Bethel U. P. Church, near Hanna City, I preached to a large audience Sabbath morning, Sept. 12, and received $19.50, the largest collection at any meeting during the month. Much of this was contributed by a veteran anti-secret reformer, Joseph B. Patton, who for many years has stood in the front ranks in the battle against the lodge. At Peoria I addressed a large audience in the Free Methodist Church. The pastor, Rev. B. D. Fay, and Rev. J. D. Marsh, District Elder, gave strong testimony at this meeting. The secretary of the Y. M. C. A. offered their hall for an anti-secret address any time it was not occupied.

I spent a pleasant day at Monmouth, visited the college and took part in the chapel exercises. The attendance of new students is larger than ever before. Only two, Prof. Wilson and Prof. Rogers, who were here twenty-seven years ago when I graduated, remain in the faculty. I visited the old Penyx house, where I roomed in those college days with Rev. J. B. Galloway of Poynette, Wis., Rev. James Wilson, D. D., of Belfast, Ireland, and Bro. T. H. Gault of Chicago.

Rev. W. T. Campbell, D. D., Vice President of the N. C. A., now leads the anti-secret reform. The campaign he mapped out for me was to hold a series of meetings in towns around Monmouth in November or December, closing with a convention in the Y. M. C. A. Hall in Monmouth.

As an illustration of what a single copy of the Cynosure will accomplish, we relate the following: Rev. Ira C. Snavely, of McPherson, Kan., before going home from the Moody Institute last summer, called at the Cynosure office and was handed a sample copy of the paper. On his way home he visited his uncle, W. E. Snavely, at Hudson, Ill., who had never heard of the paper. He began a correspondence with Secretary Phillips about lectures in Hudson, which was paralyzed with secret orders. This correspondence resulted in my visiting Hudson Sabbath, Sept. 19. I found the time most opportune, as the pastors were all absent from home, so that I addressed three large audiences, one in the M. E. Church Saturday evening, and two on Sabbath in the Baptist and M. E. Churches. These large churches were crowded on Sabbath. The subject had never been presented here before and yet we found a number of earnest friends who had come to see the evil of the lodge from its paralyzing influence upon the church.

I preached on Sabbath, Sept. 26, in the Free Methodist Church in Evanston. This appointment was made by Joseph A. Johnston, a student of Northwestern University. The lodge question was debated last summer in one of the literary societies and in the language of the students, "Masonry received a black eye." The Masons of Evanston knew of it and a request was made that a prominent Masonic physician have the privilege of addressing the society in their hall on the subject, but the doctor has not been invited. The President of this society said he would try to secure me an opportunity to address the students on this subject.

CATALOGUE OF LODGE CRIMES.

Paul warns Christians in his day not to have fellowship with the unfruitful works of darkness, but rather reprove them. And the reason he gives is, "For it is a shame even to speak of those things that are done of them in secret." That this warning of Paul is as applicable in our day for Christians to have no fellowship with secret organizations is manifest from the fearful catalogue of crimes and outrages perpetrated behind the blinded windows and tiled doors of secret lodge rooms. We will enumerate a few of these gleaned from the most authentic sources, and others for which secret lodges are directly responsible.

John Pratt, while being initiated by the Modern Woodmen at Woodland, Ill., received such spinal injuries that he was laid up for six weeks, and it is feared will be crippled for life. His wife grieves bitterly over the outrage and testified to it at the close of a meeting we addressed in that town last July. George Harris was so severely injured at Dubuque, Iowa, on the night of Dec. 13, 1896, during a Modern Woodman initiation that it was feared he would lose an arm.

L. R. Winslow, of Kansas City, was so severely injured last winter in a Macca-

bee lodge initiation that he sued for $2,500 damages. George Weimer, of New City, Ill., in March, 1894, had his leg broken while initiated in a lodge of Red Men, and sued for $2,000 damages. Dr. Dowie, of divine healing fame, Chicago, has published a number of cases in which his patients had suffered severe physical injuries while initiated into secret orders.

On the night of July 20, 1896, Frank A. Preble was so severely injured in an Orange lodge initiation at Waltham, Mass., that he entered suit in the civil court against the officers of the lodge and had them fined $35 apiece.

Such cases of physical injury in secret lodge initiations might be multiplied. They are not the most serious phase of this evil. In very many cases death is the result of such works of darkness. On the night of Oct. 10, 1873, Mortimer M. Leggett, a student of Cornell University, N. Y., came to his death while being initiated into the Kappa Alpha secret fraternity. In 1883 Col. Enoch T. Carson, a high degree Mason of Cincinnati, relates that a certain candidate fell to the floor dead while taking the Master Mason's degree. The sudden nervous shock of being knocked into the blanket by the setting-maul of Jubelum, caused his heart to stop beating. Charles Wetter, proprietor of a hotel at Winthrop, Minn., was killed in Masonic Temple, Minneapolis, on the night of Dec. 2, 1896, while being initiated into the Mystic Shrine. He was blindfolded and drawn up twenty-five feet to the ceiling and let fall into a blanket, but he came down dead.

Hon. Edward W. Curry, of Leon, Iowa, who was at the head of the Democratic State Committee during the last Presidential campaign, died at Des Moines Nov. 18, 1896, from injuries received a few nights previous while being initiated into the order of Elks. Rev. J. W. Johnston, of the M. E. Church South, at Huntington, W. Va., was killed on the night of Jan. 10, 1890, during his initiation into the Royal Arch degree of Freemasonry. An Italian was shot in Brooklyn, N. Y., on the night of Sept. 4, 1896, by the deadly Mafia. Such assassinations are alarmingly frequent and the police seem powerless to prevent them. In the mining districts of Pennsylvania, between 1868 and 1870, there were 150 men assassinated by the Mollie Maguires.

A prominent ex-Mason and ex-Oddfellow of Detroit gave us an account of three tragedies occurring during the initiation of candidates into the lodge. Two of these were being initiated as Knights of Pythias, one in Indiana near Evansville, and the other in Illinois. The one near Evansville met a shocking death by jumping upon supposed rubber spikes, which proved to be real iron spikes that had not been removed. One at Terre Haute, in which the candidate was tobogganed rapidly down a plank and in order to escape the plunge into a tank of water had his back broken by throwing himself to one side. The poor victim will linger a suffering invalid during life.

O. F. Armstrong, a Chicago printer, was waylaid and beaten almost to death by trades union men on the light of last Dec. 15. Such outrages are an almost every night occurrence in this city. Labor is in almost abject slavery to the lodge. Two men were shot a few years ago by labor union men for working on the Marquette building without their permission. Carpenters arriving in this city have been robbed of their tools and not permitted to work because they did not belong to the union. William Morgan was abducted and murdered near Fort Niagara by Freemasons in 1826, because he published the secrets of their order. For the same reason Dr. Cronin was foully murdered in this city by the Clan-na-Gael. The fearful loss of life in the Haymarket riot and in the Pittsburg and Homestead strikes was due to the influence of secret organizations. This is only a partial list of the crimes directly chargable to the secret lodge. Surely if this evil is not arrested the patriot may well tremble for the future of this country.

COLLAPSE OF SECRET LIFE INSURANCE.

The Cynosure for several years has been warning the people against the collapse of life insurance fraternities. The facts that they are not legally bound like the old-line companies and that many of them are going into the hands of receivers are just now causing widespread alarm in the East. The recent failure of the Massachusetts Benefit Life Association, of Boston, with over $1,000,000

death claims unpaid, is causing a great deal of anxious discussion among the members of assessment institutions as to their liability under their certificates. The following dispatch to the New York Evening Post explains the situation so far as Massachusetts associations are concerned:

Boston, Aug. 23.—A question which has been raised by the failure of the Massachusetts Benefit Life Association is as to to the liability of policy-holders to assessment to meet outstanding liabilities at the time of the appointment of a receiver. In the case of the mutual fire insurance companies in this State, this obligation is plainly set out in the policy. A policy-holder has been held liable for two years after his policy lapsed for all losses to parties insured while his policy was in force. By the last Legislature this time limit was reduced to one year. In New York the courts have decided that the policy-holders are liable for debts incurred up to the time of the appointment of a receiver.

It has been popularly understood that a member of an assessment life association could terminate his membership and cancel all personal liability by failing to pay any given assessment. If, however, the law as expressed in the New York cases should be similarly interpreted here, the members of all assessment concerns will find themselves loaded with liabilities which they have not anticipated.

In the case of the Massachusetts Benefit it is said that the law would operate so as to compel the policy-holders to pay to the receivers about the amount of two regular assessments, after the receivers have realized upon the assets of the association; and, as in the case of mutual fire companies, the assessments will be collected by legal process, like any other debt, and if the first assessment fails to produce enough to meet all claims another may be laid, and so on until the solvent members make good all the claims arising out of their "partnership."

The Life Insurance Report for 1897, issued by Supt. Payn of the New York department, shows that during the last few years 233 of these fraternal organizations —most of them secret—have gone into the hands of receivers. The article in the Tribune gives the entire list.

EDMOND RONAYNE.

There is no name associated with the anti-secret movement better known to Cynosure readers than the above. Having learned recently of Mr. Ronayne's financial embarrassment, I suggested to him that he inform our readers that he would give addresses on Freemasonry wherever his services were desired, and I believed friends would be glad to arrange meetings for him and remunerate him for his lectures.

In response to the above suggestion, Mr. Ronayne writes: "I desire to apprise my friends through the Cynosure that I own a little property here in Chicago, and that the support of myself and family is dependent upon what I collect from the rent of my rooms. Owing to these hard times, however, tenants have moved and rents are fallen away, so that now I am not able to pay my taxes. If, therefore, my friends desire to help me, they can arrange for meetings anywhere in Illinois, Indiana, Wisconsin or Michigan, and if my expenses are paid and a small remuneration besides, I will gladly speak wherever called upon to do so. Address me at Cynosure office, or at my home, 104 Milton avenue, Chicago, Ill."

W. I. PHILLIPS.

TO FRIENDS IN IOWA.

I wish to say that in all probability I will go to Washington, Iowa, in the near future. Will friends in that State kindly arrange for other meetings, so as to lessen expenses and give me an opportunity of reaching as many points as possible while in your neighborhood?

E. RONAYNE,
Past Master, Keystone Lodge, Chicago.

A serious strike of the employes of the City Street Railway has been threatened for several days. The captains of militia companies in cities of Northern and even Central Illinois have been told to quietly get their men ready for service in Chicago. An order from the superintendent of the street railway company, forbidding the men to organize, was the cause of the grievance. The employes have conceded for the present, but the threatened storm is gathering which will convulse not only

the city but the nation. Never will strikes be averted while secret organizations exist.

Rev. W. B. Stoddard, Eastern Secretary for the National Christian Association, called in our office and reported that owing to the increased interest in the anti-secrecy reform in this city, it is proposed to hold the next Pennsylvania State convention here. Steps are taken to organize a local association that will push this important work forward. Pastors and members of the non-testimony bearing churches are very much interested in this move. Several have but recently renounced their lodge affiliations. There is reason to believe that the convention it is proposeed to hold in November will be the largest held in this city.—Christian Instructor.

Rev. W. B. Stoddard preached for Rev. T. T. Myers, of Germantown, Pa., on Sabbath, Sept. 26. He will likely secure Bro. Myers' church for the State convention in November.

RESOLUTIONS

Passed by the Young People's Society of the Brethren Church, of Philadelphia.

Whereas, We are reliably informed that a number of our brethren, among them some of our preachers, belong to the Masonic fraternity and kindred secret, oath-bound societies; and

Whereas, The Word of God prohibits the taking of oaths, and commands all the followers of the Lord Jesus Christ to be a separate and "peculiar people;" and admonishes the children of God to "have nothing to do with the unfruitful works of darkness;" and

Whereas, nearly all oath-bound, secret societies purposely omit, and thus virtually reject Jesus Christ from their institutions; and

Whereas, Among their members there are unregenerates, Jews, Catholics, Mohammedans, Heathens, Infidels, and Libertines; and

Whereas, In most secret societies men are sworn to honor, respect and protect their fellow members at the expense of law and right, if need be; and

Whereas, Some of the secret societies pretend to occupy the place of the church, and have recently baptized children into their Christless institutions, it is

Resolved, That we appeal to all of our members who are conscientiously opposed to these societies to earnestly and ceaselessly pray for the deliverance of such as have become members of them; and it is further

Resolved, That we regularly, at the weekly prayer meetings of the society, pray God to bring light and conviction upon such of our brethren as have become entangled with such worldly, unsanctified institutions.

Whereas, We, the Young People's Society of the Brethren Church of Philadelphia, Pa., do not believe that the Lord is pleased with such affiliations, and do not believe he will signally bless us as a body with the presence and power of the Holy Spirit as long as we quietly, without protest, submit to such alliances, it is hereby

Resolved, That, as the beneficial and benevolent features of most secret orders are desirable and commendable, we memorialize our national conference by taking some steps toward the creation of a general, voluntary, benevolent fund, to help those in need in accordance with the sacred gospel and the Apostolic church which always provided for the poor among them.

Signed by Committee:

I. D. BOWMAN, Pastor,
JACOB C. CASSEL,
HENRY C. CASSEL.

H. R. MARTINDALE, Secretary.

—Brethren Evangelist.

A GOOD EXAMPLE.

Rev. H. C. Cassel, of 2317 Germantown avenue, Philadelphia, writes that there will be an informal, non-sectarian, anti-secret meeting at the Brethren Church, 10th and Dauphin streets, Friday evening, Oct. 15, with a view of organizing a Philadelphia auxiliary to the N. C. A. of Chicago. Our national organization will do all it can to encourage such auxiliaries in the way of furnishing literature, speakers, etc. Would that every community in the land could follow the example of these Philadelphia friends. We suggest that they hold regular monthly meetings and carry out a carefully prepared program consisting of prayers, songs, readings and addresses. Let the boys and girls be enlisted by giv-

ing them a part in the program. Let them take part in songs, recitations, orations, etc.

ANTI-LODGE RESOLUTION.

Mrs. N. E. Kellogg, of Wheaton, who was a delegate to the Eighth District Illinois W. C. T. U. convention at Elgin, Sept. 22-24, informs us that 127 delegates were present and great interest was manifested. The following, among other resolutions, were adopted:

Resolved, That the rapid increase of societies which promote distrust and estrangement in the home, by pledging husbands to secrecy from their wives, and wives from their husbands, and children from their parents; which absorb millions of dollars annually and take the time and thought of thousands of men, thus robbing the church of their financial support, and the great moral reforms now in progress, of workers, is just cause for alarm.

WARNING TO KNIGHTS TEMPLARS.

Charles Hazard, of New York City, drowned himself in the Hudson River Sept. 23d. In the pocket of his coat was found the following note: "I can stand it no longer. Over there is rest." It is extremely doubtful whether his poor soul found rest over there, for Mr. Hazard was a Knight Templar and an anthusiastic Mason. He was President of the New York Advertising Company, and was for many years the editor of the Elmira, N. Y., Telegram.

PERSONAL MENTION.

The editor will address meetings in Southern Illinois during the first two weeks of October.

Rev. W. R. Bonham writes that he regards Rum, Romanism and Secret Societies as a trinity of evil forces calculated to work ruin to both church and nation. He feels that he would be unfaithful to his God, his conscience and his generation if he remained silent on these momentous questions. Five years ago he took the field with a stereopticon against the rum power, and thousands in Central Illinois have seen and heard the gospel of prohibition. He has been so impressed of late with the wiles of secretism that he proposes to begin an aggressive crusade with the stereopticon against the lodge. Let the friends of our cause do all they can to open the way for his meetings.

Among our most devoted workers west of the Missouri, are Mr. and Mrs. Rufus Park, of Alexandria, Neb. Their daughter, S. May Park, was married Sept. 1 to Charles H. Kimmal, of Concordia, Kan., Rev. Alexander Litherland, of Council Bluffs, Iowa, officiating. The bride and groom are our old-time friends, and have started out in life as all young married people should, by subscribing for the Cynosure. May the Lord bless them.

James E. Phillips, youngest son of Sec. W. I. Phillips, finished a course last May in Wheaton College in bookkeeping, shorthand and typewriting. He has been rendering most efficient service in the Cynosure office since June 1.

Rev. E. B. Graham, author of "In the Coils," has retired from the editorial chair of the Midland of this city. He goes to take charge of a church in Sioux City, Iowa. The Cynosure wishes him success in the pastorate.

Secretary W. I. Phillips spent Sabbath, Sept. 12, at Sharon, Wis., and preached twice in the M. E. Church and awakened a good interest in the cause. He was royally entertained in the home of J. W. Suidtor. On the same tour he also visited Monroe, Balmoral and Richland Center, Wis.

Among our callers last month were: Rev. S. A. Atterberry, editor of the Purity Review of this city; Mrs. E. A. Cook, E. A. Cook, Mrs. S. Northover, Edmond Ronayne, Mrs. E. Ronanye, Rev. J. M. Wylie, J. M. Hitchcock, Rev. S. S. Stewart, H. M. Hugunin, and E. A. Bell, of Chicago; Rev. R. C. Wylie, of Wilkinsburgh, Pa.; Rev. R. J. Kyles, Normantown, Ill.; Rev. John Harper, Smithville, Ill.; Rev. Samuel F. Porter, Kingston, Ill.; Rev. J. G. Brooks, Wyanet, Ill.; J. E. Holyoke, Harvey, Ill.; Prof. E. Whipple, and Prof. H. A. Fisher, of Wheaton College.

The Christian Cynosure.

Official Organ of the National Christian Association.

A 32-page monthly with cover, opposed to secret societies, represents the Christian movement against the secret lodge system; discusses fairly and fearlessly the various movements of the lodge as they appear to public view, and reveals the secret machinery of corruption in politics, courts, and social and religious circles. In advance, $1 per year.

The Cynosure is published monthly under the management of a Board of eleven Directors: Rev. J. A. Collins (U. P.), Rev. E. B. Wylie (Cong'l), Rev. W. O. Dinins (U. B.), Mr. E. A. Cook (Cong'l), Rev. T. B. Arnold (Free M.), President C. A. Blanchard, Prof. E. Whipple (Cong'l), Mr. C. J. Holmes (Swe. Luth.), Mr. J. M. Hitchcock (Indept.), Prof. H. F. Kletzing (Evang'l), P. W. Raidabaugh (Friend).

Wm. I. Phillips, Secretary and Business Manager, to whom all letters containing money and relating to the business of the paper must be addressed at 221 West Madison Stre t, Chicago, Ills.

Rev. M. A. Gault, editor Christian Cynosure, 221 West Madison street, Chicago, Ill.

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OF

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BY CHARLES A. BLANCHARD, President of Wheaton College.

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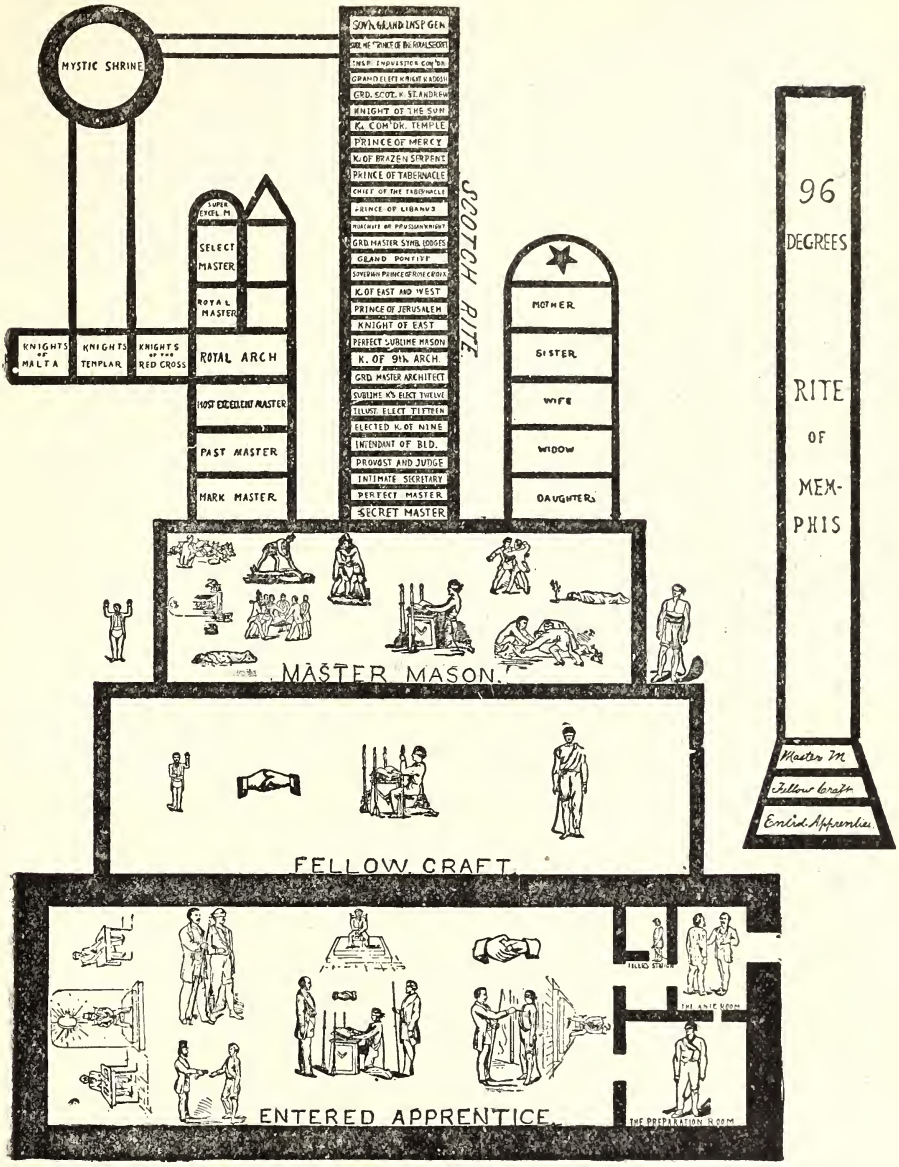

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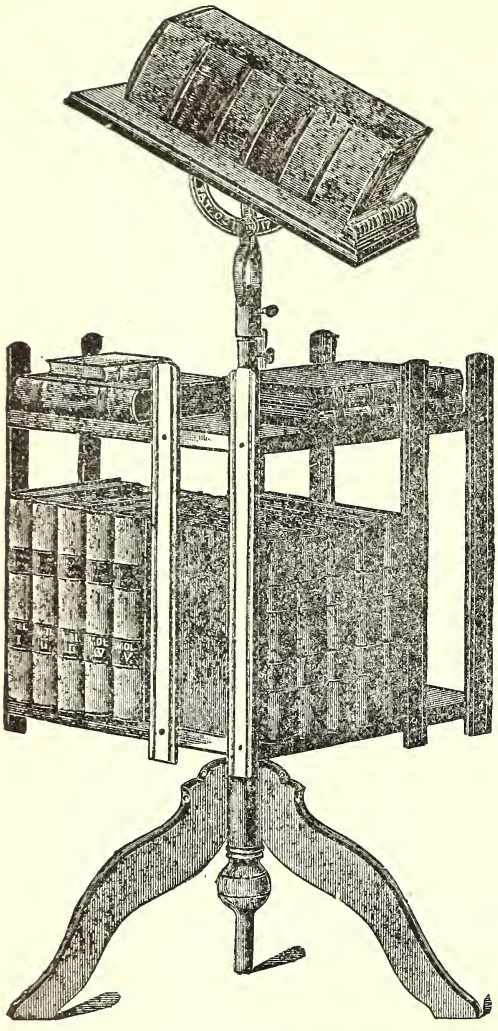

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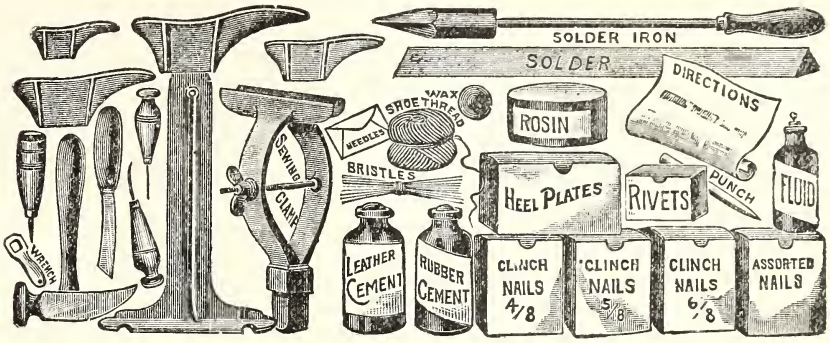

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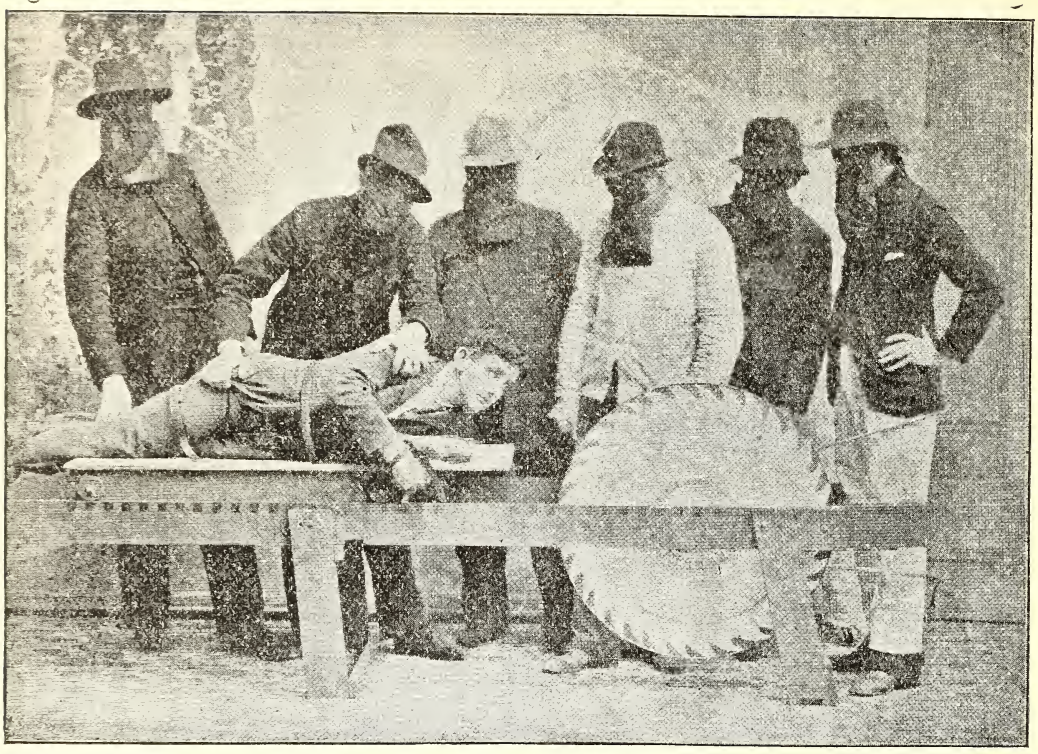

(See Page 68 Fraternal Degree M. W. A.)

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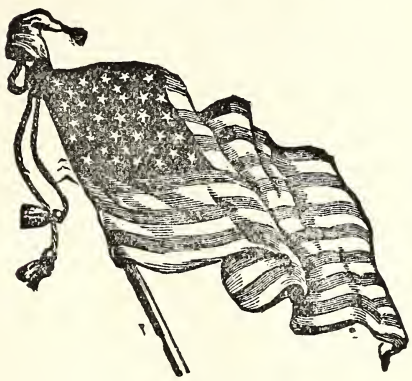

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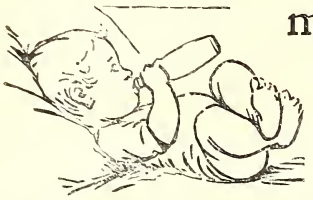

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HON. SAMUEL DEXTER, *in an Open Letter to the Grand Master of Mass.*, 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

"We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion."—*From Pres. Finney's book, "Character, Claims and Practical Workings of Freemasonry," pp.* 260, 263.

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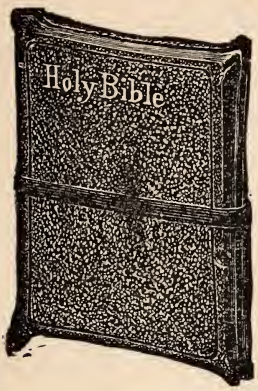

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THE book of the [a] generation of Jē´şus Chrīst, [b] the son of Dā´vid, [c] the son of Ā´brā-hăm.

2 [d] Ā´brā-hăm begat Ī´şaac; and [e] Ī´şaac begat Jā´cob; and [f] Jā´cob begat Jū´das and his brethren;

3 And [g] Jū´das begat Phā´rĕş and Zā´rà of Thā´mar; and [h] Phā´rĕş begat Ĕs´rom; and Ĕs´rom begat Ā´ram;

4 And Ā´ram begat Â-mĭn´a-dab; and Â-mĭn´a-dab begat Nâ-ăs´son; and Nâ-ăs´son begat Săl´mŏn;

5 And Săl´mŏn begat Bō´oz of Rā´-

[a] Luke 3. 23.
[b] Ps. 132. 11. Is. 11. 1. Jer. 23. 5. ch. 22. 42. John 7. 42. Acts 2. 30; 13. 23. Rom. 1. 3.
[c] Gen. 12. 3; 22. 18. Gal. 3. 16.
[d] Gen. 21. 2, 3.
[e] Gen. 25. 26.
[f] Gen. 29. 35.
[g] Gen. 38. 27, &c.
[h] Ruth 4. 18, &c. 1 Chr. 2. 5, 9, &c.
[i] 1 Sam. 16. 1; 17. 12.
[k] 2 Sam. 12. 24.
[l] 1 Chr. 3. 10, &c.
[m] 2 Kin. 20. 21.

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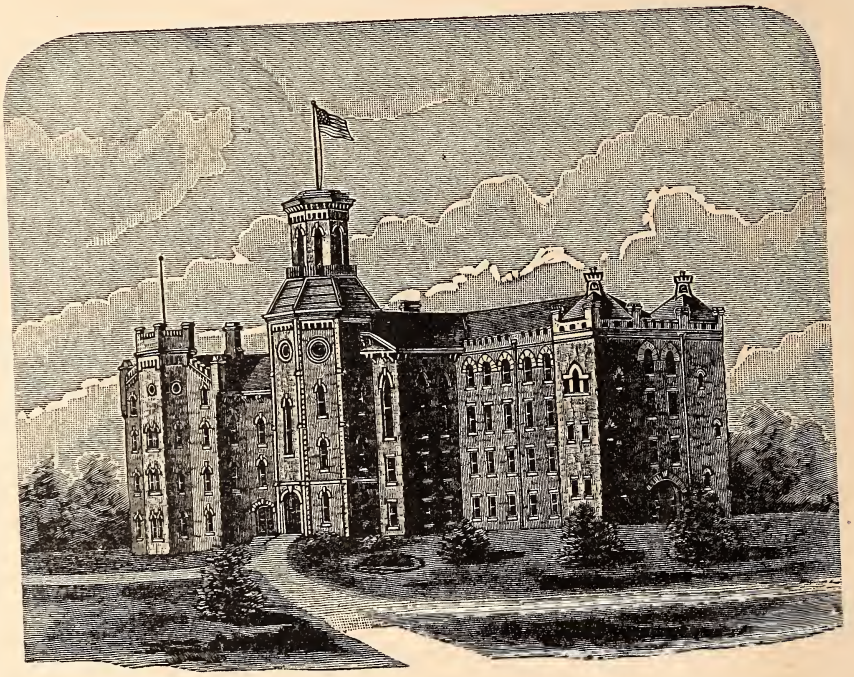

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NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

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The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at $20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXX. CHICAGO, NOVEMBER, 1897. NUMBER 7.

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The Iowa annual State convention has been postponed.

The Illinois State convention will meet in Coulterville about Nov. 10-11.

The Pennsylvania State convention will meet in Philadelphia Nov. 22-23.

We earnestly urge that the announcements of the Illinois and Pennsylvania State conventions be sent to as many church papers as possible, so that all the friends may be informed of time and place.

If it is not possible for you to obtain a church, school house or hall for an anti-secret lecture, then try to arrange a parlor meeting and invite your friends and neighbors to come and write for your N. C. A. lecturer to stop off the first opportunity and give them a parlor talk.

These two months are the harvest time for getting Cynosure subscribers. Cannot each of our readers build over against their own house by getting at least one new subscriber? Will you not honestly try? Have you ever seriously talked to your neighbor about his duty to aid the cause? Try it. It will do your own soul good as well as his.

According to Chicago police records 1,500 people have "mysteriously disappeared" in this city since May 1, 1897, or during less than five months. The Clanna-Gael method in removing Dr. Cronin may account for some of these disappearances.

Past Master Ronayne, the veteran anti-secret lecturer, is in much improved health. His old-time vigor and enthusiasm in the work has revived and he longs again to stand in the front line of battle. Some friends in Iowa are arranging a series of meetings for him. Let all who can arrange meetings for Bro. Ronayne write to him at 104 Wilton avenue, Chicago, or to Secretary W. I. Phillips, at this office.

On a lovely Sabbath in November, 1863, it was observed by the members of the Congregational Church in Byron, Ill., that the pastor preached an exceptionally good sermon. This was accounted for when they learned that he had a son. This, his first born, was named Williston Blanchard, after a great uncle and his grandfather. He whose face we present on the front page was that child. His early years were spent in the common school at Byron. Later he spent six years in study at Wheaton College. He believed he was called of God to follow his father and grandfather in reform work. He obtained ordination as a minister of the gospel, and while presenting divine truth, especially in opposition to the error of the lodges, yet he has proved himself an acceptable gospel minister.

MASONRY.—A DISCUSSION

Between Professor John Augustus Williams, of Harrodsburg, Ky., and Professor Simpson Ely, of Kirksville, Mo.

IMPEACHMENTS OF MASONRY.—NO. III., BY PROFESSOR ELY.

VI. I impeach Masonry because its votaries are pledged to protect one another in all crimes except murder and treason, and even these are optional. In proof of this impeachment I here submit the following affidavit:

State of Michigan, County of Ottawa, ss.

Jacob O. Doesburg, of the city of Holland, County of Ottawa, and State of Michigan, being duly sworn, doth depose and say, that he has taken the degree of a Master Mason, and was a Master Mason, and that he knows the oath of a Master Mason; that he has read the foregoing oath as printed on the reverse of this sheet, and that it is substantially identical with the oath administered to this affidavit when he became a Master Mason, and substantially identical with the oath of a Master Mason as this affiant saw and heard it administered to many others who were made Master Masons in the presence of the affiant while he was a Master Mason.

Affiant further says on oath that he distinctly remembers that the oath of a Master Mason, as it was administered to him and as he saw and heard it administered to others, contained the covenant: "Further, that I will keep a worthy brother Master Mason's secrets inviolate, when communicated to and received by me as such, murder and treason excepted."

And further this deponent says not.

Jacob O. Doesburg.

Subscribed and sworn to before me this 16th day of September, A. D. 1895.

(Seal.) Isaac Marsilje,

Notary Public, in and for Ottawa County, Michigan.

Only a year or two ago, in Hartford, Connecticut, Dr. Malcolm R. Griswold, a Mason, confessed to Dr. Frederick C. Jackson that he was guilty of arson. In the trial that followed Dr. Jackson testified to what his brother Mason had confessed to him. Charges were preferred against Dr. Jackson in the lodge, and he was expelled "for gross un-Masonic conduct."

Report of commissioners:

To the Worshipful Master, Wardens and Brethren of Hartford Lodge, No. 88, A. F. and A. M.:

We, the undersigned commissioners heretofore appointed to hear the charges preferred against Bro. Frederick C. Jackson, respectfully report that they have attended to the duties assigned them and a record of the evidence and proceedings before them is herewith presented. We, commissioners, upon the testimony before them find the following facts:

First. That Bro. Frederick C. Jackson has openly violated his solemn obligation in divulging the secrets of a brother as follows:

According to Bro. Jackson's own testimony in court, Bro. Griswold, under an injunction of secrecy, confided to Bro. Jackson (each then knowing that the other was a Mason) that he (Bro. Griswold) had committed a crime which would consign him to prison, and thereupon Bro. Jackson voluntarily went to the prosecuting authorities and revealed to them the said secret which Bro. Griswold had confided to him as such; and thereafter Bro. Jackson obtained by solicitation from Bro. Griswold, various secret admissions and confessions relating to the same subject, with the intention of repeating such secret admissions and confessions to the prosecuting authorities, and did so repeat them, knowing, at the time, that they were to be used upon the trial of Bro. Griswold, and repeated them in order that they might be so used for the purpose of Bro. Griswold's conviction.

Second. That Bro. Jackson showed all through the trial of Bro. Griswold a malicious and vindictive spirit toward Bro. Griswold which was prejudicial to his case. We, therefore, recommend the passage of the following resolution:

Resolved, "That the charges of grossly un-Masonic conduct against Bro. Frederick C. Jackson are sustained, and that he is guilty of said charges." All of which is respectfully submitted.

George W. Scales,
James Jordan,
Horace B. Little,
James M. Dow,
S. Harvey Wollerton,
Commissioners.

Hartford, Conn., December 16, 1895.

Thus these "commissioners" hold it to be perjury if a Mason betrays the secrets of a brother Mason, even though great crimes may be involved. I here give one of the obligations common to Masons :

"Furthermore do I promise and swear that I will keep the secrets of a Master Mason, when communicated to me as such, as sacred and inviolable in my breast as they were in his own before communicated."

In comparatively recent years there has been a change in the Royal Arch obligation. While it used to be "Murder and treason not excepted," this clause of the oath is now omitted. I can submit much more evidence similar to that which is here given.

VIII. I impeach Masonry because it has the same burial service for Christian and infidel. Sometimes the members of the Masonic lodge try to make it appear that Masonry is not a religion; that it is only a mutual protective association, and that its benefits are only for this earthly state. Such a claim is false. It has all the elements of a religion. It teaches Deism, and every member is required to recognize a God. Much of its ritual is religious, and its burial service is certainly a religious performance.

In Webb's Monitor, page 286, is this statement, "The meeting of a Masonic lodge is strictly a religious ceremony." On page 369, same book, is the declaration that, "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution." In Drew's Monitor, page 127, appears the following: "We now (as Master Masons) find man complete in morality and intelligence, with the stay of religion added, to insure him protection of Deity and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole. Nor can we conceive that anything can be suggested more which the soul of man requires."

Thus these high and recognized authorities proclaim to the world that Masonry is a religion, a complete religion, and all that the soul of man requires. All classes of infidels, except the Atheist, can find an ark of eternal safety by assuming the Masonic obligation. Pantheists, Deists, Spiritualists, Unitarians, and infidels to Christ, may all live together in the Masonic fellowship, and, when they die, they are at once transported from the lodge on earth to the Grand Lodge above, and dwell in the presence of the Grand Master of the Universe (God) forevermore. Such is the religious twaddle and blasphemous teaching of Masonry! I have attended Masonic funerals of both Christian and infidel members, and the ritual was the same, their hope was declared to be the same, the end of both was peace.

What boots it if Jesus did say, "He that believeth not shall be damned?" Masonry says he shall be saved, and the soul of man requires nothing more. What, though the great apostle Peter said, concerning the crucified and glorified Jesus, "Neither is their salvation in any other?" Masonry spurns the very name of Jesus, and declares salvation through a Christless institution. At the burial of my brethren in Christ, who were Masons, I have had to stand back while lecherous infidel dogs conducted the service over their dead bodies. In the name of Him whose I am and whom I serve, I enter my protest here and now.

Simpson Ely.

Kirksville, Mo.

REPLY TO IMPEACHMENTS.—NO. III., BY PROFESSOR WILLIAMS.

Impeachment No. VI.—"Masons are pledged to protect one another in all crimes except murder and treason." Now, when I first read those words in a copy of the Cynosure sent me, I was indignant that any reputable paper would publish so stupid a libel, and I threw the paper aside as unfit even for the waste-basket. But I thought afterwards that Bro. Ely did not perceive the meaning of his own language, and that as a Christian, he could not have uttered such slander against thousands of his own brethren, knowingly and wittingly. I yet trust that he did not mean what his words plainly import; also, I would ask leave to withdraw from any further discussion with him. But he attempts to prove it to be true in some sense or other, and that proof I will now examine.

He states that a certain lodge in Connecticut expelled one of its members for disclosing to a magistrate the confession of a crime made to him by a brother Ma-

son in strict Masonic confidence, and that such action of the lodge was a protection of the criminal in his crime. He argues from that one instance that all Masons and lodges of Masons protect one another in crime! Simply to state his argument is to expose its fallacy. Were Bro. Ely's church to expel a member unjustly, as churches have done, it would be very silly to reason from the bad conduct of that one church that all churches and all Christians are unjust, and that Christianity is a religion of injustice! Yet that is the very way that our brother reason against Masonry.

But the more completely to expose the temper of his "impeachment," I affirm that the Connecticut lodge did exactly right, and had they not expelled that treacherous tale-bearer their charter should have been taken from them and they should have been declared unworthy the name of men or Masons. Let us look at the facts just as Bro. Ely himself has published them. A Mason, under some unexplained temptation, committed the crime of arson, an offense against both the law of the land and of Masonry. He desired to unburden his conscience of its secret to some trustworthy friend. He went to a certain brother Mason of the same lodge, who consented to receive his secret, and then pledged himself under a Masonic oath to keep it inviolate.

Now, that false confidant was entirely free to decline hearing the confession. No Mason can force himself upon the confidence of another, or be made the repository of a trust against his will. If it be a secret which, when properly communicated, he may regret to have accepted, he must place the blame at the right point, not in faithfully keeping, but in hastily agreeing to receive the communication. Hence, no prudent Mason will consent to accept a trust which, when communicated, is to be kept under the sacred seal of his Masonic honor, unless he feels satisfied that such trust will not embarrass him. But having once received it, and pledged his honor under oath to keep it, an honorable man would die sooner than betray it. I do not think that Bro. Ely understands Masonic ethics any better than he does the religious features of Masonry. But to resume the history of the case in Connecticut :

The man who was expelled from the lodge had thus freely consented to become the recipient of his brother's secret under his solemn pledge to keep it. The confession was accordingly intrusted to him. But no sooner was it imparted than the false-hearted man hastened to an officer of the law and revealed it! But this was not all. Bro. Ely's own report states that some further details being necessary to justify a prosecution, the man now became a spy upon his brother, and under the mask of Masonic secrecy and friendship managed to worm from the confiding brother other facts, for the purpose of using them against him to his ruin, and knowing at the time that they would be so used! But even this, infamous as it was, is not all. When the trial, based on his treacherous information came off, he did all he could, maliciously and vindictively, to prejudice the case against his brother; so says Bro. Ely's report of the affair.

The lodge of which the unscrupulous betrayer and persecutor was a member, promptly expelled him for un-Masonic conduct. And Bro. Ely quotes this fact to prove that Masons are pledged to protect one another in crime! How different men are in their moral perceptions, as well as in their logical acumen! Had he used these facts to prove that the Masons of Connecticut will not tolerate the presence of a treacherously mean and malicious persecutor of his fellow man, there would have been at least good morality and good logic in his argument. And I believe that a decent jury of anti-Masons would have awarded the poor victim of his malice and falsehood liberal damages for malicious prosecution. * * *

Impeachment No. VII. It is very illogical, as every one knows, to argue with undefined terms. Our brother has been masquerading under them from the beginning; and I have had to penetrate their meaning, as well as I could, from the context. He still plays with the terms, "Christian" and "infidel" and "religion," to which the lexicographers give several different meanings. This is very unsatisfactory in a grave discussion. It compels a respondine to use shot, instead of balls, in his defense of truth. Against this mode of discussion, I again protest. It is, however, the usual tactics of those who dare not expose themselves to direct fire, but shoot from ambush. Do come

out, my brother, and let me see the very white of your eye! Tell us what you mean by "religion," by "Christian," and by "infidel."

He insists lengthily that Freemasonry is a religion, though what he means, no one can tell. I frankly admit that it is pre-eminently religious, though not a religion; and that if it were not so, it would hardly be worthy the attention of thoughtful men. While it teaches religious truth and religious duty, as we have already shown, yet it does not presume to oppose or supersede Christianity—or to be a substitute for the religion of Christ. The lodge is not the rival of the church as Jesus founded it, though it is opposed to the narrow and bigoted sectarian spirit of many so-called churches of Christ. Its enlightened friends have never supported any other view. It teaches some fundamental truths of religion, but it does not meddle with sectarian creeds or parties, just as it inculcates patriotism and subordination to the constituted authorities, without meddling with politics, or political parties. In all these matters, it leaves its votaries free to think and act for themselves. There is nothing in its teachings repugnant to an enlightened Christian faith, yet it is not Christianity. There is nothing repugnant to an enlightened Jew, yet it is not Judaism.

It frames no dogma of what is called "redemption from the guilt of sin," nor decides which is right among the various schemes of atonement. It points its disciples to the path of righteousness, but does not profess to be "the way and the life." It is a Hagar who best serves by not aspiring to supersede. Intelligent Masons all understand this, and object to any effort to exalt Masonry as a substitute for any system of faith or form of worship. We can not, therefore, speak of the Masonic religion, in the sense that we speak of the Jewish, Christian, or Mohammedan religions. We properly estimate the value of its religious teachings and influence. Its creed and code have been already given in these papers. Its mission is to establish a universal brotherhood among men, based religiously on those truths that all good men can accept, having for its objects peace on earth and good will among men, their advancement in all useful knowledge, their self-culture in piety and in all true virtuousness, and the practice of charity towards all mankind. * * *

But all this talk about the religion of Masonry is designed to have some bearing on his impeachment of the institution, because it buries the bodies of the "Christian" and the "infidel" with the same formalities! I do not perceive the connection, however; still he makes our usual burial service a serious objection to Masonry. Now, the fact is, that any Masonic funeral ceremony is comparatively of recent date; and there are many rituals prepared for the use of lodges, from which they are free to make selection. The one most generally used, I believe, is Webb's, as revised by Rob. Morris. Some of these rituals are deficient in literary and Masonic propriety. I prefer Webb's, which I change as I think proper to suit special occasions. * * *

"Masonry," continues he, "spurns the very name of Jesus." This is untrue. It spurns the name of no great and good being. It directs its disciples to the study of the beautiful life and wise teachings of Christ, given in the gospels, as a light to guide his faith and practice.

"Masonry," he declares again, ignorantly, "proposes salvation through a Christless institution." I do not know what he means by "salvation," for he never defines his terms. But certainly Masonry does not bother itself with theories of the atonement, baptismal regeneration, the modus operandi of the Holy Ghost, or other speculations, that engender so much strife among Christians, but leaving its members to adopt what theory they choose, it solemnly declares to them, that, without faith in God the Father, and obedience to his will to the full measure of their knowledge and ability, no system of theology or sectarian creed can save them. JOHN AUG. WILLIAMS.

Harrodsburg, Ky.

DUTY AS TO FREEMASONRY.

In all discussions of Freemasonry it must ever be borne in mind that its membership is composed of three classes. There are, first, those who not only reject Christianity, but who actually hate and detest the very name of Jesus of Nazareth—these are the Jews. The second class are those who make no profession

of Christianity, but who regard Masonry as a religion, "good enough" for them, provided they live up to its obligations and supposed moral precepts; and, last of all, there are the Christian ministers, Sunday school superintendents and other professing Christians. In other words, the Jews who hate Christ, the non-professors who reject Christ and repudiate the Bible as containing God's revealed will, and the professing Christians who make a pretense of trusting Christ for salvation, and who professedly accept the Bible as God's word, comprise the membership of the Masonic institution.

Now in discussing Masonry so far as the first two classes are concerned, it is worse than useless to assert that the name of Christ is omitted from every prayer and ceremony, and rite of ancient craft Masonry. The very fact that Christ's name is not and dare not be used in any part of Masonry proper, is simply a strong recommendation in its favor in the estimation of those members. Jews and non-Christians, however, are American citizens, and hence, in discussing Freemasonry, with any or all of these men, we ought to examine it from a purely American standpoint alone.

I will not allude here to the strong influence that avarice, selfishness, or the hope of gain exerts over the minds of these men, neither will I discuss the sociabilities of the lodge room; but as American citizens who make loud professions of loyalty to the government, its laws and free institutions, I will ask how can they at the same time swear a never-dying allegiance to Masonry and pledge themselves in advance to "conform to and abide by all its laws, rules and regulations."

Freemasonry differs very widely from all other institutions in America, except the Mafia, the Clan-na-gael, the High-binders, and the Orange association. All these are oath-bound and have death penalties attached to every oath; but the oaths and the death penalties of Freemasonry are so heinous, so revolting, and so diametrically opposed, not only to our national constitution but also to the very letter and spirit of our free institutions and to the proper enforcement of law, that it is almost incredible how any man professing allegiance to our American principles can at the same time blindly swear allegiance to the laws, rules and regulations of Freemasonry. The entire Masonic system is based upon a series of oaths and every oath attached to its various degrees is clinched with a death penalty so horrible, so revolting and so directly contrary, not only to the laws of the land but to the very principles of our common civilization, that language fails to give an adequate idea as to their true character.

For instance, in the first degree, the candidate is bound under oath to "have his throat cut across, his tongue torn out by the roots;" in the second degree he is bound under oath to "have his left breast torn open and his heart plucked out;" in the third degree he swears to have his "body severed in twain, his bowels taken from thence and burned to ashes," and so on up or down through all its degrees. Then, again, all these different oaths are administered not only without any sanction of law, but they are absolutely contrary to all law, while its death penalties can only be inflicted by assassination. Now in the face of all this, and while I allude to it only very briefly, yet I challenge any Mason either to deny or contradict what I say—surely it requires no argument to prove that the Jewish and non-Christian members have no possible excuse for their adherence to the Masonic system, unless it is admitted that they think more of their Masonic oaths than they do of their duty as true American citizens. It won't do to assert that many of our best citizens are Freemasons, but are these charges that I make as to the horrible oaths and the inhuman death penalties of Masonry true? If an angel from heaven took these oaths and bound himself under these blood-curdling penalties, that would not make them any better, and hence what valid excuse can a Jew or a non-Christian American citizen offer for being a Freemason?

But now, coming to the third class above mentioned—coming to the professing Christian—what reasonable excuse can he offer for his affiliation to the Masonic system? He, too, is an American citizen, and surely from all I have said above he ought to feel it his duty as such to renounce forever all allegiance to the horribleness and diabolism of the oaths and death penalties of Freemasonry. If an American citzen as such cannot be a

true American citizen and a true Freemason, how much less can a professing Christian be? But what shall be said of his Christian duty?

In the first place, is he a Christian? Is he united by the Holy Spirit to Christ in glory? Is he a part of the mystical body of Christ, and, if so, what are his duties as such? Freemasonry as a religious system absolutely rejects Christ. While Jewish Masons hate him and the non-Christian members ignore him, is it the duty of a professing Christian to bind himself by an oath to a life-long union with Masonry that rejects Christ, with the Jewish Mason that hates Christ, and with the non-Christian member that utterly ignores Christ? He makes a loud boast of living up to the obligations and precepts of Freemasonry, but what about the obligations and precepts of the gospel of Christ? Here is one: "Let every one that nameth the name of Christ depart from iniquity." (2. Tim. ii. 19.) Is the professing Christian in the Masonic lodge obeying this divine precept or is he not rather obeying his abominable Masonic oath? Surely Masonry is an iniquity of the very rankest kind. Is the professing Christian then in the lodge departing from that "iniquity, or is he not rather rejecting the divine precept of the Holy Spirit and cleaving to the abomination of Hiram Abiff?

Here is another precept: "Be ye not unequally yoked together with unbelievers," 2 Cor. 6: 14. Say, my friend, you a professing Christian in a Masonic lodge, are you not yoked by an iron-clad oath with unbelievers? The above precept of the gospel of Christ speaks to you as from the inner glory, "Be not unequally yoked with unbelievers." What will you do with it? Will you here and now obey this divine precept and so forsake forever the evil associations of Masonry with its blasphemous oaths and horrible death penalties, or will you stick to your Freemasonry and so help the enemies of the Lord in their hatred and rejection of Him?

But once more, my friend, tell me, do you love the Lord Jesus Christ? You profess to love Him and you are called by His name—a Christian. Then listen, the Lord Jesus says to you, "If a man loveth me he will keep my words." John 14: 23. Are you loving Him and therefore keeping His words while you are a Freemason and yoked up with Jews and infidels? You are not, you know you are not; then read carefully the 14th and 15th chapters of John, renounce Masonry, and so obey Christ.

E. RONAYNE,
Past Master Keystone Lodge, Chicago.

WHY OPPOSE SECRET SOCIETIES?

"Wherefore if they shall say unto you, Behold he is in the Secret chambers; believe it not." Why are we opposed to Secret Societies? Do not good men belong to them? When so many ministers of the gospel, and leading men in the church are found in them, surely they cannot be wrong! when they are so charitable, and helpful to men, should they not be encouraged? But let us look at them for a little, especially the higher orders, as they are called. We think Christians should avoid them because,

1. We believe it is wrong to swear to do an unknown thing; and this is what nearly every secret society requires of all who enter them. In taking such an oath as this, we must give up our judgment and conscience into the hands of another. No society has a right to require this of us, nor have we a right to give such a promise to any one. They require those entering, to swear to keep their secrets, before they know what these secrets are. We have no right to keep secret that which will injure any individual, or any class of persons. It is our duty to make such things known. They require their members to swear to obey their rules before they know what these rules are. They may be wrong. They may require us to do wrong. Is it right for us to give ourselves so entirely into the power of any one? This is to surrender to others, some of the most sacred rights God has given us.

2. Their oaths are sinful. These societies have no right to administer even a good oath, much less a sinful one. Who has a right to administer an oath? Not everybody; not every society. Only God and they who act for God, have a right to require an oath. Only officers of the state, and the church (these acting for God and under Him) should administer an oath. All other oaths partake of the nature of blasphemy. The penalties attached to these oaths of secret societies

are dreadful. The violator in some of them agrees to have his throat cut, his heart taken out, and such dreadful things as these. The State only has the right to take life, and that only in case of wilful murder. If these penalties were enforced, it would be murder on the part of the societies. Even if not enforced it is sinful to take such oaths.

3. These societies are selfish in their teachings and doings. The Bible condemns selfishness; it is no part of true religion. They claim to be benevolent, yet they exclude children, the old, women, all diseased persons, all who are crippled, the poor and needy. They admit only the strong and healthy, and such as have some means of support. They help only such as are likely to be able to give the most. Then confine it to those who actually have given to them; no others can receive help from these societies. Where, then, is their benevolence? They are out and out selfish. Any insurance company is as benevolent as they.

And more than this, not one-third of their receipts are expended in their selfish charity. Two-thirds or more go for buildings, regalia, receptions, suppers, dances, and such things. Any insurance company conducted in such a reckless manner, would be suppressed by law. I have read an illustration, something like this: A family consisted of father, mother, five sons and two daughters. The four older sons resolve to form a benevolent society, and surely this would be a good thing! The father comes and says, "I would like to become a member of your society, for I will soon be unable to work and will need help; will you admit me?" They reply, "No, we cannot receive you because you are too old. You will soon become a burden to our society." The mother comes and says, "I would like to become a member of your society. I know you would be pleased to help me in my old age." But they reply, "No, we cannot receive you. You are a woman, and we do not admit women."

The sisters came and say, "We would like to become members of your society; we are not able to earn as much as you, and we may need your help some time." But they reply, "No, we cannot receive you; our laws forbid us to receive women." The younger brother, who is a cripple, comes and says, "I would like to become a member of your society. I have been unfortunate, and rendered unable to make a living; you will be glad to help me!" But they reply, "No, we cannot receive you; our laws forbid us to receive those who have lost a limb, or are unsound in body." A poor neighbor, with a large family, who has been their servant for many years, comes and says, "I would like to become a member of your society. I am scarcely able to provide for my family; this will be a great help to me." But they reply, "No, we cannot receive you; our rules prohibit us from receiving those who are not likely to be able to support themselves." So the four strong, healthy brothers shut their hearts against father, mother, sisters, brother, and neighbor. They are willing to help those who need no help, and none others. How much of such charity do we find in the world—pure selfishness.

4. They pervert the Scriptures. Their application of Scripture to themselves is absurd and profane. They make believe the Scriptures uphold their doings, while the passages quoted have no more application to them than to Satan, and no more approve their ways than the ways of the transgressor.

5. They dishonor Christ. A number of passages of Scripture which they quote leave out the name of Christ. One passage is 1 Peter 2: 5, 6, 7. The name "Jesus Christ" is omitted, also the two pronouns referring to him. Another is 2 Thess. 3: 6-17. The name of "our Lord Jesus Christ" is omitted in both the 6th and 12th verses. Why is this done? Lest some Jew, or infidel, or heathen might be offended. Neither do they pray in the name of Christ. Why is this? Lest some Jew, or infidel, or heathen might be offended. They prefer to dishonor and offend Christ rather than offend some ungodly person. "He that honoreth not the Son, honoreth not the Father who hath sent him." Their religious teaching is wrong. Do they claim to be religious, or to teach religion? Let us see. The Bible is found in every lodge. They have chaplains who read passages from the Bible. They have prayers at their meetings. They have a religious form for the burial of the dead. The highest Masonic authority, Mackey, p. 40, says: "Masonry is a religious institution." Webb, another

authority, p. 357, says: "A meeting of a Masonic lodge is strictly a religious institution." They teach that those who are living up to their rules are doing their whole duty, that nothing more is required of them. They teach that they who faithfully follow their teachings will go to the lodge above, i. e., will be saved. Their burial service teaches the same thing. But they never mention the name of Christ! They studiously avoid all reference to it. The Bible teaches that there can be no salvation but through Christ. They teach and lead men to believe that there is salvation in some other way than through Christ. Their teachings, and that of the Bible do not agree. Do they, then, teach a false religion?

6. We believe the teaching of Christ is opposed to secret societies. In John 18: 20, he says, "I spake openly to the world, and in secret have I said nothing." John 3: 20, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God." Paul in Eph., 5, 11-12, "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." All secrecy is justly liable to suspicion. We have a right, and cannot help suspicion some evil thing, or purpose being underneath everything which refuses to come to the light. Good is never ashamed of itself, or unwilling to come to the light; evil always wants to hide itself. Reformed Presbyterians believe they should obey. Matt. 5: 16.—Rev. T. Ruth in the R. P. Advocate.

EFFECTUAL WORK.

BY DR. A. B. MIRROR.

THE NORTHFIELD EXPERIENCE.

The October Cynosure has an article entitled "Out of Bondage," which Secretary Phillips had already sent in tract form, enclosed with a recent letter. I am glad to find it in the Cynosure, for I think it a useful study for us who labor in this reform. It teaches the effectiveness of gentleness. The writer of the article was one of those ministers who join secret orders. Four years before his quarter of a century in the ministry began, he joined the first of seven. In passing various degrees he must have taken many initiations.

He was also one of those ministers who advocate secret orders. He had done this publicly as well as privately. In all this membership and advocacy, he regarded himself as more than justified, and toward those who still remain where he was, he is now considerate. This was the case with which President Blanchard had to deal at Northfield. His success gives interest to his method. One thing he did not do. He did not repel. This fisher of men did not splash. Twice, in parantheses, the author contrasts this worker with others whom he had met. Those failed, but this one succeeded, and those repelled, but this helper won.

This suggests that perhaps the effective worker need not strain to make the strongest statement of facts and principles, or aim to say the sharpest thing that can be said. Courtesy, kindness and candor; obvious knowledge of facts and disposition to treat them truly; sincere good breeding that puts a safe distance between frankness and rudeness; are elements of power. I have turned back from "Out of Bondage" to my own contribution in the same number, which took the general heading Some Objections." I am not sure that the writer of the other article would not have found things in mine to repel him. The style in which I wrote might, perhaps, affect one still outside so as to help him stay out. But whether the same style would not disqualify me to do rescue work for lodge victims is a fair question. A judicious reader would say that my aim appeared to be to show up Lorimer's work in order to shame him and other lodge apologists out of such attempts, or to prevent an evil influence over others, rather than to win Lorimer away from the lodge. One who hoped to secure the latter result might be wise to choose a gentler method.

"VERILY THOUGHT."

The author of "Out of Bondage" is "now wondering" at his former self. It has seemed to me that Masons wonder at each other. Some are never fascinated and infatuated, and they appear perplex-

ed when they see others in that condition. There was a time when Paul, the "servant of Jesus Christ," verily thought with himself that he ought to do many things contrary to the name of the Nazarene. The author of "Out of Bondage" hopes to be charitable, and tells us how he used to look at these things. I myself have often thought that I owed it to others in the lodge to remember that I had been there. Is it not reasonable to think that men who have not understood the evil, and who, as yet, think it only a duty to advocate the lodge, are in a position to become the more settled by what they think the rudeness and injustice of opponents, but to be won to light and truth by candor, infused with courtesy? What was true of this writer may still be true in much the same way of Dr. Lorimer. Let us be charitable. Our purpose is kind; shall not our method also be kind?

PRAYER.

The part that prayer took in the Northfield case is worth considering. Lecturers lecture, and writers write against Masonry; let the devout also humbly and hopefully pray. Elijah did mock the prophets of Baal, but the rain came after he prayed. We are interested in this work because we think that the Lord is. We suppose that he recognizes the lodge as one of the great enemies of his church. We should lose interest at once on being convinced that he did not care. Then why not pray more? Let us confer with Him whom we serve. I wish that I were to attend this evening an anti-lodge prayer meeting.

THE LODGE EDUCATES FOR WAR.

The following is an extract from an address by Rev. J. P. Stoddard before the Universal Peace convention at Mystic, Conn., Aug. 26, 1897:

Another and more subtile agency is at work, herding men in clans, and destroying that confidence by which society, states and nations are unified. In the garb of a humble artisan it began its ignoble career on pagan soil. Nutured by superstition and priest-craft, it cast aside its swaddling bands, and donned the titles, roles and scepter of royalty, and assumed the dignity and authority of universal empire. Emanuel Rebold, a profound thinker and competent expounder of its landmarks, says it is not its province "to receive, but to give the law." Another distinguished writer adds: "We know no government but our own;" while a third, of high official rank, defines the terms of membership to be "surrender of private judgment and unquestioning obedience."

As an organization, it is perfected in all its details. It has a department for every grade of intellect. Every condition in life; every profession or vocation; every possible quality of morality or immorality; every conceivable shade of religion; every ambition known, or that may be searched out by unregenerated men, may find in it an ample field for his ruling passion. Its highest court is a "supreme council," and its supreme head, "the most puissant sovereign Grand Commander," whose star-chamber cabinet is eighty sovereign Grand Inspectors General. This august sovereignty is invested with legislative, judicial and executive functions, and recognizes no superior in church or state.

THEIR NEMERICAL STRENGTH.

According to the North American Review of May, 1897, there are over five and a half million members of this empire in the United States alone. The same authority is responsible for the statement that this body has in its standing army "at the present time about two hundred and fifty thousand members in the prime of life, who are trained in military tactics and who know the sword and musket manual as well as does the cleverest 'regular.'" Rev. B. T. Roverts, when editor of the "Guide to Holiness," after extensive research, published statements fully corroborating this claim of Mr. W. S. Harwood in his Review article.

August 27, 1895, was inauguration day for one of the most gorgeous military exhibitions ever witnessed in Boston. A "Triennial Conclave" had been heralded for months, and when the city fluttered in bunting and resounded with martial music, twenty-five thousand sir knights, richly caparisoned with flashing helmets, burnished sabers and enigmatic banners paraded the streets at intervals for nearly a week under command of America's most noted rum distiller. Many of those knights imbibed copiously and some were "overcome with strong drink." At one hotel Bourbon whisky

was free to all. At another twenty-two thousand bottles of liquor were distributed as an expression of the generosity and tippling habits of the guests. The city was thronged with females in gay attire, who were especially conspicuous at night about the corridors and approaches to some of the headquarters. As estimated by one of our most conservative religious journals, not less than one million dollars were expended in Boston, while another journal puts the entire expense of the conclave in 1895 at six million dollars. That such a body of men, represented not an anti-peace constituency only but an anti-temperance league as well, is self-evident and conclusive.

WHAT IS THEIR INFLUENCE?

I answer in the words of one of their own most gifted orators: "They are in almost every place where power is of any importance. They are distributed, too, with the means of knowing one another and the means of keeping secret, and the means of co-operating at the desk, in the legislative hall, on the bench, in every gathering of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends, in one place as well as another." This is the testimony of one within the citadel and with every means of knowing whereof he affirmed, and it proclaims an order of janizaries and spies in our midst. "They are in almost every place where power is of any importance," acting the part of the Jesuit in the Romish hierarchy.

THEIR DOUBLE ALLEGIANCE.

Aside from the military, there are other features germane to this discussion. The fact that two governments occupy the same territory and seek jurisdiction over the same subjects should not be overlooked. Conflict becomes especially imminent when those governments are wholly inimical in spirit and forms. Despotism cannot supplant liberty without a struggle. Neither can liberty throttle and abolish tyranny without encountering opposition. Two oaths or affirmations, administered to the same person, commanding conduct exactly opposite, is liable to result in frequent collisions. When one obligation requires evasion and secretion, and the other frankness and candor; when under one bond the loyal subject must "ever conceal and never reveal" and under the other "tell the truth, the whole truth and nothing but the truth," the witness is confronted with a perplexing problem. If he lies, "to conceal," he keeps his first oath, but violates his second. If he tells the truth the order is reversed and under his oath, "never to reveal," he is "a vile and perjured wretch." Under one he is sworn not to tell the truth and under the other to tell the truth, and is compelled to abjure one or the other vow. In brief, he is sworn to lie one way or the other and must choose which horn of the dilemma he will take.

IT IS OATH-BOUND.

The "Imperium in Imperio," of which I am speaking, is not an open government, coming "to the light that its deeds may be made manifest." Its altars and its star-chambers are beyond tyled portals, which no one is permitted to enter until under bonds never to disclose what he receives or sees in the hidden recess. Not in all, but in the ruling departments, this bond of secrecy is enforced by penalties of which President John Quincy Adams said, "a common cannibal ought to be ashamed." Here are some of them: "To have the throat cut across," "The heart torn out," "The body severed in twain," "The skull stricken off and the brains exposed to the scorching rays of the meridian sun," and so on ad libitum. If such a compact is not "a covenant with death and an agreement with hell, a veritable Aceldama and Golgotha, a field of blood and skulls," worthy the attention of every lover of peace, where, I ask, under the arching heavens can such a compact be found? Nothing more hostile to harmony or mutual confidence or provocative of jealousies and strife can be imagined than such an empire set up in the bosom of a free republic.

George Washington used his influence as President of the United States to suppress the secret political societies that were springing up at that time, and in his farewell address he faithfully warns the people against all organizations that have for their object to overawe or obstruct the due administration of the laws.

AN ANTI-MASONIC ADDRESS.

BY REV. P. B. WILLIAMS.

The address, of which the following is an extract, was recently delivered before an enthusiastic audience at Columbus, Ohio, by Rev. P. B. Williams:

If there was no other reason in all the world why a Christian should oppose secret societies, to my mind this one is sufficient, that while everything else, the family relation, the church of Jesus Christ, governmental affairs, public school systems and political parties are all open to the closest investigations and the severest criticisms; on the other hand, Freemasonry and kindred secret orders hide themselves behind their so-called secrecy, as a sort of touch-me-not, and they say to the world at large: "You stand back; you cannot criticise here, and you cannot investigate us, because you know nothing about us."

I find a great many individuals, and some of them Christian men and women, who undertake to excuse themselves from taking any position in regard to this great question on the ground that "I know nothing about secret societies." But with the prevalence of secret societies to-day—and it must be admitted that in many places they are about as numerous as French pink over in the Willamette Valley in Oregon, or dog fennel and rag weed in some portions of this great State of Ohio—this is an ignorance that no one should be willing to admit. It is a concession that I for one am not just ready to make, that I know nothing about secret societies. (Applause.)

Of course, the argument is based upon the hypothesis that in order to know anything about secret societies you must necessarily go through the jugglery of their initiation and be admitted to what they term the "inner courts" of the orders, and there, and there alone, can you know anything about secret societies. This we deny. You do not necessarily have to go into a theater or circus show to know what is going on there, if the placards on the outside are any indication whatever of what is going on within. You do not suppose that with the extreme wickedness of this age, I would have to stand here before an intelligent audience and argue very lengthily that I would have to go to hell to know something about hell, when we have got its spirit all around us. On the other hand, it is manifest that the secret orders themselves have published quite enough to the world in their constitutions, by-laws and practical workings that we may know quite a good deal about them, without ever entering a lodge.

If you attend a Masonic funeral, as I did in Harper, Kansas, last May, and saw what the best people of the city did see—the very wickedest man in the place acting as chaplain and carrying the word of God in the funeral procession, you might know something about Masonry without ever entering a lodge. Or if you could attend a Masonic funeral, as I did in the city of Salem, Oregon, four or five years ago, and see the Chaplain so drunk that he let the Bible fall off into the gutter, and was so drunk that he could not pick it up himself, but another had to pick it up for him, then I say again you would not need to enter a lodge to know something about Freemasonry. Or when I attend the funeral of an Odd Fellow, as I did in Rockford, Spokane County, Washington, about four years ago, who had died in a saloon with delirium tremens, and whose last audible expression was, "Give me my knife, and I will cut this heart out," and I see a prominent minister standing over that dead and lifeless Odd Fellow and hear him say, pointing down to the lifeless form in the coffin, "Our brother has gone to the Grand Lodge above; let us follow in his footsteps and seek to emulate his virtues and meet him there," then, ladies and gentlemen, I know about what Oddfellowship is, without ever attending lodge. (Applause.) So with the other secret societies.

But if it were true, as the lodgemen say that you cannot know anything about secret societies without joining, then they themselves furnish a Christian the very strongest arguments why he should not go in, because a Christian has no right whatever to go into anything that he knows nothing about—and I want to say right here that the whole secret lodge system from first to last is entirely incompatible with openness of life and guilelessness of character as required by our Lord Jesus Christ, whose disciples we profess to be. Jesus said: "I ever spake

openly in the temple, and in secret have I said nothing."

There are institutions which are lawful, such as the family, the church and the government. They are lawful because divine, and therefore a Christian may be identified with each of these without any injury to himself or his fellow men; on the other hand, institutions such as Freemasonry, Oddfellowship, Knights of Pythias and hosts of kindred secret organizations are human, regardless of their exalted claims, membership in which from first to last is a matter of volition. No man is compelled to belong to the Free Masons or Odd Fellows or any other secret organization. Men belong to these institutions because they wish to belong to them, and therefore the burden of proof must be in favor of secret societies if a Christian is to belong to them, but if it can be shown that the burden of proof is against secret societies, then a Christian should not be identified with them. No society is lawful which is wrong in its end. A society's methods must be lawful or the society is unlawful, and no society is lawful which imposes unlawful duties upon its members, and no man, especially a Christian man, should be connected with an unlawful society. "We are the cease to do evil and learn to do well." At this point, the Christian and learned Joseph Cook has said: "My advice to all men is this—to those that are out of the lodges stay out, and to those that are in, get out." He says: "Stay out as an American citizen, and in the name of patriotism; get out in the name of Christ and Christianity, and if need be stand alone for Jesus in every Christ-like work of reform and benevolence." (Applause.)

A great many of the adhering lodge members tell us, and I hear it continually, that none but ignoramuses and narrow-minded bigots are opposing the secret societies, when the truth of the matter is that the greatest men in church and state have been pronounced in their views against the secret lodge system. In our own nation I wish to mention such honored names as John Hancock, Richard Rush, John Adams, John Quincy Adams, James Madison, Daniel Webster, Millard Fillmore, Abraham Lincoln, U. S. Grant, W. T. Sherman, Phil Sheridan, Thurlow Weed, Wendell Phillips, Charles Sumner, W. H. Seward, and hosts of others equally prominent; while it may be interesting to some of you to know that such men as Aaron Burr, Benedict Arnold and Jefferson Davis were adhering Free Masons. In the church such men as John and Charles Wesley, Alexander Hamilton, and in our own day such men as Dwight L. Moody, Geo. F. Pentecost and hosts of others equally prominent are most pronounced in their views against the secret orders. To say that these men are ignoramuses and narrow-minded bigots is to stultify ourselves at once.

In the next place I notice that no man can lawfully promise to do an act, obey an order or submit to laws, until he first knows what these laws are. Such a promise must lead to a conflict of obligations, and no Christian man has any moral right to swear to do these things. Here I wish to say that no Christian man can join the Free Masons, Odd Fellows, Knights of Pythias, and many other secret orders, without violating the direct and positive command of the Lord Jesus Christ. Jesus said: "But I say unto you, swear not at all, neither by heaven, for it is Gon's throne; nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King." James also says, speaking as Christ's servant: "But above all things, swear not." But every Free Mason again and again and more than thrice again, "Furthermore do I most solemny and sincerely promise and swear," the very thing Christ has said we shall not do; and yet many hundreds and thousands Christian men and women will say I see no harm in it. No harm in what? Why, of course, no harm in doing just exactly what Christ has said we shall not do; but I find that the tendency of this Sadducean age of the world is to say that there is no harm in doing what Christ has forbidden, but there is harm in it nevertheless, and we are injured by it as professed followers of the Lord Jesus Christ.

In the next place, the promise of an individual that there is no harm in it, is not, or ought not to be, sufficient for a Christian, and I will tell you why—because we differ just as materially in regard to our view of what is wrong as we do in regard to our views of what is right, and so one individual may discover wrong in a

lodge that another may fail to discover, and therefore a Christian man may not join a lodge on the promise of another that there is no harm in it for the same reason that a Christian man may not commit the keeping of his conscience to another individual; but that is what every man does when he joins the lodge on the promise of another that there is no harm in it.

Each individual who is about to be initiated is met in the ante-room by a man who has already been initiated, and this individual promises the candidate for initiation that there is nothing in the initiation or obligation that he is about to take that will in any way conflict with his relations to his family, his church or his government. I want to notice that promise for a little while, for it is a fact that if a promise leading to an obligation is false, then the obligation becomes null and void. This is too plain for anyone to misunderstand. First let us look at it as it relates to the family. Here are two individuals we will say, who have agreed to share the ills and joys of each other in the marriage relation. The lady, we will assume, is a Christian lady, and the other is a "free, white male citizen of 21 years and upward, of sound mind and body, with some visible means of support," and he has a sufficient amount of money to pay for his initiation in the Masonic lodge, and he has been persuaded that it will be greatly to his advantage to be identified with that institution, and accordingly he sends in his name and money (his name without his money would not amount to anything). His name is voted upon, and there is not a single black ball cast, and he is "accepted," as they term it. The night comes for him to be initiated. We will also assume that it is the regular church prayer meeting night, and he and his Christian wife go on together until they come to the place where the streets diverge, and she goes on to prayer meeting alone, and he goes to the lodge. Of course she returns home first, and she waits for her husband's return from the lodge, and then she begins to tell him about the good prayer meeting they had, how the pastor read the Scriptures and explained them so clearly and what good prayers were offered to God, and how well the brethren and sisters spoke, and then she looks over and says, "John, what did they do up in the lodge to-night," and he is as mum as a clam; why, because he has sworn to conceal and never reveal, even to the wife of his bosom, what he did in the lodge that night, and yet he was promised that there was nothing that would conflict with his relation to his family. It does. It cuts right square across the institution of marriage. Marriage was instituted by God in the Garden of Eden, when he said that it was not good for man to be alone, and God defines the marriage relation thus, "They twain shall be one flesh." Christ says, "They are no more twain but one," but the lodge comes in and makes them two.

A little boy down in Los Angeles, Cal., a few months ago at the breakfast table, said:

"Papa, where were you last night?"

"I was at the lodge last night, my son."

"Papa, what lodge were you at last night?"

"I was at the Masonic lodge last night, my son."

"Papa, where do Free Masons go when they die?"

"They go to the Grand Lodge above."

Then came the question:

"Papa, where will mamma go when she dies?"

"Shut up, now, and finish your breakfast."

They tell you it does not conflict with a man's relation to his family. It does, in every respect. It takes a man away from his family at night when he ought to be at home with them. There are men in the city of Columbus, Ohio, who belong to so many lodges that their nights are spent at the lodges, and some of them have not nights enough so that they can put in one night in the week at each lodge that they belong to, and their families hardly ever see them at home, and there are many little children in America to-night who will look up in mamma's face after saying their prayers, and ask these important questions: "Mamma, where is papa to-night?" "Does papa love us?" "If so, why don't he stay at home with us?" They go to sleep and dream of papa at the lodge, when he ought to be at home with them. A lady in Chicago hit the nail squarely on the head at this point when she said in an open letter, "The secret lodges of America are social club houses,

and the truth of the matter is that the married women of this country are largely clubbed to death. My husband," said she, "belongs to four lodges, and I stayed up until 2 o'clock the other morning waiting for his return from the lodge, and then I said to him what I had wanted to say for a long time: 'Husband, suppose I should spend four nights out of every week at a place where you could not come, and where you did not know where I was or what I was doing, how long would you live with me?' He said, 'About five minutes,' and that would be the answer of every man in the lodges if the question were to be put to them by their wives, if answered honestly."

WHAT A MASONIC EMBLEM MEANS.

BY REV. W. B. STODDARD.

A doctor in the city of Allegheny, who had been a Mason, went into a drug store where another doctor stood displaying on his watch chain the emblem of a Royal Arch Mason. The doctor, whom we will call Doctor No. 1, took the emblem in his hand and said H-E-L-P. "Oh, no," said Doctor No. 2, "that is not what it spells." But Doctor No. 1 insisted that it spelled nothing else. He said to Doctor No. 2, "You would not hang out such a sign if you did not expect gain." The question naturally comes, Was Doctor No. 1 right? If so, why did Doctor No. 2 wish to conceal the fact? Is there anything wrong in giving special help to those playing the widow's son?

We reply at once and without question There need be nothing wrong in the desire to get or to give help. We all depend on God and one another. Nor is there anything wrong in hanging out our sign telling this to the world, provided our business be legitimate. The honest grocer need not hesitate to say to his neighbors: "I wish to help you and in return ask your aid." Why, then, should the Masonic doctor shrink from acknowledging the truth, when his sign is not literally read, but correctly interpreted? May not several reasons enter into our reply? It is a common saying, "A guilty conscience needs no accuser."

No one knew better than the doctor that in going into the Masonic lodge he had sought to secure patronage or some undue advantage over other doctors. He knew, too, that he hoped to gain this help without giving an equivalent. His medicines were no better than were those of the non-Mason. His skill was no greater, if as great. In short, he knew that the motive that caused him to join the lodge and advance in its degrees was selfish, low, contemptible, and mean. Of course a man that would do such an unworthy thing would want to hide it. He did not like to say to Doctor No. 1, "I am a poor unfortunate, that don't feel that I can get on in the world without artificial support."

Again, an element in his unwillingness may have been, he was making this appeal for help to his brother Masons without offering in return any equivalent. The grocer says to the world, I will enchange food for money. The Mason says to the world, I will exchange my knowledge of Masonry for—what? Echo answers, what! He surely has gained no better knowledge of medicine by connecting with the lodge. He has no good reason to offer why he should have special patronage. By taking the unworthy lodge crutches he acknowledges his inability to walk as a man, and meet his fellow doctors in fair competition on their common merits.

May not the thought of his degradation in becoming a Mason have entered into the consideration. There is nothing more certain than the Bible statement, "He that humbleth himself shall be exalted." This has reference to spiritual matters. I saw a man a few days since rolling in the dust, so drunk he could not arise. He was humbling himself in the same line as Masons humble themselves. He had most of his clothing on. The Masonic initiate has most of his clothing off. He was bereft for the time of reason. The initiate is supposed to have reason. He babbled without sense. The initiate swears at his Creator in most blasphemous language. So we might continue the comparison and find the drunkard the least degraded of the two. Oh, shame! shame! Have the Masonic doctors no sense of shame, that they strut about displaying these emblems of degradation and cries for help? What will not men do for gold! How they stoop, and bow, and crawl before the money god! The

minister in the desk, the politician in the legislature, the doctor in his practice, will sometimes do abominable things for so-called help.

Believing the Bible we must answer our question in the negative. There is no help for the widow's son (the Mason) unless he turns from his folly, acknowledges God his Father and Christ his elder brother. The King is coming to judge the world; let us prepare to meet him.

Pittsburg, Pa.

CORRESPONDENCE.

LODGE CONFORMING CHURCHES.

Bloomington, Ill., Oct. 15, 1897.

Editor Cynosure: Last week we saw a notice in our morning paper, saying that a Rev. Dr. B. F. Fritz had arrived in this city, and all who would unite to form a United Brethren church were invited to call on him at his residence. Having often heard of their testimony against the lodge and saloon, and feeling a desire to have such testimony in our midst, we called on him as invited. We were not long in developing the information that he was "a liberal," or no U. B. at all, as we had understood them. It seems that their late conference was so much chagrined that the United Brethren were mostly confined to the villages and rural districts, and had concluded that their lodge and saloon testimony was to blame, and had decided to give it up. "We can go into the cities," said they, "and set up our churches, if we do not antagonize these powerful institutions," and so the Rev. Dr. Fritz is here.

We began to explain that all our twenty or more churches are already meekly subservient to the lodge and saloon, and dare not apply the rule of God's word to the devotees of either. We began to say that the opening was not good for another worldly conformed church and that outside of these points there was not difference enough to call for another organization, all of which we summed up in the statement that we were "a radical." We see we failed to make it plain to the reverend doctor, as he has secured a hall and begun public services. Now we remember the case of Judas, who failed to enjoy the thirty pieces of silver, and we recall Daniel Webster, who ruined his grand record in favor of human freedom, and scoffed at God's "higher law" in hope to gain pro-slavery applause, and sit in the Presidential chair. But he died in utter disappointment, and Theodore Parker said of him: "He sold his soul to the devil and was cheated out of the price." Now if this reverend doctor United Brethren should fail to achieve swell (large) popularity in Bloomington, because other churches are already equally conformed to the world, it will indicate to us that the aforesaid cloven-footed personage has not abandoned his ancient tactics. H. D. Whitcomb.

SEEK THE SPIRIT OF CHRIST.

De Kalb, Iowa, Aug. 23, 1897.

Editor Cynosure—The kind of anti-secret address that will do most good is that which has the spirit of Christ in it. And the spirit of Christ will always cause us to strive to be "wise as serpents and harmless as doves." The nearer we come to this standard, the more God can use us and the greater will be the influence of the truth, and the more permanent will be the work. This is also true on every line of Christian reform. We should pray that the Lord may give us more of His spirit, because He has said: "Without Me ye can do nothing." "If we have not the spirit of Christ we are none of His." If all church members were filled with the spirit of Christ the lodge could not stand.

Jesus said: "Every plant which my Heavenly Father hath not planted shall be rooted up." We must have no fellowship with the unfruitful works of darkness, but rather reprove them. This is a positive prohibition. Why is it that only secret society men and their friends object to our teaching that this means the lodge? And why can they not mention an institution which more fully fills the bill?

If the lodge is not the "unfruitful works of darkness," then the people of God are in ignorance of the thing to be prohibited.

"That which maketh manifest is light." The lodge is the exact opposite. It is being sworn or solemnly pledged to organized concealment. Most certainly the Lord intended to prohibit His people

from having fellowship with such "unfruitful works of darkness." And to make it still plainer God said: "For it is a shame even to speak of those things which are done of them in secret." A Christian, according to Scripture, should feel that he would "rather reprove them." The churches need more of the mind and spirit of Christ on this subject. Let us pray for it more fervently than ever.

Cyrus Smith.

REFORM NEWS.

FROM REV. P. B. WILLIAMS.

Toledo, Ohio, Oct. 20, 1897.

Editor Cynosure: At the Portage camp-meeting for ten days, our reform had perfect right of way. Ministers of all denominations opposed secret societies. Sometimes eight thousand people were present and strong testimonies were heard from those who had left the lodges. Rev. Thos. Weyer, a U. B. pastor, of Kenton, Ohio, arranged for me to speak in Otterton chapel, where a large congregation greeted me. At Columbus, Ohio, Rev. J. E. Williams, a Free Methodist pastor, made appointments for me to speak three times at New Albany, and once at Columbus. I next went to Findlay, Ohio, and spoke a number of times at the City Union Mission. Then I lectured at Hamilton, Indiana, and Berker's M. E. Church near Summit Station, where my audiences were good. I attended the North Ohio conference at Strasburg, Mich., which is now the strongest conference in the United Brethren church. A man can speak his sentiments freely against secret societies in the presence of these men. I had my home here with Brother Eli Hansberger, who is a seceding Mason, and knows how one must be duly prepared before initiation, and also how to treat a lecturer of the N. C. A. and make him feel at home.

I went from here to Chicago to confer with Bro. Phillips. Then I attended the Auglaize conference at Wren, Ohio, of which I was a member for years before going West. It was cheering to meet once more some of these aged veterans who helped to train me in the anti-secret cause. Rev. Wm. Miller, the father of the conference, was the first minister I heard preach. He signed my first license and gave me my first appointment. He is still at his post, and was re-elected one of the presiding elders. It was pleasant to meet again such grand old heroes as Revs. D. F. Thomas, S. T. Mahan, G. W. Staley, J. Vian, and the hosts of younger men who stood true as steel when the division came in the church. I had a cordial reception from Bishop Wright and had the privilege of representing our Association and explaining our work. I took many subscriptions for the Cynosure and sold a large number of books. I am not through yet filling appointments arranged for at these conferences.

While at Auglaize conference I went to Berne, Ind., and addressed a large congregation in the Mennonite Church. My theme was "The Saloon Evil and the Remedy." This people are as loyal on this question as on the lodge question. My next appointment was at Ebenezer Mennonite Church, near Bluffton, Ohio, where I met a good congregation. The next night at St. John's Mennonite Church near Pandora, Ohio, I addressed a large congregation. These appointments were arranged by Rev. J. B. Bear, of Bluffton, Ohio. I spoke next night at North Baltimore, in the Free Methodist Church, and the next at Monclova, where I had a good audience, most of them lodge people. When we began to turn the light on it was like turning over a plank and exposing the bugs and beetles to the sun. Here the lodgeites or their backers had the honor (?) of throwing the first egg that I ever had hurled at me. It did not touch me, however. They were greatly worried, to say the least of it.

I spoke near Hamilton, Ind., to a full house, where I had with me Rev. P. W. Botts, pastor of the Free Methodist Church, who is an ex-Mason, and gave his testimony to the truthfulness of the expositions. At Hudson, Ind., where I had not been announced, I preached Sabbath morning and evening and lectured on Monday night to fine audiences. Rev. E. C. Mason is the pastor. Two of the three presiding elders of the North Ohio Conference were present to hear and help me. At Montgomery, Mich., Rev. Dr. Clay, the pastor, was present to introduce and cheer me. At Strasburg I had a full house, and Rev. R. V. Gilbert, tent evan-

gelist, was present and cheered me on. I closed the month by speaking at Findlay in the Wesleyan Methodist Church. Since coming to Toledo, where my wife and I will make our winter quarters, I have preached a Sabbath again at Monclova for Rev. Crites, the pastor. I have addressed good meetings at New Stark, and Union Hill, near Bowling Green, Ohio. I attended my regimental reunion at Leipsic, Ohio, which was the first time I had met with the boys in twenty-seven years. I was called to speak three or four times, and a bid for men to enlist in the so-called G. A. R. fell like a wet blanket on non-members of that institution. I told them the G. A. R. must be on its last pegs when they have to come to a reunion to drum up recruits.

For nearly a week I have been sick and flat on my back, a new experience for me. The longest I have been up for five days is while I have jotted these notes. I shall go to my appointments Saturday, if able to get to the depot. Please pray for me.

P. B. WILLIAMS.

No. 444 Indiana avenue.

HEATHENIZING THE JEWS.

St. Paul, Minn., Aug. 30, 1897.

Dear Cynosure: On the night of August 29th, Rev. E. F. Streeter, of New York, gave in this city an exposition of the post exilic prophecies of Zachariah relative to history. Commenting on the fifth chapter he said that the Jews had learned false swearing from the Gentiles; which seemed to produce a sensation in the audience. And well it might, seeing that the Jews do learn to swear falsely from the lips of bishops, pastors and prelates of fallen churches.

Rev. Dr. John Wright, a 33d degree Mason, and pastor of St. Paul's Episcopal Church in this city, tells me that Freemasonry is the best institution outside of the church in this city; that he advises all young men to join the Masons if they can, and that by means of Masonry he has induced his brother Masons that are Jews to join his church.

Therefore, may we not say of his church as Jesus said of the Jewish church when he came: "Woe unto you, scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." (Matt. 23: 15). And that with all the more force when we consider Zachariah 2: 83: "He that toucheth you (i. e., the Jew) toucheth the apple of his eye."

W. FENTON.

74 South Robert Street.

LETTER FROM REV. W. B. STODDARD.

Valencia, Pa., Oct. 26, 1897.

Dear Cynosure: Aside from my other work I have secured one hundred and thirteen subscriptions to the Cynosure since the 6th day of this month. I think this is the best record I have been able to make. The circumstances have been favorable, the weather pleasant, my knowledge of the friends and field better than heretofore. My addresses for the past three Sabbaths have been in United Presbyterian pulpits. All the services have been largely attended.

I preached for Dr. McConnell's people Oct. 10th at Hickory, where the large church was well filled with an intelligent audience. Reform is always welcome at Hickory, and at Midway, Venice, Primrose, McDonald, Oakdale Station, Ingram, and elsewhere in Washington County. My first stop was at Scottdale, where Bro. J. C. Berg extended a cordial welcome as usual, and our loyal supporter, Geo. W. Pritts, and others gave assistance. A meeting was arranged in the Mennonite church, and the truth presented to an appreciative audience.

Rev. J. A. Douthett, of the U. P. Church, Greensburg, arranged for me to address his people Sabbath, Oct. 17th. There were many evidences that the seed sown there did not fall on stony ground. I visited my wife's grandfather, Mr. Robt. Lowry, at New Alexander; both he and his son, S. O. Lowry, of Greensburg, whose hospitality I enjoyed, are reformers. Though feeble in health, he watches with unfailing interest the progress of reforms. A meeting of the Pittsburg R. P. Presbytery afforded an opportunity to meet several of the veterans in reform.

No meetings of late have been attended with more interest than those just held at Mars. Secret societies have been

under discussion here for some time. While in this place I was the guest of Rev. D. W. Berry. At his invitation I preached the word to his people Sabbath morning. Two lectures against the lodge were delivered in the Covenanter church, Rev. A. Kilpatrick, pastor. The church was crowded both evenings. The Masons coming late found chairs in front of the pulpit. It was reported that one Mason said he would get two ministers to answer me. I invited discussion, of course. The collection here was the largest we have recently received, the amount being $11.42. Bro. Kilpatrick clinched my argument with a few well-chosen remarks regarding his early experience with Masonry in Bloomington, Ind. I wish he would write this experience for the Cynosure.

The whole field in this section is ripe for the harvest. I reluctantly leave that I may turn my face eastward to work up the convention it is proposed to hold in Philadelphia, Nov. 22d and 23d. This will be the time of our annual gathering, unless some reason appears why it should be changed. I trust all the friends in the State who expect to attend this convention will write me at once, addressing 215 4½ street N. W., Washington, D. C. Many letters have come to other conventions bringing cheer and support from those who could not meet with us. Shall we not have a larger number than usual this year? A good program of able speakers will be provided. Rev. Shaw, State Secretary at New Castle, Pa., promises to lead the seceders' testimony service. We expect Pres. C. A. Blanchard, my honored father, and others of the Old Guard, while many new soldiers will doubtless be enlisted.

Let all friends in the State pray for, and look toward this meeting. I am billed to speak in Hope Mission, Pittsburg, this evening, and I expect to get the night express and take breakfast with wife at home. I shall soon be getting things in line for the convention. Shall I not hear from all the friends at once?

W. B. Stoddard.

Do not forget our hard, toiling, self-sacrificing lecturers in the field. Do what you can to arrange meetings and co-operate with them.

EDITORIAL FIELD NOTES.

The severe drouth which has scourged Illinois and other States during the past few months is a judgment from God because of national sin. During a three and a half years' drought in Palestine God said that the government administration in fostering and establishing the idolatrous worship of Baal was responsible for it. "You are the man," says Elijah to the wicked King Ahab, "that is troubling Israel." The idolatrous lodge worship of our times is largely what is troubling our land to-day.

The first Sabbath of October I preached in the Fourth U. P. Church, Chicago, which more than any other in the city welcomes the truth against Baal worship. The second two weeks I spent in Southern Illinois. Never have I seen this country so prostrated with drouth. It reminds us of the poet's words:

"Hast thou chosen, O my people,
On which platform thou shalt stand,
Ere thy doom from its worn sandals
Shakes the dust against thy land?"

On Sabbath, Oct. 10th, I preached to Rev. E. G. Elsey's people in Coulterville, Ill. Bro. Elsey is a reformer of the old school. When a young man he was conductor on the underground railroad in Ohio. While pastor in Glenwood, Minn., he was one of Bro. Fenton's strongest allies in the anti-secret cause. I can't forget my stay in his hospitable parsonage at Coulterville. Would there were more such families in every town. In the evening I preached in Rev. J. L. Chesnut's church at a union service of the three churches in Coulterville. It was an inspiring audience. Bro. Chesnut and Bro. Kerr, of the U. P. Church, stood up boldly for the cause. The State anti-secret convention is to meet here about the second week of November. I addressed a Christian Endeavor convention in Bro. Elsey's church Oct. 13-14. It was a joint convention of the young people of some six congregations in Southern Illinois. The discussion was mostly along reform lines. The attendance was large and enthusiastic. The following, among other resolutions, were passed:

"Resolved, That we contend against the secret power, as it threatens the wel-

fare of the home, the church and the nation."

On the evening of Oct. 12, I addressed the Illinois Presbytery of the R. P. Church in the Old Bethel Church, near Sparta. I lectured Thursday evening, the 14th, in the U. P. Church at Marissa, Rev. R. W. McBride, pastor. He and Rev. R. W. Chesnut are faithful co-workers in the cause. The next evening I addressed a good meeting in the U. P. Church at Sparta, Rev. J. A. Henderson pastor. An experience meeting followed, at which remarks were made by Rev. N. Childs, Rev. D. S. Faris, and Rev. W. J. Smiley.

The following Sabbath I spent in Coulterville, assisting Rev. E. G. Elsey in communion services, and in the evening preached to a large audience in the U. P. Church, near Tilden, Rev. R. E. Wilkin pastor. Tuesday evening and Wednesday I attended the U. P. Synod of Illinois, which met in Coulterville. Ministers and elders were in attendance from many churches in Illinois and from Wisconsin and Missouri. The main discussion Wednesday forenoon was on questions of reform. Dr. W. T. Campbell, of the Second Church, Monmouth, gave a powerful address on the secret society question. For strong, clear, logical statement, we have never heard it surpassed. We hope soon to give it to the Cynosure readers.

Saturday evening and Sabbath morning, Oct. 24, I addressed good audiences at Dover, Wis., and in the evening addressed a fine congregation in the English Settlement M. E. Church, near Rochester, Wis. I found most hospitable entertainment in the home of Elder Samuel Wilson, where I stopped on my first lecture tour in 1871, and where I have since often enjoyed rest and refreshment.

We have read no new book for a long time with such thrilling interest as "Millennial Dawn," Volume IV., published by the Tower Publishing Co., Allegheny, Pa. It is an exceedingly interesting book of 660 pages and sold in paper covers for 35 cents, and 50 cents in cloth. The author proves what has long been our conviction, that the millennium will not be ushered in except through a widening passage of judgments and revolutions.

THE LUETGERT TRIAL.

"And they all condemned him to be guilty of death," is what the scriptures record of the trial of the Lord Jesus, the only perfect man. And after the decision the feeling was so strong against him that some began to spit on him and to buffet him, and the servants struck him with the palms of their hands. And Peter, his professed strongest friend, when charged with being his associate, denied, with an oath, that he ever knew him.

What a contrast was the recent trial of Luetgert in this city, whom nine-tenths of the people believe to have murdered his wife and destroyed her body in the vat of his sausage factory. After the most protracted and absorbing trial, consuming two hundred and forty and a half hours, at an expense variously estimated at from $20,000 to $30,000; and after sixty-five hours of deliberation, the jury failed to agree. And as the judge discharged them, he said, addressing the defendant: "Mr. Luetgert, how are you impressed?"

No mark of disrespect was shown the presumed murderer, but on the contrary he received the congratulations of his friends. Three out of the twelve jurymen voted for acquittal. One of these who hung the jury from the beginning was S. S. Barber, whose place of business is near the Cynosure office, and who is a Free Mason. It is reported that one if not both the others who hung the jury were Free Masons, but we have not verified it. We are informed that Luetgert is a Mason, although there is a manifest effort to conceal his lodge connection.

Many have expressed the suspicions which Rev. D. C. Martin, of Etna, Pa., writes, under date of Oct. 21. He says: "My suspicions are very strong that there are a few Masons or other secret society men in that jury; and they are hanging the jury, instead of Luetgert. In Princeton, Ind., a cold-blooded murderer was acquitted by a jury that was drawn by a Masonic sheriff. I think the judge was a Mason. I know his brother is, and the murderer was a Mason. I believe that the jury contained a number of Masons. I think it would be greatly in the interests of anti-secrecy if you could ascertain the secret society stand-

ing the Lutgert jury. He asserts confidently that the jury will not agree. I believe he is resting in the protection of his fraternity."

REV. J. B. GALLOWAY SUMMONED TO TRIAL.

Serious Charges Against the Poynette Pastor.

Rev. J. B. Galloway, the highly esteemed pastor of the U. P. congregations of Arlington and Caledonia, Wis., caused somewhat of a sensation at the U. P. Synod of Illinois, Oct. 20. He was on the program for a discussion of "The Liquor Oligarchy," and prefaced his address by reading the following letter:

Mt. Savage, Md., Oct. 8, 1897.

Delta Tau Delta Fraternity, office of the General Secretary. Rev. J. B. Galloway, Poynette, Wis.: My Dear Sir—You are hereby officially notified that by unanimous vote of the Arch-Chapter of Delta Tau Delta, at its meeting in Chicago Aug. 23-25, 1897, you were charged with treachery to Delta Tau Delta, and to your fraternity obligations, the specifications being as follows:

1. It is charged that you inveigh against college fraternities in general, and Delta Tau Delta in particular, and confess openly your repentence for, and shame at, having in your foolish youth become a member of Delta Tau Delta, and thereby sanctioned secret orders.

2. It is furthermore charged that you have endeavored by means of letter and tract to discourage and draw from their fraternity allegiance certain members of the Delta Tau Delta fraternity, notably the members at the University of Wisconsin at Madison.

To these two charges you are notified to plead; and upon receipt of which plea you will be notified of time and place of trial, and a full bill of complaint furnished you.

Yours very truly,

Henry T. Bruck, Grammarch.

Bro. Galloway, in his address following the powerful anti-secret address of Dr. W. T. Campbell, said his object in reading the above letter was, first to show that a college secret fraternity, which he had left twenty-five years ago, still claimed jurisdiction over him and the right to dictate what he should teach and the authority to summon him before its tribunal; and secondly to warn the synod of these grave charges hanging over his head, so they might decide if he should still be allowed to address them.

At a meeting in the court house at Portage, Wis., last August, before a large audience, Bro. Galloway, in an anti-secret society address, confessed that he had once joined this secret fraternity and also declared his renunciation of it. He referred to the writer, whose persistent agitation of the question both in college and afterwards had done much to open his eyes in regard to the evil of secret organizations.

WHY DR. JACKSON WAS RESTORED.

The New York Evening Post says: "The end of an interesting chapter of the Griswold arson case has just been reached, and the result is of no little importance to the Masonic fraternity. Frederick C. Jackson, superintendent of letter carriers of the postoffice in this city, who was expelled from Hartford Lodge, No. 88, F. and A. M., about a year ago, on the charge of having given testimony against a brother Mason, has been reinstated by order of Grand Master Kies.

"Jackson was a student of denistry in the office of Dr. Griswold, who is now in the State prison for arson. Griswold's office was burned, and property was destroyed amounting to about $30,000. Jackson and Griswold were fellow Masons, and in the trial the former gave testimony which, it is alleged, did much to aid in convicting the dentist. After Dr. Griswold was sentenced, Jackson was found guilty by Hartford Lodge of betraying a fellow crafesman who was in distress, and was expelled. Although there was much discussion within the order, the fact was given little or no publicity. On the advice of friends in the lodge, Jackson appealed under the rules to the Grand Lodge. The committee a short time ago agreed that under the circumstances Jackson was justified in giving the testimony. The report was forwarded to Grand Master Kies, who has just issued an order to the effect that Jackson is to be restored to all privileges of Free Masonry, including membership

in Hartford Lodge, pending final action by the Grand lodge."

This case of expulsion from a Masonic lodge for testifying against a brother Mason has been extensively used by anti-Masonic writers and speakers and this is doubtless why Dr. Jackson has been restored by his Grand Lodge. But as Prof. Williams argues in this issue, his expulsion was in accord with the spirit and legislation of Freemasonry. The only way this treasonable and anti-republican institution can clear its skirts of complicity in crime is to forever blot out that part of their oath binding them under death penalties to conceal each other's crimes.

PERSONAL MENTION.

Rev. P. B. Williams' address for the winter will be 444 Indiana avenue, Toledo, Ohio.

Editor Gault will address the Young People's convention of Chicago U. P. Presbytery at Wheatland, Ill., Tuesday evening, Nov. 2.

No booklet published by the N. C. A. had so much to do in firing our interest in the anti-secret cause as "Masonic Outrages." Send for it to this office. Price, only 20 cents.

Rev. W. I. Phillips returned on the 26th from nearly a month's hard work in New York. He reports an interesting campaign which he will write up for our next number.

Shall we have a government of laws which shall respect and protect the rights of all the people, or, shall we submit to the dictation and control of secret irresponsible despotisms?

The Preachers' Magazine for November is rich in thoughts and suggestions for preachers. It is embellished with some fine clerical portraits. Send for it to Wilbur B. Ketcham, No. 2 Cooper Union, New York. Price, $1.50 per year.

President S. H. Swartz, of the National Christian Association, has been transferred to the pastorate of the M. E. Church in Aurora. The Cynosure wishes him a high degree of prosperity in his new and enlarged field.

"Christ, the Witness," is a 24-page booklet published by the Christian Nation of New York. It is an address by Prof. D. B. Willson, at the opening of the R. P. Theological Seminary in Allegheny, Pa., and is a strong protest against the liberalizing tendencies of our times. Back to Christ as the only perfect and authoritative guide and teacher is the motto of the address.

"Secrecy and Citizenship" is an elegant volume in cloth of 140 pages, just published by the New England Christian Association. It comprises three prize essays out of a list of twenty-one competitors for prizes of $300, $75 and $25, provided by the late Dean Philo Carpenter. It is the most valuable addition to anti-secret literature published for some time, and should be in the hands of every friend of the cause. It can be obtained at this office for 50 cents a copy.

It will be seen from Rev. W. B. Stoddard's letter in this number that during the last three weeks of October he obtained 113 Cynosure subscribers. And this in addition to addressing the usual number of meetings. This, we believe, breaks the record for all lecturers in the field of anti-secret reform. Bro. Stoddard is a born reformer. His human sympathy and wonderful tact and faculty of adapting himself to his auditors makes him pre-eminently successful in his chosen field.

On the night of Sept. 21, 1896, a prominent Knight Templar minister, Rev. James B. Morrison, of Laconia, N. H., committed suicide at the Revere House, Boston, by suffocating himself with gas. At Decatur, Ill., on the night of last Nov. 24, another prominent Knight Templar minister, Rev. James Miller, shot himself through the brain in an alley, near one of the main streets of that city. Can we not find in the horrible and damning oaths which these men took in the Knight Templar degree and the lower degrees, the secret of that fearful condition of conscience and desertion of the Holy Spirit which induced them to destroy their own lives?

The Christian Cynosure.

Official Organ of the National Christian Association.

A 32-page monthly with cover, opposed to secret societies, represents the Christian movement against the secret lodge system; discusses fairly and fearlessly the various movements of the lodge as they appear to public view, and reveals the secret machinery of corruption in politics, courts, and social and religious circles. In advance, $1 per year.

The Cynosure is published monthly under the management of a Board of eleven Directors: Rev. J. A. Collins (U. P.), Rev. E. B. Wylie (Cong'l), Rev. W. O. Dinins (U. B.), Mr. E. A. Cook (Cong'l), Rev. T. B. Arnold (Free M.), President C. A. Blanchard, Prof. E. Whipple (Cong'l), Mr. C. J. Holmes (Swe. Luth.), Mr. J. M. Hitchcock (Indept.), Prof. H. F. Kletzing (Evang'l), P. W. Raidabaugh (Friend).

Rev. M. A. Gault, editor Christian Cynosure, 221 West Madison street, Chicago, Ill.

Wm. I. Phillips, Secretary and Business Manager, to whom all letters containing money and relating to the business of the paper must be addressed at 221 West Madison Stre t, Chicago, Ills.

Testimonies, With Portraits.

This booklet of thirty pages contains the statements of prominent Congregational ministers and Associations on the secret lodge system. Postpaid 5 cents each.

Folly, Expense and Danger

OF

Secret Societies.

By CHARLES A. BLANCHARD, President of Wheaton College.

They may be rudely classified as religious; e. g., the Jesuits, Freemasonry, Oddfellowship, the Knights of Pythias, etc.: political, as the Know-nothings, Knights of the Golden Circle, the Order of American Deputies, the Kuklux-Klan, the White League, etc.: industrial; as the unions of carpenters, bricklayers, conductors, engineers, etc.: insurance; as the Royal Arcanum, the Modern Woodmen, the Order of the Iron Hall, the Ancient Order of United Mechanics, etc.: and the social; as the college fraternities. Postpaid 5 cents each.

BLESSED MEMORIES.

A life of Mrs. Jonathan Blanchard, by her daughter, Mrs. J. W. Fischer, postpaid, 60 cents.

Facts and Photographs.

In this brief booklet are collected the opinions on secret societies of some fifty men devout in piety, profound in scholarship, and eminent in statecraft, also the testimonies of seceders from the lodge, as well as extracts from standard Masonic writers.

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Holden With Cords.

Or the Power of the Secret Empire. A faithful representation in story of the evil influence of Freemasonry, by E. E. Flagg, Author of "Little People," "A Sunny Life," Etc. This is a thrillingly interesting story, accurately true to life, because mainly a narration of historical facts. In cloth, $1; paper, 50 cents.

COLLEGE SECRET SOCIETIES.

Their custom, character, and efforts for their suppression. By H. L. Kellogg. Containing the opinion of many college presidents, and others, and a full acount of the murder of Mortimer Leggett. 25 cents each.

American Hand Book and Citizens' Manual.

By M. N. BUTLER.

This is a book of 200 pages, 7½ by 5 inches, and is sent postpaid for 25 cents. There are chapters on "Bible and Secretism," "Lodge and Saloon," "All-round Reformers," etc., etc. 25 cents each.

ONLY TEN CENTS.

Trial subscribers for the balance of 1897 at the nominal rate of 10 cents for three months—October, November and December.

Cannot every subscriber to the Cynosure send at least one at the above rate? There is no easier way to warn your neighbors against the lodge idolatry than to send the Cynosure for three months. The price is nominal, but we hope that we may secure in this way a large number of permanent subscribers.

During November and December the Self-Pronouncing S. S. Teachers' Bible will be given as a premium for one renewal and four new annual subscriptions to The Cynosure. (See advertisement.)

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—ON—

Secret Societies

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Freemasonry Exposed. By Capt. William Morgan. 110 pages, paper, 25c.
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Allyn's Ritual of Freemasonry. By Avery Allyn. Cloth, $5.00.
Contains the fully Illustrated Ritual of the Blue Lodge, Chapter Council and Commandery, 11 of the Scotch Rite Degrees, several Masonic side degrees and what is termed a Key to the Phi Beta Kappa, and the Orange Societies.

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Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market, it is not as accurate as "Freemasonry Illustrated."

Richardson's Monitor of Freemasonry. Cloth, $1.25; paper, 75c.
Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

Look to the East. A ritual of the first three Masonic Degrees by Ralph Lester. Cloth, $2.00.
Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or the Handbook of Freemasonry at a quarter the price.

Council of the Orient. Pocket size, full roan, flap, $2.50.
The Complete Standard Ritual of Council Masonic Degrees in Cypher, 8th to 10th inclusive, Giving the Degrees of Royal Master, Select Master and Super Excellent Master.

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An Illustrated Ritual of the Nobles of the Mystic Shrine. This is a Side Masonic degree conferred only on Knights Templar and on Thirty-two degree Masons.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. 16 pages, 5c.

Freemasonry Contrary to the Christian Religion. By "Spectator," Atlanta, Ga. 16 pages 5c.

Hon. Thurlow Weed on the Morgan Abduction. 16 pages 5c.
This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario.

Freemasonry a Fourfold Conspiracy. 16 pages, 5c.
Address of Pres. J. Blanchard. This is a most convincing argument against the lodge.

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Comprises the Hand Book, Master's Carpet and Freemasonry at a glance.

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Odd-fellowship Judged by its own utterances; its doctrine and practice examined in light of God's Word. By Rev. J. H. Brockman. Cloth, 50c; paper cover, 25c.
This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue.

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The complete revised ritual of the Lodge Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge.

Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, pastor of Evangelical Lutheran church. 10c. each.
This is a very clear argument against secretism of all forms and, the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications.

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Revised Knights of Pythias, Illustrated. Cloth, 50c: paper cover 25c.
An exact copy of the new official Ritual Adopted by the Supreme Lodge of the world, with the Secret work added and fully Illustrated.

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Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Constitution and By-laws of the Association.

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A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev Edward Beecher.

The Master's Carpet or Masonry and Baal Worship Identical. Bound in fine cloth. 400 pages. 75c.
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Disloyal Secret Oaths. 5c.
By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference.

Light on Freemasonry. By Elder D. Bernard, Cloth, $1.50. paper, 75c.

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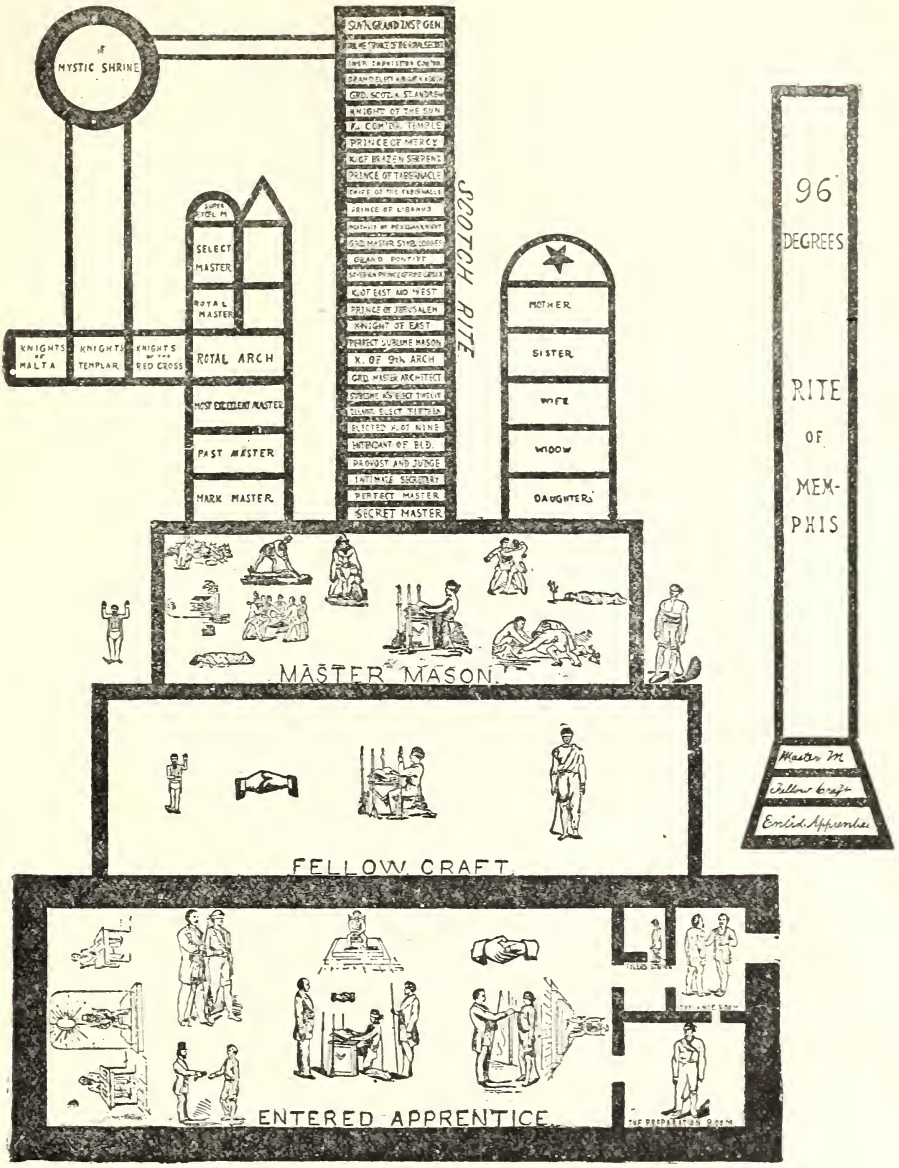

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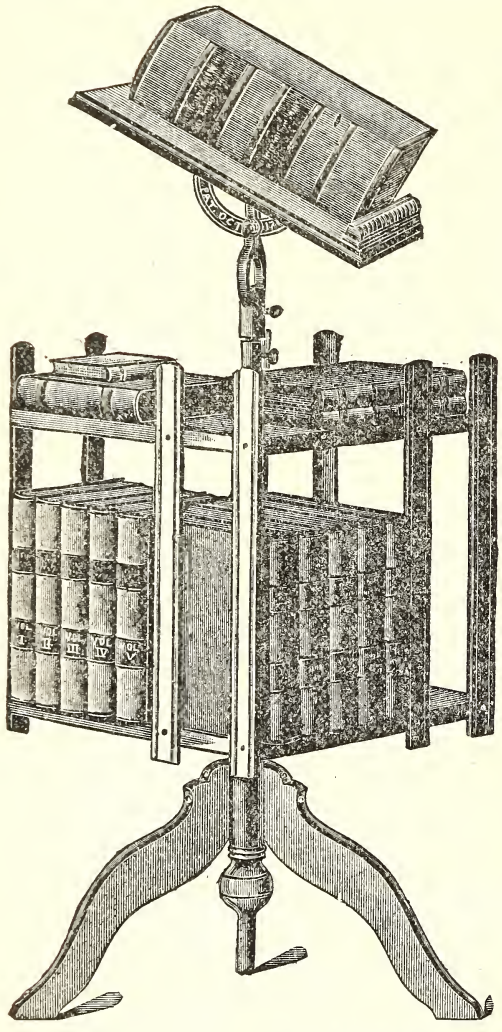

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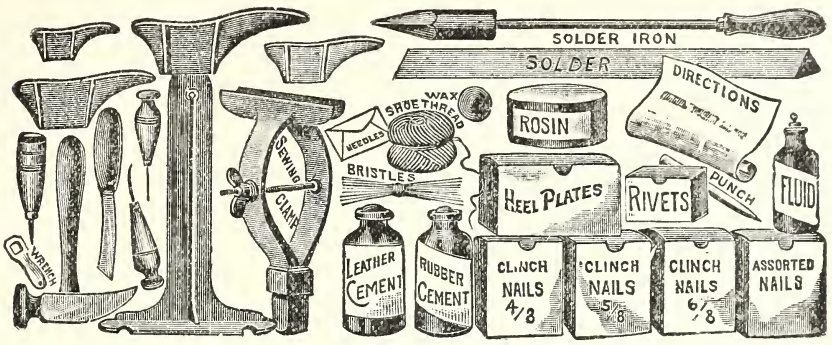

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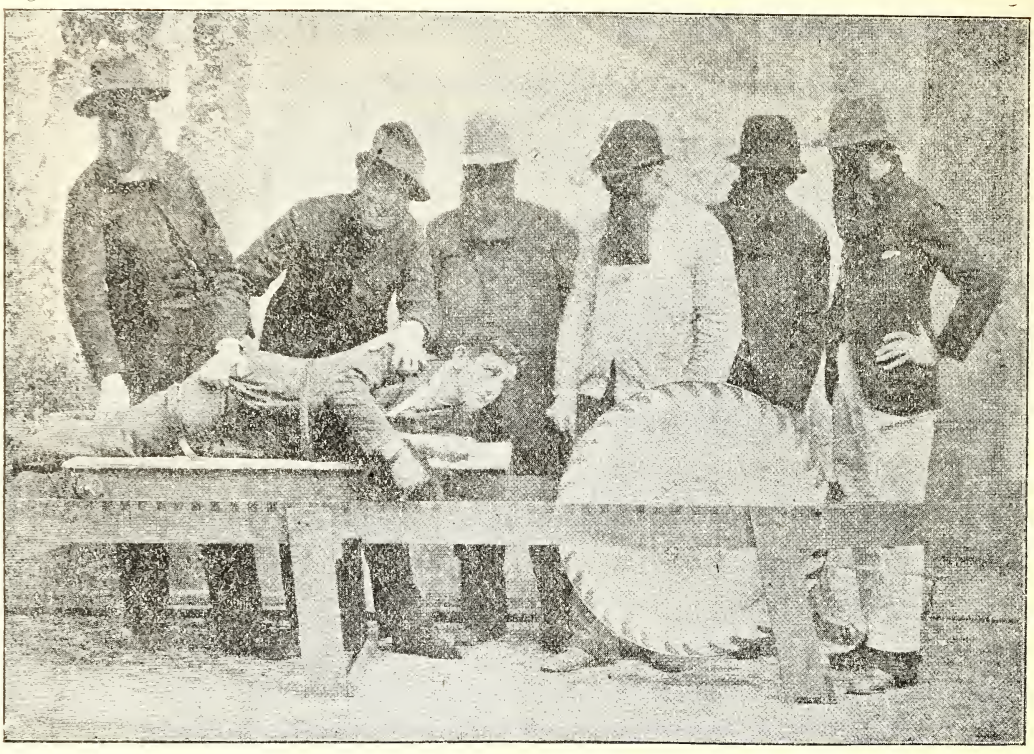

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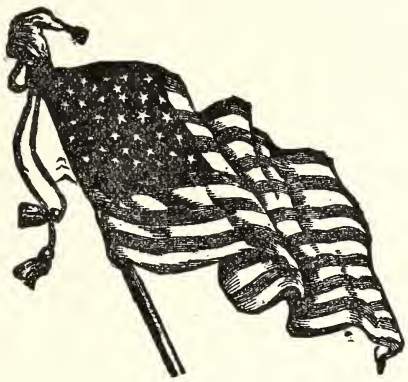

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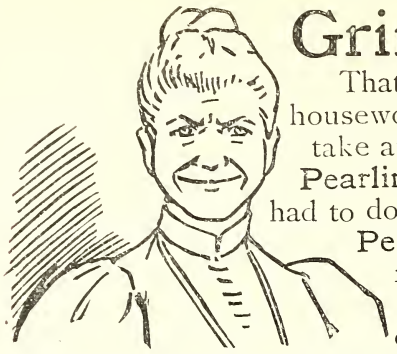

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2 [d] Ā´brā-hăm begat Ī´şąac; and [e] Ī´şąac begat Jā´cǫb; and [f] Jā´cǫb begat Jū´das and his brethren;

3 And [g] Jū´das begat Phā´rĕş and Zā´rà of Thā´mar; and [h] Phā´rĕş begat Ĕs´rom; and Ĕs´rom begat Ā´ram;

4 And Ā´ram begat Â-mĭn´ą-dab; and Â-mĭn´ą-dab begat Nâ-ăs´son; and Nâ-ăs´son begat Săl´mŏn;

5 And Săl´mŏn begat Bō´oz of Rā´-

[a] Luke 3. 23.
[b] Ps. 132. 11. Is. 11. 1. Jer. 23. 5. ch. 22. 42. John 7. 42. Acts 2. 30; 13. 23. Rom. 1. 3.
[c] Gen. 12. 3; 22. 18. Gal. 3. 16.
[d] Gen. 21. 2, 3.
[e] Gen. 25. 26.
[f] Gen. 29. 35.
[g] Gen. 38. 27, &c.
[h] Ruth 4. 18, &c. 1 Chr. 2. 5, 9, &c.
[i] 1 Sam. 16. 1; 17. 12.
[k] 2 Sam. 12. 24. [l] 1 Chr. 3. 10, &c.
[m] 2 Kin. 20. 21.

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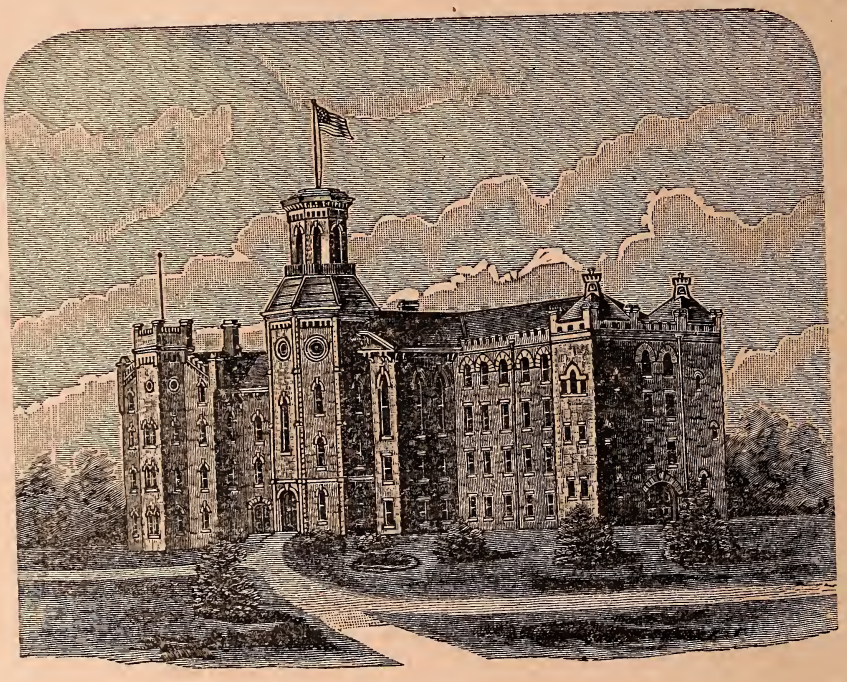

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We omit the Ely Williams discussion this month, as for some reason the copy has failed to reach us.

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"The truth shall make you free," is illustrated when men by means of anti-secret literature have their eyes opened to the dark, selfish and despotic power of the lodge, and rise up in their might and throw off its galling fetters as they did those of the slave power forty years ago.

Past Master Ronayne writes: "Tell your readers that I cannot speak to each one of them separately, but if I could I would. Ask them as a favor to the Lord Jesus and in testimony for Him to lend their Cynosures to their neighbors. In that way the Cynosure will do good and writers for the paper will be encouraged."

The Christian Nation says: "We noted with regret that, soon after his inauguration, the President was initiated into the order of the Mystic Shrine, the ancient Arabic order of mingled heathenism, Mohammedanism, Judaism and Christianity. We wonder at times that so much of mere worldly life is mixed with so much ritual, yet ever and anon, the high dignitaries turn up at some solemn service, making patent to all men that Masons meet on a level with a company which does not include Christ. They make up in pomp of ceremony what they lack in religious principle."

Perhaps no man has done more by voice and pen to build up the great Free Methodist Church than Rev. Thomas Brayton Arnold, the subject of our portrait this month. He has also been for a number of years one of our most trusted and devoted Board of Directors. For years he was editor and publisher of the Free Methodist. He once wrote: "The entire term of conducting the paper, with occasional exceptions, has been a period of financial straits, but the Lord has graciously helped and no financial disaster has overtaken us. We do not attribute it to our sagacity, but to Divine aid. Many times in financial straits have I left my desk and gone to some of our book storerooms and there implored Divine guidance and interposition, and have received answers of peace."

AN ANTI-SECRET SERMON.

BY REV. T. J. ALLEN, STERLING, KAN.

"O my soul, come not thou into their secret; unto their assembly mine honor be not thou united." Gen. xlix, 5-6.

As our little city has been treated during the past week to a demonstration by one of the most popular orders of the day, the Modern Woodmen, I have thought this a fitting occasion to take up the melancholy cry of good old father Jacob and sound a note of warning concerning one of the most popular evils and at the same time one of the greatest menaces to the safety of the republic, viz., secret, oath-bound orders. They have paraded our streets, their bands have given out sweet strains of music; they have entertained our people with dancing and have set forth in eloquent words the benefits to be enjoyed in their order. After such a log-rolling we may expect to see the camp full of those who are anxious to get, if not something for nothing, at least much for little.

Some of these orders are anxious to pose as modern, others as very ancient. One in particular professes to go back for its origin as far as Solomon's Temple; but here we have an account of a secret association or combination as old as the days of the crippled sire Jacob, and if any wish to go still farther back they may find the first case on record, a few chapters earlier in this same book, when the twelve Patriarchs were boys and condemned one of their own number to death. The aged father had been completely deceived in the former case, but now he sounds the note of warning against such secret wickedness. So following his example to-day, we warn against all such associations for the following reasons:

(1) Because of the ensnaring influence of secrecy itself. Though not necessarily sinful, yet it is dangerous and ensnaring. If the cause is a good one it does not require to be advanced by such methods, and when they are used it is good ground at least for suspicion that the cause itself is not good. As a matter of fact, history and experience both prove that in advancing a good cause openness has always proved better than secrecy. Nor is it claimed that all secret associations are equally bad and deserving of reprobation, but that the veil of secrecy has a charm for the unwary which it is the duty of the church of Christ to warn faithfully against. What would be thought even by those who are so ready to spend their money in these institutions of darkness, if the church of our Lord were to propose to impart light and wisdom to the uninitiated for the paltry sum of fifteen to twenty-five dollars, having an indefinite number of degrees and increasing the price as the series advances? Would there not be a universal outcry of deception and fraud, and would not secrecy soon lose its charm in such a case as this? And yet that is what is practiced every day upon the willing dupes of the lodge system.

(2) We warn against these associations because of the sacrilegious and oftentimes blasphemous character of the oaths and ceremonies of initiation. These associations being neither civil or ecclesiastical courts, all oaths administered by them are extrajudicial and hence not binding, and the very best way to keep them is to break them. This feature of these oaths was so fully exposed in the times immediately following the Morgan murder and trial that some of the States of our Union passed laws declaring them extrajudicial, and hence not binding. Besides, they require that a man forswear himself by plighting his sacred honor to keep, he knows not what until it is revealed. Then, too, in many cases the form of initiation is so debasing that a man is at once debauched of his manhood, his moral faculties corrupted so that he is made a willing subject for what may follow in the work of the craft.

(3) Because of the sinful associations to which they lead. How few of them are careful to observe temperance principles and practices! Nay, rather, are not their conclaves usually bacchanalian revelries? And as to the Sabbath, is it not true that with many of them this is their great day of travel going and returning? When the G. A. R. met a few years ago in the city of Pittsburg were not the good old Sabbath laws of that great commonwealth trodden under foot and the staid old conservative city, with its usual Sabbath quiet, turned over to its visitors, the officers of the municipality not even pretending to control the city? And when the special cars left our city for

the reunion at Buffalo recently, did they leave early in the week so as to complete their journey before the Sabbath? Nay, did they not plan their trip by leaving on the last day of the week so as to travel upon the Lord's day?

(4) We warn against these associations because as a rule they are Christless. Where Jesus is not openly rejected He is silently excluded. They make no pretensions to be governed by His law or His gospel. Prayers in his name are contrary to the genius of these institutions, where infidels, Jews, Mohammedans and others are all supposed to meet on an equality and where nothing is allowed that in any way would interfere with a man's politics or his religion. Christians may and do belong to these associations, but as a rule when they enter they must leave their Savior outside the door.

(5) They are constantly swallowing up the money that should go for other and better purposes. Think of the vast sums of money spent in this way in the numberless lodges throughout our vast country by both white and black. Those churches which rigidly exclude Baal worshipers from their communions may not be able to capture the rich and the mighty, but their people will be all the more able to consecrate their entire substance to the Lord and to his cause so that they will be able to carry on more work and do better service for the Master. In this we canot serve two masters.

(6) They are contrary to the genius of our institutions under a free, popular, republican form of government. Under such a government as ours all are supposed to be free and equal, but where men are banded together in these secret, oath-bound associations, all do not and cannot have equal rights and advantages before the law and in advancement to honor in the government. Whether expressed in the oath or not, these associations do favor their own members in courts of justice, in social and pecuniary benefits and in promotion to office in the administration of the affairs of government.

Because they take the place of the church of Christ and hence are one of Satan's greatest devices for keeping people out of the church altogether. They may deny this, but it is claimed by some at least of the largest and most dangerous of them that they teach all that it is necessary for a man to know, believe and practice in this world or in the world to come, and that if a man only lives up to their standard of morality that is all he needs for this life or the next. The mutual help and aid they give each other passes for charity and their code of morals for religion and when people once become entangled with these bonds they are as a rule of but little service thereafter in the church. When both are tolerated in any communion there is a house divided against itself and hence it cannot stand. Now, what should be done in regard to this matter?

(1) Study the nature and character of these institutions. Expose them by turning the light of divine truth upon their darkness. Read and circulate the abundant literature upon this subject, especially The Christian Cynosure, the organ of the Anti-Secret Association, whose aim is to overthrow all these works of darkness.

(2) Stay away not only from the lodge itself, but also from all parades, processions and demonstrations whenever our presence could in any way be construed into an approbation of any such association. We are here as elsewhere to avoid the appearance of evil.

(3) Let the churches rigidly exclude all such from her communion and the battle will soon be won.

(4) Let the State withdraw charters from all such associations, refuse to grant any more, declare all such illegal and no longer cherish institutions that in the day of trouble may prove her ruin. The only way the State can control them is by disallowing them altogether.

YOKED WITH UNBELIEVERS.

BY PAST MASTER E. RONAYNE, OF KEYSTONE LODGE, CHICAGO.

In a previous article I called attention to the fact that the Masonic fraternity is composed of three classes—Jews, who hate Christ; infidels, who reject Christ, and church members, who are professedly disciples of Christ, and who are made up of preachers, deacons, elders, Sunday school superintendents, etc. These three classes are yoked together and are bound one to the other by fearful oaths and the

most revolting death penalties of which it is possible for the mind of a fiend even to conceive.

Intelligent men and women of the present day, in looking back upon the history of the Spanish inquisition, the auto-da-fe and the Virgin's kiss of the Romish system, are fairly appalled at the murderous ingenuity displayed in the invention of these terrible instruments of torture, but yet, when compared with the death penalties and the inhuman tortures upon which the Masonic system is based, they almost fade into harmless, insignificance, and what is strange and singular concerning the whole matter is that when the oaths and death penalties of Freemasonry are fully and truly set forth before the public gaze the revelations of even seceding Masons themselves are not credited, because men and women cannot bring themselves to believe that professing Christians and respectable members of society, men holding most honorable positions in commercial, legal and political circles, could be guilty of such atrocious conduct as to bind themselves under the illegal and horrible oaths and the revolting and barbarous death penalties of Freemasonry. And yet such is the case, no matter how adhering Masons may deny it or how ignorance or prejudice may reject the truth.

But there is another curious circumstance connected with this matter. In discussing this phase of the Masonic system a Freemason will say, possibly a preacher or presiding elder, "Well, if as you assert the Masons assume these oaths and bind themselves under such terrible penalties of torture and death, what is the reason they never inflict these penalties?" I answer because they dare not. Why does not the Church of Rome in Spain and Portugal, Italy and Austria inflict any more the abominable tortures of the Inquisition, or the horrible death embrace of the Virgin's Kiss? Because an enlightened public sentiment positively forbids the infliction of such brutal and inhuman torture and just so it is in regard to Freemasonry. The Church of Rome has never changed and neither has Masonry. Infallibility in Romanism absolutely forbids any change whatever, and it is one of the ancient landmarks handed down from the early Masonic fathers of 1723 that "it is not in the power of any man or body of men to make any innovation in the body of Masonry."

No. Freemasonry is unchanged and unchangeable. Both systems, both Romanism and Masonry have resorted to torture and assassination in the past, even under the color of law, but they dare not do such things in this enlightened day and age of the world. The question is not, Does Freemasonry inflict its brutal death penalties now, but does it bind its members under illegal oaths and swear each one of them to a mode of death so horrible and inhuman that the most bloodthirsty savage would shrink with fear from the infliction of such blood-curdling torture upon the body of his victim? I say it does, and I defy contradiction in regard to this matter.

Every man initiated into the Masonic system, whether he be President Bill McKinley, of Washington, the Right Rev. Bishop Judas, of some Methodist conference, or Mr. Bill McFadden, the whisky-bloated, blear-eyed rum seller of the levee district here in Chicago, must kneel before the Masonic altar with a hoodwink over his eyes, a rope around his neck or around his body, his clothing off except an old drawers, his arms, breast and knees bare, and there and in that condition take what Masonry calls "a solemn and binding oath" administered by an infidel or whisky-soaked worshipful master that he will never reveal what has been already revealed over and over again, even before he was born. That he will answer and obey every sign and summons sent or given to him by a Masonic lodge or some wild-eyed brother Master Mason; that he will conform to and abide by all the laws, rules and regulations of Masonry when he comes to know them, whether "right or wrong;" that he will not steal from, cheat, or defraud—anybody—no, but a Masonic lodge or a brother Master Mason. Thus he swears to be partially honest, or, in other words, he indirectly swears to be dishonest.

That he will keep all the crimes of his brother Master Mason as secret and inviolable as his own except two—murder and treason—and these two left to his own option, and thus again he swears to become an accessory after the fact. No wonder we have so much stealing and dishonesty in high places. Then again he swears that he will not commit adultery

with—no woman—no, but with a "Master Mason's wife, mother, sister or daughter," providing he knows them to be such. This is surely swearing to a partial morality, or, in other words, he indirectly swears to be immoral. That he will not assist in conferring the Masonic degrees upon and consequently that he will do all he can to withhold Masonic charity from women, except Masons' widows, from all old men, from all young men under age, from all free-thinkers, and from all inbeciles, and by so doing he again indirectly swears to be uncharitable; that is, providing Masonic charity to be a reality, which it is not. And, lastly, he swears that should he see the grand hailing sign of distress given by a Masonic criminal in a court room or elsewhere, that he will "immediately fly to his assistance should there be a greater probability of saving the Masonic criminal's life than of losing his own." This will make it plain at once why so many criminals in high places go unwhipped of justice and establishes again the fact that the candidate swears to become once more an accessory after the crime is committed.

I have given above only a part of the Master Mason's oath, and while I have not adhered literally to the verbiage used in the lodge, yet I have given every section substantially as it is, putting upon it no other construction than that which every English reader would put upon it, and which alone it can possibly bear. And now I would respectfully ask of any reader into whose hands this may come, What do you think of Freemasonry and what do you think of the men who swear such an oath as above given? I don't ask, neither do I care, whether there be good men in Masonry, but I do ask whether Masonry itself be good? Heaven is surely a most delightfully good and holy place, and yet we are credibly assured by all the churches that the very devil himself, who has brought about all the sin, and misery, and crime, and death, from the creation of the human race down to the present time, was once a bright celestial, being in the very presence of God's glory. Will any person be so silly as to assert that Heaven cannot be such a glorious and happy place because it is alleged that the devil came out of it? And yet that would be just about as sensible as to assert that Freemasonry must be a good and glorious institution simply because a comparatively few good men go into it and stay there. Good men kept slaves some years ago; was therefore slavery a good institution? The question is not as to the character of men, good or bad, but as to the horrible oaths and the inhuman butchery of the Masonic system.

104 Milton avenue, Chicago.

ANTI-MASONIC SENTIMENT.

PROF. SIMPSON ELY.

My discussion with Prof. Williams has led to some revelations which to me are very gratifying. It has also led to some that are very painful. There is a much stronger anti-secret sentiment among my brethren, and especially among my fellow-preachers, than I had dared to hope for. I have many letters pigeon-holed that have been drawn out from my brethren because of the discussion. Nearly all of these enthusiastically indorse my positions. Many of the letters are from Masons, and they say my positions are well taken. In a future article I hope to give extracts from these letters to The Cynosure readers.

I recently attended our National Missionary conventions at Indianapolis. I did not know what kind of reception would be accorded me, on account of my articles against Masonry; but, to my very agreeable surprise, I have never received more hearty congratulations and "God bless you's" than came to me from my Christian brethren and sisters. Many lodge members congratulated me. Many assured me that my work had already resulted in great good in their communities. Some Masons told me they had been led through my articles to renounce the lodge.

At the close of the first evening session a Mason came to me and said: "I have carefully read your discussion with Prof. Williams. Your positions are all well taken. You have told the truth. The surprising thing is that you should know so much about Masonry, having never been a Mason. I renounced Masonry last week. Here is a large gold ring I want to present you. It was given to me by the lodge the night I took the fourteenth degree in Scottish Rite Ma-

sonry. I want you to have it, and I will send you my Masonic diploma, and such other things as you may want. I am done with Masonry." With this remark he took the ring from his finger and put it upon mine. I wear it now as I write this article. Upon the inside of the ring is his name and the Latin motto, "Virtus junxit mors non separabit" (Virtue joins or unites; death does not separate).

Prof. Williams wanted our discussion to be in the columns of the Christian Evangelist, published in St. Louis. The senior editor, J. H. Garrison, would not permit it. J. J. Haley, of Kentucky, is one of the editors of that paper. I met him at Indianapolis, and he said to me: "Wife and I have read your discussion with a great deal of interest, and we have come to the conclusion that the lodges are the greatest curse of this age."

In a letter just received from Mrs. Haley she tells me of a number of prominent Masons who have quit the lodge. At my suggestion she sent to Secretary Philips for anti-secret literature and she says they are accomplishing great good.

Many requests have come to me to publish the discussion in more permanent form. I may do so. If I should do this I will add a few pages of Masonic testimony. One Mason, whom I well know, sends me an impeachment of Masonry from inside the lodge that has almost as many counts as mine contains. Heaven be praised for the growing anti-secret sentiment!

Kirksville, Mo.

DANGER FROM SECRET ORGANIZATIONS.

Among the devices of the devil for maintaining and strengthening his hold upon mankind no one is more effective than secret-oath-bound societies. In the development of this policy of secret associations, he has skillfully planned to bring every class under its control. He has orders whose leading characteristics are religious, while in others the prominent feature is political, or industrial, or protective, or social. Along with the prominent feature one or more of the others are generally blended. And, besides this, every attractive and fascinating element is arranged and combined with consummate art.

There is a recognition of a divinity, a form of religion, costly temples, and a show of worship; there is the appearance of great goodness of aim in the proposed better securing of brotherhood, fellowship, mutual help and charity; there are high-sounding titles, showy regalia, public and pompous parade, imposing convocations, and sumptuous banquets. But the divinity recognized is not necessarily the true God, the religion at best is mongrel and false, the gorgeous temples are often the chambers of cruelty and conspiracy, and the worship is a loathsome abomination in the sight of God. The boasted claim of superior goodness is not supported by the facts; the brotherhood, while no truer than Christ enjoined, unlike His, is confined to the oath-bound fraternity—all outside this narrow circle are regarded as strangers and foreigners; the fellowship, being often with the immoral and vicious, is not so likely to be uplifting and purifying, as it is to be degrading and demoralizing, and the mutual help and charity are only the refinement of selfishness.

The number, extent and influence of secret societies are well stated in an article by a prominent Freemason in the May number of the North American Review. In this, he shows that there are in the United States over fifty distinct secret orders, with over 70,000 lodges, and 5,500,000 members. This does not include members of the various labor organizations, and 500,000 members of secret military orders, as the G. A. R., and those connected with college secret fraternities. These numbers will not include as many persons, since one man is often a member of two or more societies, but it is safe to say that in all there are fully 6,000,000 persons in this country held in the coils of secretism.

At the close of the war of the rebellion the principle of secret associations came into great favor, many new orders were originated. For the past twenty years the increase of membership has been extraordinarily great, and the already enormous secret power in this nation is still being annually augmented at the rate of nearly 300,000 members. This writer, in referring to the matter of selfishness in the lodge, makes this frank admission: "The broad, rich acres of man's selfishness are nowhere more carefully fertil-

ized, tended, tilled and reaped than in the lodge-room."

After stating that, "for mere personal gratification, aside from any real or imaginary benefits, the members of the various secret organizations in the United States spend annually in costly banquets, elaborate uniforms, and other wholly unnecessary expenses connected with the fraternities, not less than $250,000,000," he adds, "it would all but revolutionize a large section of American society if the wives and daughters of the households of the men who belong to these organizations should insist on their right to spend for their own adornment, or for their own personal pleasure, dollar for dollar spent by husband or brother for initiation fees and dues, uniforms and regalia, swords, plumes, banners and banquets." In further reference to the hindrance to home happiness growing out of connection with secret societies, this author makes this strong statement: "One does not trifle with truth in saying that no human gauge can measure the sorrow that comes to some families through the too close attention of husband and father to the lodge-room."

Again, the influence of secret societies may well be feared in the State. Their oaths show them to be well fitted to shield criminals, and prevent the administration of justice. The highest Masonic authority has declared that the obligation to render aid in imminent peril is not cancelled by even such crimes as murder and treason. The principle of submission and obedience, involving the surrender of private judgment, renders a Mason who fully respects his Masonic obligations an element of danger in society, whether he be a judge, juryman or witness. It is noteworthy that the lamentable increase of crime, and failure in the execution of the law in our land, is simultaneous with the abnormal increase in the number and membership of secret societies. There is much in the nature and working of secret associations to lead to the conviction that there is a close connection between the recent wide development of the principle of these organizations and the alarming increase of unpunished outrage and crime.

But the gravest charge against secret societies is found in the fact that because of the peculiar fascination and powerful attraction of the lodge, it has a strong tendency to induce men to accept it as their church, and make its standards and laws their guide of right conduct. Hence, secret societies are dread rivals of the church of Christ. Here may be found in good part the explanation of the fact that Christian churches are filled so largely with women and children. When the attraction of a lodge is so great that a church member will abandon his church, rather than the lodge, it is easy to see how men will remain outside of the church, while at the same time they are striving to reach the greatest number of degrees in secretism.—Paper read by Dr. A. J. McFarland before the R. P. Synod, at Beaver Falls, Pa., May 29, 1897.

LODGE EDUCATES FOR WAR.

[Part of an address by Rev. J. P. Stoddard, at a Peace Con ention in Mystic, Conn.]

When a hidden hand is laid upon the arm of justice, rogues rejoice, and honest men may well be thoughtful. But when the tyrant tramples upon the marriage vow, sets at defiance the laws of both God and man by which the two are joined, and dishonors the motherhood of a nation, he strikes with deadly effect. When any clan or order separates those whom God has united in holy wedlock, by an oath of concealment, that order commits an act of ferocious vandalism upon the home more terrible in its consequences than the tomahawk and scalping-knife on the border line of civilization. When thousands of those cliques and clans combine their influence they become a power to wreck homes, incite feuds, array factions in hostile bands and precipitate them into deadly conflict, more sanguinary than all the horrors of savage massacre.

The knife quickly ends the sufferings of the lamb. But the prolonged agony of the neglected wife and mother, who can estimate, as she awaits the coming of her heart's earthly idol from his lodge? And when the weary hours have passed, and the husband appears, she timidly asks, "What has kept you so long from home and your children to-night? I have been so lonely, and so anxious about you. It used to be different when you spent the evenings with us, before you became a Knight of Pythias, an Oddfel-

low and a Mason, and now I hear that you have joined the Red Men."

Coolly the husband replies: "So you have been fretting about me, have you? Haven't you got plenty of food and coal to cook it? You ought to have been in bed long ago. And as to telling you what I have been doing, that is the very thing that I swore not to do. You may just as well hush your sobs, and dry your tears, for I tell you once for all I am not going to perjure myself, just to please a woman. I was dubbed a Sir Knight of the 'Eagle and Pelican' to-night, and to-morrow night I am to be made 'Chief Sachem' of our 'wigwam;' and do you suppose that with a sword in one hand and a tomahawk in the other, and a scalping-knife in my belt, I am going to be cowed down by your peevish sentimentality? Not I, madam. Bright prospects beckon me on. I shall soon be a 'Sublime Prince of the Royal Secret" and then an Arabian 'Shriner' worshiping with the desciples of Allah, and quaff the sparkling elixir drawn from the sacred cow of our noble ancestors. And you, woman-like, you ask me to surrender all this? And for what? For domestic tranquility, forsooth. It's too much to pay. The goods are not worth the price. You may sing, 'Home, sweet home; there is no place like home,' if you like; but that's too prosy for a 'Sir Knight.' We revel in pleasure, free from the conventionalities or restraints of home. Luxuries are spread upon our festive board, and beauties that would ravish the hearts of kings, minister with grace and glee as the hours fly swiftly by. Talk not to me of the dull, monotonous round of humdrum domestic tranquility. That will do for women and old men in their dotage, for the mind begotten without ambition. But I am Joveborn—a Sir Knight, a Patriarch Militant, a Chancellor Commander and a Big Injun of the Mohegan Tribe, and my aspirations shall never be bound by a woman's apron string."

What an insult to chastity is such a feted, lascivious, bacchanalian, nocturnal orgy when contrasted with the pure, sweet, sacred home of a well-ordered family! What an outrage upon the devotion of an affectionate wife and mother! What is the suffering of the lamb under the butcher's hand compared with the anguish of that crushed and bleeding heart, and what dire forebodings of evil to that home lurk in those malignant oaths of separation!

Do any of you say this picture is overdrawn? Would that it were, and that extreme cases were less frequent. Tone it down if you will. Grant that the milk of human kindness has not turned to the venom of asps, and the glow of affection been wholly quenched by the tainted atmosphere and blasphemous oaths of the lodge, still the grim spectre of a house divided against itself remains. Whatever fidelity or unity adorns the household is in spite of that lodge covenant which sunders those whom God's sacred law of wedlock binds in the most intimate relation of the human race. Were it possible for a Mason to become as selfish, as arrogant and as heartless as the system to which he belongs the gulf of separation between the man and his wife would be as impassible as that between the rich man and Lazarus beyond the grave.

Excuse, palliate, whitewash this unclean spectre as best you can; cover its deformity with the broadest charity, and you have still an enemy of the home, a disturber of peace, a fruitful source of contention and an active agent of the devil. When you have done your utmost to make this hideous visage an angel of peace and good-will among men, then multiply your finished work by 2,035,000, the number of Pythians, Oddfellows and Freemasons in the United States, and you have a suggestion of the heart-burnings, the rivalries, the jealousies, the contentions and the bitter anguish contributed by the secret orders, to fire the passions, nourish the hatred and precipitate deadly conflict among the people.

If this work of packing and herding and swearing the masses into factions and clans goes on, how long will it take to produce in such divided homes and distorted society a generation of men and women, too, "fit instruments for treason, strategem and spoils?" When will ambitious, unscrupulous men, accustomed to the salutations of Masters, Generals, Princes, Kings and Sovereigns in the Secret Empire be unable to find some pretext for real war, and the dupes and underlings, habituated to taxation, despotic rule, and military surveillance, will all the more readily bow under the same yoke outside their nocturnal secret haunts?

If this work of the Secret Empire goes unchallenged, when will this grand peace movement witness a perfect state of society wherein the "will of God is done on earth as it is done in heaven?"

That day, the day of the Lord, His great day, tarries, but it is clearly foreshadowed on the prophetic calendar. The Prince of Peace is ordering the world's campaign and arming the nations with the sword of the Spirit, which is His own blessed Word. To lands shrouded in darkness and death He sends light and life, and now, when the enemy has come in, like a flood, to deluge the civilized nations in blood, He is lifting a standard against him. Among the agencies which Christ the King has chosen for the great work of subduing the kingdoms unto Himself is the "Universal Peace Union," with its national, state and minor tributaries. Its commission is to destroy the foxes that spoil the vines, to show the antagonism between war and the gospel, and to uproot and cast out those diabolical instruments which lead to conflict and bloodshed, as Michael and his angels ejected the dragon from heaven "by the Blood of the Lamb and the word of their testimony," this making the terrestrial and the celestial one united, harmonious family, abiding in unbroken, eternal peace.

SECRECY AND CITIZENSHIP.

REV. H. H. HINMAN.

Three prize essays, edited and supplied by the New England Christian Association, Boston, Mass.

This recent volume of 137 pages that has recently appeared is an admirable presentation of the chosen theme, and ought to be widely read and pondered. Though a good degree of candor and modesty of statement characterizes all of these essays, yet it is quite probable that some honest Freemasons and Oddfellows will take exceptions to some statements made and positions assumed. In the estimation of many Freemasons this, the leading secret society, was never intended to be used for the perversion of justice. They have never so used it, nor approved of such use. To them the assurance given them in the lodge that the obligations they were about to assume were not in any wise to interfere with any civil or religious obligation was understood in its literal import, they being the judges. Not considering that to concede the right of private judgment would be to make the Masonic covenant but a rope of sand, they have gone on to lead respectable lives and believe and teach that their obligations to the lodge were in entire harmony with their obligations to their Maker.

No one questions that such constitute a not inconsiderable portion of the Masonic order. Nevertheless it is unquestionably true that Freemasonry, in the language of President Madison, is not only "susceptible of great abuses, outweighing any advantages to society," but is in its nature well calculated to be the instrument of fraud and the protector of iniquity. That it has been, and is still, used to thwart the ends of justice is too obvious for denial. The case of Mr. Jackson, of Hartford, Conn., who was expelled from the lodge because he obeyed his civil rather than his Masonic obligations is quite in point. We sometimes hear the plea that this is equally true of religion, that it is sometimes perverted to evil purposes and made a cloak for the protection of iniquity. But the cases are widely different. There is nothing in the Christian religion that even seems to countenance iniquity. Its covenants all bind us, both in general terms and in all particulars, to the highest ideals of justice and mercy. It condemns nothing so much as dissimulation and also hypocrisy. Not so with Masonry. Its oaths and penalties are shocking. Its pledge of secrecy implies dissimulation and its covenants are, at least, susceptible of an interpretation quite out of harmony with absolute justice and purity. The Master Mason's oath, in which he promises to conceal all the secrets of a brother Mason "when communicated to him as such," and that he will not be criminally intimate with his near female kindred, "he knowing them to be such," is sufficient proof of this statement.

The vicious element in all these orders is their organized secrecy. Secrecy is an element of power, which can be used with little or no responsibility to the law or to public opinion. All grants of irresponsible power are both liable and likely to be used selfishly, and hence cannot be

safely entrusted to even the best of men. Absolute monarchies are not necessarily despotisms, but are likely to be so. Slavery was not always used to oppress the weak, but was often so used, and hence was in its nature a crime against humanity. Now, since men unite in secret orders for the main reason that they thereby obtain advantages which the uninitiated do not enjoy, they are therefore (in the language of Daniel Webster) "a source of anxiety and just alarm and ought to be suppressed by law."

Nevertheless I regard the influence of secret societies on the civil relations of mankind, though an element of great danger, as relatively of small importance when compared with their influence over the religious nature of mankind. It seems to me a mistake that these able essays were restricted in their scope, and did not include a fuller consideration of the relation of secrecy to Christianity. Secret societies have existed from the most remote antiquity, and have always had an important religious element. Anciently they were simply "the secret worship of the Pagan gods," and modern Freemasonry, which was patterned after the old sun worship, is modern Baalism. It is confessedly a "religious institution," with its altars, its prayers, its priests, and its promises of salvation. As a religious system it is unlike Christianity, as its Satanic author is unlike the Savior of men.

The effect of secret societies on the character of professed Christians has been most deplorable. It has so blunted their moral sensibilities that they say and do things in the lodge which would never be tolerated if done openly, and this iniquity they are taught to conceal by all the arts of dissimulation and the effrontery of falsehood. Great multitudes of men are misled by their example, and accept a system of pagan ceremonies and a partial and perverted morality as their ground of hope for salvation. Such a system is the deadly enemy of the gospel of Christ and as such merits most earnest condemnation of all.

Beloit, Ala.

Secret society members are organized on the principle of taking unfair advantage of their fellows; therefore they are traitors to both church and state.

AN ENEMY OF THE HOME.

[Part of an address by Rev. P. B. Williams at Columbus, Ohio.]

Secret societies also conflict with a man's relations to his family in another very important matter; it takes the money away from the family and pours it into the lodge treasury, and I want to say, my friends, that the lodge treasuries are among the greatest gold bugs and monopolies of this land. They have the nation's wealth hoarded by the million. After the drain caused by the liquor traffic, the next greatest drain on the toiling masses of this land is the secret societies. They are draining the people of their hard earnings, and every once in a while you will see an account where some grand lodge treasurer has absconded with the funds. In the last fifteen years more than 1,500 of these so-called fraternal and mutual benefit societies have gone into the hands of receivers; in the past year more than 100 have gone to the wall, and yet I find men and women, too, almost climbing over each other to get into other societies that are just as sure to go down as their predecessors. Why so? Because they are on the wrong basic principle. The principle of these mutual insurance fraternities is that when you once fail to pay you forfeit all that you have paid. This is an unlawful buisness, for it is getting something for nothing, a thing that every State prohibits, and so nearly every State in the Union has prohibited mutual life insurance being carried on—I mean openly.

When I was stationed at Zanesville, Ind., the general manager of the People's Mutual Benefit Association, of Westerville, Ohio, said to me: "You cannot act as our agent in the State of Indiana, because the State of Indiana prohibits our business from being carried on within the State; but," he said, "if you find any one there that wants insurance with us you can act as his agent and write him up, and we will issue the policy. You see how they whip the devil around the stump, as we say, and yet we have organized secret societies, carrying on the very business that the State says shall not be carried on, because they depend upon what they call lapsed policies to carry on their business. You do away with the lapsed policy business in mutual in-

surance and you will destroy every mutual insurance society in the land. There is loss and gain in all business, to be sure, but I pity a business that depends upon loss to sustain it, but that is mutual life insurance—it depends upon loss to sustain it.

I am radically opposed to the whole business. I believe that a man ought to take care of himself—I mean so far as managing his own affairs is concerned, but it is patent to any man that none of these mutual insurance societies will insure you unless they are sure to make a slice for themselves, but you can make it all for yourselves if you will handle your own money; so I say it is better for a man and better for his family to handle his money for himself. I heard of a case to-day where a man was a pensioner, drawing a pension, and he had to make affidavit, which he had to prove by witnesses, that he was greatly disabled, in order to draw a pension, but after he had secured the pension he went to a physician and secured the physician's certificate to the effect that he was perfectly sound, and took out a policy for three thousand dollars, and then died, and did not get his insurance, and the thing caused considerable stir, to be sure, and it is a question in the minds of thinking people where that fellow went when he died. That is what we call "crookedness," and there is a lot of crookedness in these societies.

I cannot pass without noticing one thing in this connection, and that is those men that depend upon these societies and fraternities are not what we would call independent men. If you approach a man wearing a badge, and you cannot spell out the initials on his badge, just spell it p-a-u-p-e-r; for what is the difference between these lodge men and the men out at our county farms? The men at the county farms say, "Gentlemen of the county, we are not capable of taking care of ourselves; won't you take care of us?" And the county farms care for them. What do these fraternal lodge men less than that, for they say, "Gentlemen, we are not capable of taking care of ourselves; won't you take care of us, please?" The difference is that one fellow pays a little for it, and the other doesn't pay anything unless he has something to pay.

Secret societies conflict with a man's relation to his family. When I spoke at Harper, Kan., one year ago last May, a gentleman, as he went from the church, said to a gentleman, "Tell that minister that he hit me right where I live, because I paid four dollars in the A. O. U. W. last week, and two of my children have no shoes to wear. It drains the family, and takes the money that the family ought to have." Out in Portland, Ore., a gentleman said to his sick wife, "I think I had better send my lodge dues by Sister G., for I do not think you will be well enough for me to go to lodge to-night," and she said, "Yes, send my dues, too." And they succeeded in raking up two dollars to send to the lodge. In thirty minutes after the lady had gone to the lodge, the physician called, and prescribed beef broth for one of the children who was sick, and then they hustled around to find money to buy some beef for broth, and after robbing the children's banks, 11 cents was all they could scare up. Two dollars for the lodge, and 11 cents for a sick family. I say it does interfere with the family in this respect.

An Irishman was arrested for improvidence, and he came before the judge, and the judge said: "Pat, you are a hard-working man; how does it come you are here on this charge?" "Why," says Pat, "I belong to seven secret societies." I tell you, ladies and gentlemen, that these organizations take the money that they have no right to take. And the lodge dues are not all by any means. Many of these secret societies have costly regalias and costly uniform and paraphernalia, which makes a constant drain on the membership and consequently upon the family as well. Every time I see these plumed knights, with their burnished spears and swords, and costly uniform, parading the streets of our city (and I see them almost every week), they remind me of the old fellow that sold coal for a living, and one morning his servant came in, and he said:

"John, is it very cold this morning?"

And John said:

"Yes, master, it is very cold this morning." The man said:

"John, is it cold enough to make one's fingers tingle as they walk down the street?"

"Yes, master, it is cold enough for that, sir."

"Well, John, put up the price of coal 10 cents per bushel. God pity the poor!"

And so when I see these gentlemen of the fraternities parading the streets in their costly regalia, and burnished swords and spears, I think they say to me that these uniforms cost $75 or $150 for a little display. "God pity the poor." The poor cannot get into these secret societies, and unless the church of Jesus Christ or some system of organized charity looks after the helpless poor, the helpless poor must suffer. If these secret societies were charitable and benevolent, pray tell me why they are not found off yonder in the slums of our great cities helping the unfortunate, or why they are not found in the foreign missionary fields, doing aggressive work for God. I will tell you why—because in the slums of our cities and in the foreign missionary fields they do not find men with some visible means of support, and they wait until the church of Jesus Christ goes out and brings the people up to a basis where they will have some visible means of support.

TEN ANTI-LODGE POINTS.

BY REV. W. O. BUTLER.

Ten reasons why I cannot affiliate with the Masonic Lodge and be a Christian:

1. Because all my actions should be open to the world. Says my Savior: "In secret have I said nothing."

2. Because I cannot consistently bind myself to keep the secrets of a criminal.

3. Because it is degrading to take some of the brethren in my arms, in the ceremony of opening and closing the lodge. I have met men there whom I could not meet on terms of equality on the street.

4. Because I am commanded to be not unequally yoked together with unbelievers.

5. Because my motives were not to glorify God in joining the order. Curiosity, and the desire to gain the co-operation of others in my own personal affairs, were the factors.

6. Because I believe it to be wrong to personate a murder or to kneel (knowingly) while a mock prayer is offered.

7. Because the repetitions of opening and closing the lodge are monotonous and meaningless; it is time wasted which could be spent in the gaining of useful knowledge. Recreation, to be profitable, must be pleasurable.

8. Because I can not bind myself with an oath to meet upon a level, or have all things in common, with men who are not followers of Christ, much less those who do not believe in him as a Savior and who mock and deride both him and his followers.

9. Because I can not voluntarily place myself under the penalty of death without having violated any law of the land. Some may say the penalties mean nothing. If meaningless it is worse than childish to repeat them. If binding, it is a crime to visit them upon the offenders.

10. Because by affiliation I tacitly claim there are no others to care for my sick. I am bound to distinguish between Masons and their families, when there should be no such distinction.

CAN WE BELIEVE GEORGE WASHINGTON?

A man can break even a legal oath under certain circumstances. For illustration, note this extract from the oath which Washington swore as Colonel of the Virginia militia to his most sovereign lord, King George:

"And I do solemnly, in the presence of God, and of His only Son, Jesus Christ, our Redeemer, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted by the Pope or any authority from the See of Rome, or any persons whatsoever; and without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope, or any other person or persons, or any authority whatsoever, shall dispense with or annul the same, or declare that it was null and void from the beginning."

This oath was a lawful and constitutional one, while the Masonic oath is both illegal and unconstitutional. Then, again, the oath of allegiance which Wash-

ington took was lawfully ordained or prescribed, lawfully administered, and lawfully taken or received by him; while the oath of allegiance taken by the Masonic candidate is not only administered and assumed without any warrant or color of law whatever, but in fact everything connected with it, and the several duties it imposes, as has been often shown, are in direct conflict with both the law of God and the law of man.

Now, was George Washington justified in deliberately violating this lawful and constitutional oath, while the Masonic candidate is a "perjured villain" if he violates the outraged and illegal imposture, which is very often administered to him by some infidel or dram-drinker in a lodge of Masons? And if the Masonic candidate becomes perjured for violating the oath of the lodge, how is it that George Washington was not perjured for violating the oath of George III.?

John Helfrich.

The Freemason is horrified by being led, stripped and blindfolded, by a rope about his neck, till knocked down as Hiram Abiff. The Odd Fellow is led blindfolded in chains, the hoodwink is dropped, and he confronted with a grinning human skeleton. The same terrorism is practiced by other scenic methods in the Mormon Endowment House, and the same effects are produced in a small way in every little temperance lodge by the night-mystery and mock solemn lectures and obligations. Thus says Odd Fellow Grosh: "All the ancient rites began in sorrow and gloom, but end in light and joy." This is the devil's caricature of salvation by Christ, through repentance and faith, leading through sorrow for sin to "joy in the Holy Ghost." Indeed, this is that "Divine institution which Grosh says Odd Fellowship was" copied from (page 92). And in its nature and effects it resembles salvation as whoredom resembles marriage—one leading to hell, the other to heaven. Hence idolatry is branded as soul-adultery throughout the Bible. Christ is the bridegroom in the Scriptures, the devil in the lodge. Christians, in worship, are sanctified by the Holy Ghost; lodge-men are mesmerized by demons.—Jonathan Blanchard.

REFORM NEWS.

FROM GENERAL SECRETARY PHILLIPS

My labors in New York were in Syracuse, Utica, Schuylers Lake, Fly Creek, Todd Town, Hartwick Seminary, and Cooperstown. I was called back to Chicago by telegram announcing that important legal matters affecting the association demanded my attention. Since then I have visited Southern Wisconsin and Northwestern Illinois. I should be glad to name the many friends who have kindly received me and assisted in the work, if space permitted. Two parties executed papers, which will give the association a number of thousands of dollars when their will shall have been probated. Many years will pass, we trust, however, before such an event occurs. I have also been notified of a bequest of $5,000 by Mrs. Joanna Bliss, late of Worcester, Mass., for many years a strong friend of the National Christian Association. This bequest, however, will not be available for some years on account of an annuity provision in it.

I wish that all could be impressed with the fact, as I have been in my late campaigns on the field, of the good effect of tract distribution from house to house, where it is followed up for several years in succession. It will not destroy the lodges any more than the exposure of the Jesuits destroys Jesuitism, but the evil is greatly lessened, the people become intelligent on the subject, many are saved and lodge membership in the community is taken at its real value. This fact is very strongly exemplified in a portion of Otsego County, N. Y., where house to house work has been done for several years.

I had an interesting time at the Epworth League convention which met in Utica, and also at the Presbyterian synod of Northern New York, which met at the same place. Rev. Dr. Berry, editor of the Epworth Herald, was very faithful in warning the Epworth League of New York against dancing, but his heart failed him when he was asked whether they ought to join secret societies, and he declined to answer. The course of both the Methodists and Presbyterians is in sharp contrast with the brave position of the thirty Swedish Congregational congregations which met about the same time, in

New Haven, Conn. They adopted a very explicit and condemnatory resolution against the churches fellowshiping members of any secret society.

After my return I visited Mt. Morris, Illinois, by invitation and made arrangements for a convention to be held the 13th and 14th of this month. Among the speakers will be our President, Rev. Samuel H. Swartz, and Rev. I. Bennett Trout, President C. A. Blanchard and others. I was very cordially received by the professors of the Brethren College, and also by Mr. George Windle. It is hoped that there will be a good delegation from Mt. Carroll, Lanark, Rochelle, Polo and other places in the immediate vicinity. Let us hear by letter from those who can not attend. The success of the Southern convention was especially due to Brother R. W. Chestnut, but greatly helped by the stereopticon views, which we have recently secured for Brother Bonham. Though it was his first effort the judgment of those present was favorable, as is shown by the fact that the leaders of our work in that section are arranging for Brother Bonham to visit their places in the near future.

Our college and missionary agent, Rev. S. F. Porter, writes from Berea, Ky., where he gave an address in the college chapel before the students and faculty and later visited one or more churches in the country.

One of the encouraging facts in the foreign work is that friends, though unknown to each other, are yet co-workers with each other in lifting up the standard against the encroachments of lodgery. The London papers contain protests against the Masonic service in St. Paul's Cathedral on the two hundredth anniversary of its reopening. Only Free Masons are to be admitted. This great Masonic service, which ought to be a general Christian service, occurs on the second of December. Our brother, W. S. Fowler, writes encouragingly of his colporteur work in London. He not only distributes tracts, but speaks freely and sees some good results. He asks especially for the prayers of Christians. I have also received a letter from South Africa, where the good Mrs. Bridgman is carrying forward the testimony.

The average issue of the Cynosure for the past six months has been 4,333. There are 772 subscribers in arrears. If these friends would pay up at once every obligation of the association could be met. We hope, friends, that you will see to it that these little amounts, which in the aggregate are so much, will be among your Thanksgiving offerings for the mercies of this year. Please notice that subscribers receive a postal card receipt, and are not to be governed at present by the printed tab on the Cynosure. One who has taken the Cynosure for twenty years writes: "I have concluded you are fighting a giant evil which you will never subdue." Hence he discontinues his Cynosure. We hope that he will recover from his despondency and re-enlist. Luther's wife once put on mourning apparel, and when questioned by the despondent Luther she answered that she thought that God must be dead, or he, Luther, would not have been so cast down and discouraged. Cheer up, friends; put on the whole armor, and take the shield of faith and "stand." As sure as there is a God so sure will lodgery, like Pharaoh and his army, be destroyed. But you who are in arrears—listen: don't say, "You are fighting a giant evil," but say "We," and send supplies at once to this office.

The receipts for October and November were from Mrs. K. Biggers, Prof. H. A. Fischer, each $3; Prof. D. A. Straw, $5.23; Dr. E. C. Guild, $2; Messrs. F. D. Ewell, N. Countryman, Thomas Shaff, J. S. White, Ira Mettler, each $1; Mrs. A. A. Wolcott, 25 cents; Mr. Traver, 50 cents; E. Brace, $1.50; Geo. B. Hopkins, Chester K. Green, each $25; estate of L. L. Reynolds, $275; W. O. Norval, $4.50; Jas. L. Reber, a Friend, J. Holman, I. Bancroft, each $10; Eld. J. Griffin, $4; Mrs. H. Pallister, $5.50; Prof. C. M. Lowe, J. W. Suidter, Jno. Lusk, Eld. Isaac Hyatt, a Friend, each $5. Collections, per M. A. Gault, in October in Illinois: Marissa, 85 cents; Sparta, $1.25; Coulterville, $5.15; Miss M. Coulter, 25 cents; Mrs. N. Calvert, 50 cents; self, $5. In Wisconsin, Dover, $4. In November: In Wisconsin, Vernon, $25; Elkhorn, $1.50; F. Bartholonew, $2; Wm. McNeil, J. P. Rood, each $1; W. B. Ells, 50 cents; Rev. C. H. Auerswald, $1.50.

With sincere thanks on behalf of the National Christian Association,

Wm. I. Phillips.

THE PHILADELPHIA CONVENTION.

The report of the Philadelphia anti-secret convention comes just as we go to press, so we can give only a partial report. It met at 2 p. m., Nov. 22, in the First Reformed Presbyterian Church, Dr. T. P. Stevenson pastor, and who welcomed the convention with an able address which was followed with an eloquent response from Rev. J. C. McFeeters, of the Second R. P. Church. The first evening session was occupied with powerful addresses by Rev. James Parker, Ph. D., and Dr. H. H. George.

The next morning session was occupied with testimonies, question-box, and a chart talk by Rev. J. P. Stoddard, of Boston. It was opened with prayer and devotional exercises by the Rev. J. C. McFeeters. The following officers were elected for the ensuing year: President, the Rev. A. S. Shelly; Vice President, the Rev. Thomas F. Wright; Secretary, the Rev. R. H. Shaw, Newcastle, Pa.; Treasurer, the Rev. Edward P. Sellew. The fourth session opened with the Rev. A. S. Shelly in the chair. The most important feature was the reading of resolutions, followed with a "seceders' service." The latter was conducted by the Rev. R. H. Shaw, assisted by the Rev. Thomas Wilhide, the Rev. William Sherman and others. The speakers were formerly members of secret societies and testified that they interfere with the Christian religion by loading the soul with antagonistic principles.

Prayer and praise service opened the evening session, which was held in the upper auditorium of the church, with a large attendance. The local organization submitted its report, which was highly encouraging and showed that the interest taken in the work of reform is widespread.

An address on "War in America" was delivered by the Rev. J. P. Stoddard, which was followed by an address on Secret Societies by Rev. P. B. Williams. He showed that members of secret societies become indifferent to religion, and the reason women cannot become members of such organizations is because the men are ashamed to submit them to the ordeal which accompanies the initiation exercises. Societies of this character, he said, are not fit bodies for Christians to belong to, as they are merely deceptive and farcical.

FROM REV. P. B. WILLIAMS.

He Speaks at the Philadelphia Convention.

Philadelphia, Pa., Nov. 24, 1897.

Dear Cynosure—I had good meetings in November thus far. At Fowlersville, Mich., both in the U. B. and Free Methodist Churches, we had large audiences and good interest. At Cohoctah, Mich., we had a crowded house. At Petersburg Rev. C. L. Snyder obtained the city hall for our meeting. The congregation was interesting and the enemy of souls was stirred.

At Milan, Mich., it rained and our audience was small, but there was a good interest and they want me to return. On the following Sabbath I preached for the pastor at West Toledo M. E. Church. My next appointment was near Rimer, Putnam County, Ohio. It was a stormy night, but the house was well filled, and very good interest. The next night I had a fine congregation near Rockford, Ohio, Rev. W. Strete pastor. Saturday night I spoke in the city hall at Delphos, Ohio. Quite a number of lodge men were present. Mayor Baxter attempted to defend the orders, but, like other lodge advocates, could succeed better in maligning character.

The low down newspaper report of the meeting denounced my address on Secret Societies and represented me as untruthful, and then highly commended my discourse on Sabbath evening and closed with an earnest exhortation for me to quit lecturing and go back to preaching the gospel.

I came to Philadelphia next to help in the state convention. I found Rev. W. B. Stoddard at his post of duty, pushing the battle to the gates of the enemy. There are many friends and workers in our cause in this city and vicinity. Rev. J. P. Stoddard is here, and still retains his vigor and seems as young as ever. He deals mighty sledge-hammer blows at the false worships of secret societies. Drs. Stevenson, McFeeters, George and Dill are some of the Covenanter ministers present who add strength to the convention. Rev. Webster and others, of the U. P. Church; Revs. Shaw, Tomblyn and others, of the Free Methodist; Revs.

Myers and Gotswal, of the German Baptist; Rev. Wilhide, of the Independent Mission; Dr. Farr, of the German Reformed Church; Rev. Shelby, of the Mennonites; Edwin P. Sellew and others, of the Friends; Rev. J. C. Cassel, of the Brethren's Church, and others in the ministry and laity added great strength to the work.

Mrs. Hattie E. Powers had charge of the literature, and is letting light shine on secret societies in this city. All in all, the convention was a grand success. A local society is to be formed here tomorrow afternoon. I will spend some time here in Pennsylvania, helping the Eastern agent before returning to my parish in Ohio and Michigan. My expenses thus far for November are $42.84 Receipts, $43.34. P. B. Williams.

FROM REV. W. B. STODDARD.

Philadelphia, Pa., Nov. 26, 1897.

Dear Cynosure—My work for the past month has been largely preparing for the convention. Meetings were held in sympathizing missions and churches. Part of an afternoon was given to a discussion of the lodge before some ninety students of the Lutheran Seminary at Mt. Airy. The questions asked showed the students were awake and anxious to know the facts.

That there has been marked and substantial progress in our work here during the past few years is very manifest. The convention was well attended, all things considered. God inclined many to us who took the places of some accustomed to come. The later sessions of the convention were especially blessed with the presence of the Holy Spirit. Many seceders testified. Some belonging to lodges expressed a determination to break away.

I may not write of all the excellent addresses. We were especially glad that our dear brother Williams could be with us. His addresses were inspiring and helpful. Dr. H. H. George stood by us as he always does. The National Reform Convention coming here next month bids fair to be large and far-reaching. My father brought an inspiration and blessing that could only come from long years of study and service.

The meeting that followed yesterday (Thanksgiving) afternoon for organization was well attended. A constitution was adopted, committees appointed, and about seventy persons received into membership. The constitution will doubtless be sent The Cynosure. This local association is to be auxiliary to the National. Many prayers will be offered in its behalf. May it bless and enlighten and help forward Christ's Kingdom in this great center of influence and power.

W. B. Stoddard.

FROM REV. W. FENTON.

St. Paul, Minn., Nov. 22, 1897.

Dear Cynosure—Guttenberg is an ancient river town on the banks of the Mississippi River, in Iowa, once famous, or, rather, like Milwaukee, infamous by reason of lager beer. Now it has a Romish church, a Lutheran church and a very feeble Methodist church. The lodges are in the ascendency, although the Lutheran pastor is strenuously opposed to them. After supplying them with a few anti-Masonic tracts, Dubuque was the next place visited. Here Rev. H. Luz subscribed for The Cynosure and bought the ritual of the Modern Woodmen of America. A public announcement was made for me to speak in his church on Sabbath evening, but before that time arrived an emissary of Satan said "No!" and the appointment was set aside.

On Saturday an address was delivered to the students of Wartburg Theological Seminary, and they were disappointed at the annulling of the appointment to speak on Sabbath evening.

The faculty of the German Presbyterian Seminary voted not to have the subject of Secret Societies brought before the students. But the students, being at play on the campus, were supplied with anti-Masonic literature. While talking to them they were called away by the Seminary bell to attend to their duties inside, at which they expressed their regrets that they could not hear more about secret societies.

The great curse of Dubuque is Romanism and Secretism, the Protestant churches being thoroughly defiled with lodgery. A Mason of high degree, reviling Christianity, said that he is a personal friend of Col. R. G. Ingersoll and that Ingersoll is a high degree Mason. Can

some reader of The Cynosure verify that and tell us how many degrees of Masonry Ingersoll has taken?

Clinton, Lyons and Fulton were the next towns visited. At Clinton Rev. F. L. Grundtvig subscribed for The Cynosure and made appointment for me to speak in his church on Sabbath evening, which appointment was most cordially carried out by the pastor. After speaking at the ministers' meeting in Clinton, at least three of the ministers being Masons, one of the Masons said to me, "If you stay here a week and lecture on this subject you will be the means of many joining the Masons." He also said, "If I were obliged to leave either Masonry or my denomination (Methodist) I should leave the denomination, or any other Christian denomination, rather than give up Masonry."

After spending about a week in this devil's hotbed of the Secret Empire—these three towns—it seemed easy to imagine how Moses felt when, upon seeing that Aaron had made the people naked to their shame in that Masonic worship, with the calf for their god, which is precisely the same worship in spirit as the modern lodges have, he cast the tables out of his hands and broke them beneath the Mount. It was a Christ-like love that made Moses do that. It was such love to God that he prayed: "* * * Yet now, if Thou wilt forgive their sin; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." But let the Freemasons, Oddfellows, M. W. A., etc., tremble at God's answer to Moses: "Whosoever hath sinned against Me, him will I blot out of my book."

W. Fenton.

"Johnnie," said the Sabbath school teacher, to a six-year-old scholar, "tell us all you know about the devil."

"All I know is that he can't run as fast as my pa can."

"How do you know that?" inquired the teacher.

"Because I heard pa say that when he comes home late at night from the lodge he always catches the devil. I reckon I'll be able to catch him, too, when I get as big as pa and join the lodge."

"I am afraid you will," remarked the teacher, with a sigh.

SOUTHERN ILLINOIS CONVENTION.

Coulterville, Ill., Nov. 11, 1897.

Editor Cynosure—The convention met in the Covenanter Church on Wednesday evening, Nov. 10, at 7:30 o'clock, and was opened with devotional exercises led by the pastor, Rev. E. G. Elsey. Rev. R. W. McBride, of Marissa, Ill., was chosen chairman. In the absence of Rev. W. R. Bonham, who was to deliver the opening address, on "Heathen Mythology," Rev. R. W. Chesnut, of Marissa, occupied the time on the same subject, addressing a very appreciative audience. Rev. R. E. Wilkin, of Tilden, then led in prayer.

Thursday morning at 10 a. m. the devotional exercises were led by Rev. R. W. McBride. Rev. D. S. Faris, of Sparta, addressed the convention on "Secretism." He was followed by Rev. W. R. Bonham, who gave an interesting address. The president and secretary, and Rev. J. C. Elliott and John M. Sloane also gave short addresses. Thursday afternoon Rev. R. W. McBride spoke on "The Christian Religion and the Modern Woodmen." His excellent address was followed by one from Rev. R. W. Chesnut on "College Secret Societies and Their Influence."

After an interesting discussion the following resolutions were adopted:

1. As followers of Christ, our only Lord and Master, we are opposed to all societies in which an oath, pledge or promise to conceal things not yet made known is exacted of the candidate, because in this there is the surrender of the right of private judgment and of Christian liberty, and making men lords of our conscience contrary to that scripture, "Call no man your master on earth."

2. We are opposed to these societies because they give unfair advantages to their members in business, politics, and even in the sanctuary of God.

3. We oppose them because they lead to the perversion of justice between man and man in civil cases, and screen the guilty in criminal cases.

4. Because in many instances they give rise to lawlessness, riot and murder in the settlement of disputes that ought to be settled by the peaceful methods of civil law.

5. We oppose the labor societies be-

cause of their interference with the rights of employers and non-union men, dictating to all the conditions and terms of labor.

6. We are opposed to all secret societies because they bring together in close association good and bad, heathen and Christian, and by a partial morality set aside the law of God; whereas the Bible says, "Come out from among them and be ye separate, and have no fellowship with the unfruitful workers of darkness."

Thursday evening a large audience was present to hear the illustrated lecture by Rev. W. R. Bonham, of Greenville, Ill. His subject was "Ancient and Modern Mythology," and his lecture was well received. We all concluded that "Bro. Bonham is all right." We had a good convention, although it met under great opposition from without and indifference on the part of some who claim to be within. R. W. Chesnut.

EDMUND RONAYNE IN IOWA.

Washington, Iowa, Nov. 24, 1897.

Editor Cynosure—During the last two weeks Brother E. Ronayne has been lecturing in this part of the State against Secret Societies, and on last Saturday afternoon closed a series of meetings in this city. The meetings here were very successful in every way. Large audiences were present at every session and much interest was manifested. Some of our friends in the lodges favored us with their presence, and now know more of the true nature of their orders than they ever did before. Many young men were present and received light on this subject before the lodge can put the hoodwink of darkness over their eyes. Also many of us who had grown cold and indifferent on this subject were awakened and aroused from our lethargy by Mr. Ronayne's stirring words and will be more bold to testify against this evil in the future.

While Mr. Ronayne endeavors to take away from men their trust in the abominations of the lodge, he always offers them something better, and commends the gospel of God's love. The Bible was his text-book, and he was mighty in the Scriptures, a workman that needeth not to be ashamed.

In his first lecture the speaker "identified" Masonry with the "sun-worship" of the ancient Egyptians and Canaanites. After hearing that the ritual of Masonry is the same as the "secret mysteries of Osiris and Baal, we asked ourselves in astonishment, Can it be that we still have the worshipers and priests of Baal in our midst? Are the "high places" not taken away from our land? In the next lecture the hollow claims of the lodge to "charity" and "religion" were exposed. It is a religion "without Christ" or redemption by his blood." The "new birth" the lodge professes to give the hoodwinked candidate is not the "regeneration," the "being born again" of the Holy Scriptures. At the last lecture the oaths and horrible death penalties were dwelt upon and the divine exhortation urged on all. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Very truly yours, W. C. Allen.

EDITORIAL FIELD NOTES.

Our first field work in November was in Waukesha County, Wisconsin, where we addressed four meetings in the Vernon R. P. Church, Rev. Isaiah Faris, pastor, and one in the U. P. Church near by, Rev. H. R. Snyder, pastor. We know of no congregation standing more loyally by the anti-secret reform than the Vernon R. P. Church. Most of its members are Cynosure subscribers, and their contributions at the above meetings were about $30, and a few months ago when, in company with Bro. Phillips, we held a meeting at Big Bend, a few of these brethren contributed over $15 to the work.

At Waterford, in Racine County, Bro. T. F. Moyle did what he could for a meeting in the M. E. Church, Rev. Wilson, pastor, but owing to a wet night the attendance was small. We hope to try a meeting here again, as there is a strong congregation of anti-secret German Lutherans at Waterford. We found Rochester, Wis., a good point for meetings, as there is a flourishing academy there of a hundred students, and some good sympathizers with our work. At the English

settlement M. E. Church we addressed a good meeting.

We then visited Dover, Burlington, Elkhorn, Fayetteville, Tibbets, Jacobsville and Milford. Our meetings on Sabbath and Wednesday evening in the Congregational Church, near Fayetteville, Rev. Thomas W. Barbour, pastor, were specially interesting, and were arranged by William Christison, an old-time friend, from Vernon.

At Elkhorn our meeting was the most important of the series. The pastor of the Evangelical Lutheran Church, Rev. C. H. Auerswald, had recently excluded about a dozen of his members because they had joined the Modern Woodmen. This had produced much excitement among the lodge members, who were out in force at our meeting in Wisconsin Hall. Many friends of the cause were also present, some from many miles in the country. Those Evangelical Lutheran churches that have hitherto shut out lodge members are now feeling the pressure, and are crying to us from many quarters, "Come over and help us."

We wish to acknowledge the kind cooperation and entertainment we received on this trip from the following homes: Mrs. M. B. Wright, Wm. S. Turner and Della Adams, Waukesha; Wm. McNeil, Prospect; Renwick Adams, Guthrie; E. I. Dewey, Dodge's Corners; T. F. Moyle, Waterford; Henry J. Kilpatrick and A. Aspinwall, Rochester; John Crawford and Samuel Wilson, Dover; Wm. Christison and R. McKenzie, Fayetteville, Truman Bartlet, J. P. Rood and W. B. Ells, Tibbets; Rev. J. C. Huffman, Milford; and Rev. C. H. Auerswald, Elkhorn, Wis.

AN INCIDENT.

"Do you not know me?" said a wretched-looking man whom the editor met recently going down Madison street. His countenance was stamped with the brand of Cain, and we failed to recognize him until he introduced himself as an old neighbor in an Iowa town where we resided during our first pastorate twenty years ago. Then his tragic history came vividly to mind. In a fit of passion he had murdered with a hatchet a man whose wife was a United Presbyterian, and who lived in our house after we had gone to labor in another field. After days of agonizing suffering the husband died in the room we had once occupied as a study. The murderer was tried in Burlington and should have gone to the penitentiary for life, but was acquitted, and on returning home was met at the depot by his brother Oddfellows, who showered upon him a jubilee of congratulations. The attorney who cleared him confessed privately that it was by getting Oddfellows upon the jury.

REV. T. B. ARNOLD.

Our portrait this month is of one of our most valued N. C. A. directors, and still in the zenith of his power and usefulness. Bro. Arnold's useful career may be abridged as follows: Born in West Falls, N. Y., in 1849; came when but a child with his parents to DeKalb County, Illinois; was converted and joined the M. E. Church at the age of fourteen; taught the Bible class at fifteen; was Sabbath school superintendent at seventeen, and left the lodge and joined the Free Methodists shortly after.

He was early called to preach the gospel and was a successful pastor of a number of charges in Illinois and Iowa. When his health failed in 1874 he was called to serve the church in the responsible position of editor and publisher of the Free Methodist, and afterward as head of their publishing house. While he has recently transferred this responsible work to others, yet he still manages a large publishing business. And in recent years he has exerted a far-reaching influence for the Master by establishing a home for orphan children. He still cherishes his old-time relish for the ministry, and often improves opportunities of preaching Christ.

Bro. E. Ronayne fully expected to be in Kansas as we go to press, where arrangements had been made for him to lecture at Lyons, Sterling and other points, but through a slight illness, after his Iowa meetings, he was obliged to return to Chicago. He expects, however, to go to Kansas in the near future, and being now fully recovered he is to visit Livingston, Wis., in a few days. Address him at 104 Milton avenue, Chicago.

PROPER TO TAKE AN OATH.

We believe it is right to take an oath when required by the proper authorities in a civil or church court:

(1) Because God commands it. Exod. xxii., 11; Num. v, 21; Deut. vi, 13; and Ezra x, 5.

(2) The example of God Himself. Psalm cxxxii, 11; Heb. vi, 13.

(3) The example of such Bible Christians as Abraham. Gen. xiv, 22; of Moses, Joshua xiv, 9; David and Jonathan, 1 Sam. xx, 42.

(4) Because Paul commends it. Heb. iv, 16.

(5) Because it strengthens the obligation by appealing to the divine standard and authority of truth.

It is evident, then, that Christ's words, "Swear not at all," must mean only the prohibition of profane or false swearing.

WHEN IS AN OATH PROPER?

The conditions which make an oath justifiable are:

(1) When it is necessary in the interests of truth and justice or in the right administration of government.

(2) When the person taking the oath is a believer in Christ as the author of truth.

(3) When the oath is administered by an officer in one of the divinely ordained organizations of either the family, church or state.

(4) When the oath taken binds to what is right.

(5) When the oath is recognized as a divine institution in which God becomes a party to the contract.

The administration of oaths in lodge rooms is extrajudicial. It is more; it is the worst profanation of a divine ordinance, even as if boys or infidels should go through the mock ceremony of observing the Lord's supper.

Rev. S. R. Wallace, of Brooklyn, N. Y., preached recently in the Presbyterian Church at Stamford, N. Y., and spoke plainly on the anti-secret question. He also testified strongly against the lodge in a recent address to a Christian Endeavor convention at West Kortright, N. Y.

OBJECTIONS TO MODERN WOODMEN.

We have been frequently asked of late to state our objections to the Modern Woodmen. They are, in brief, as follows:

1. Like most of the minor secret orders, the Woodmen order was started and is engineered by Freemasons, and it has so many lineaments of its mother that it can easily be identified.

2. It is organized on the principle of selfishness, by selecting the most able-bodied young men and pledging them to stand by one another to the exclusion of the outside world.

3. It perverts true Bible charity by giving only to its own members whose dues are paid up, and from whom they expect to receive in return.

4. It imposes a strong pledge to keep secrets before the candidate knows what those secrets are. This is in conflict with the Bible principle laid down in Lev. 5:4 5.

5. It terrifies the victim by threatening death on the block, or burning at the stake, or in other ways.

6. It often, by its frightful initiations, degrades and maims the human body, created in the image of God.

7. It profanes the sacred scriptures by quoting them in its foolish ritualistic play.

8. It robs poor families of their hard earnings by its fraudulent insurance.

9. It teaches a partial morality by pledging its members "not to defraud a member in his purse," leaving the impression that he is at liberty to defraud those outside.

10. It usurps the functions of the church and even of the Lord Jesus by declaring in its funeral ceremony that the deceased member, irrespective of his faith in Christ, "shall live in the eternal glories of his Maker."

WAS IT A MASONIC MURDER?

Information Wanted.

In the second column of the eighth page of The Cynosure of March 13, 1890, the following statement appears:

"If Masons do not kill men outside the lodge any more, they do within. Since this Huntington affair we have learned

by correspondence of the death of Judge White, of Cooperstown, New York. About the year 1863 he told his wife, on leaving home, that he was to be initiated in a Masonic lodge. Late the same night his dead body was brought home. The bearers told the horror-stricken wife that they found him lying senseless on the sidewalk, a short distance from his own door. She did not credit the story and recovered strength to tell them that "He left home to join your lodge, and you have murdered him!" Friends demanded an inquest, and during the inquiry it was proved that during the initiation he was "accidentally killed." Will the friend who gave the above information kindly state of what court or county Mr. White was a judge, and give any further particulars within his knowledge, as this is desired by a friend of the reform and for the benefit of the cause?

W. I. Phillips.

WHAT PROLONGED THE WAR.

The following incident from a Chicago paper, written by J. F. Watrous, is one of many illustrations of Masonic favoritism during the civil war. It was such sworn favoritism which sometimes turned victory into defeat and greatly prolonged the war:

Among the prisoners taken by the Union troops at the time Pickett made his great charge at Gettysburg was a Virginian sergeant. He was a Mason. Captain John A. Kellogg of the Sixth Wisconsin gave him a drink of something reviving from his canteen and put some rations in his empty haversack. Their parting was that of brothers. In December, 1864, when Kellogg was a colonel commanding his regiment, I accompanied him on a ride along the picket line a few miles to the left of Petersburg. By some means, and without knowing it, we got between the picket lines. We were brought to a halt suddenly by the following unmilitary salutation:

"Is that you, Captain Kellogg?"

Looking up, and about two rods to the right, we saw a lieutenant and a dozen men in gray, who had apparently just taken their arms in preparation for serious business.

"That's my name, sir," answered the colonel.

"Beg pardon—Colonel Kellogg. You were a captain at Gettysburg. Allow me to extend congratulations upon your promotion."

It was becoming interesting, intensely so, and both of us were making plans for a shooting match between a dozen Johnny pickets with guns in their hands and two officers who had only revolvers, and they not in hand.

"Guess you don't remember me, colonel."

"I guess that is so," said Kellogg: and he was more nervous than I ever saw him in battle.

"I'm the sergeant you gave a nip from your canteen and whose haversack you filled at Gettysburg. They have made me a lieutenant since then. I'd like to have a visit with you, but the officer of the day is due here. Guess you had better get back to your lines."

"Thank you, lieutenant," said the colonel, saluting; and as we turned to leave the Confederate gave the command, "Shoulder arms! Right dress! Present arms!" Then both of us lifted our hats. There was fraternity for you. I guess Colonel Kellogg and his adjutant can thank Masonry for an escape from a death that would have reflected no honor upon them.

The great moral conflicts of the ages center about the cross. Satan knew what that cross meant for his dark realm and for forty days struggled to keep it from rising on Calvary. He staked his all on the last temptation—the kingdoms of the world and the glory of them—and lost. But he wishes men to persuade themselves that they have recognized the King of Zion. So the Masonic lodge, which in its fundamental degrees and principles rejects Christ, that it may call Jews, Moslems, Parsees and "the worshipers of Deity in every form" brothers, is preparing for a great Christ celebration in the opening year of the next century. Why object? Because the Knight Templar oath is awful blasphemy. Their ceremony of initiation is a mockery of death and the judgment. Their vow to draw their swords in defense of the Christian religion is an unmeaning form. Their regalia, dress, arms, and military parade is as far from the humility, simplicity and meekness enjoined by Christ, as the east is

from the west. They profess to be the "Christian degree" of Masonry. But they come into the commandary from the Blue Lodge without any change of belief or sentiment toward Christ. In the Blue Lodge they denied him. They go on into the Mystic Shrine or into the Scotch Rite without needing any change of conviction; in one they practice Mohammedanism, in the other Baal worship. Therefore, the Knight Templar degree in reality more grossly insults Christ than any other, because of their very pretense of recognizing him.—Rev. H. L. Kellogg.

STIR AMONG THE ODD FELLOWS.

The Pittsburg Commercial Gazette says that Charles Colteryahn entered a suit against F. Stucky, that will cause a sensation on the South Side. The action is to recover $5,000 damages for alleged slander. Both men are members of the Peter Fritz Lodge of Odd Fellows. Attorney Frank Ammon says the action is based upon a certain utterance of Stucky's in the lodge room on October 4 last.

Colteryahn was about to be installed Grand Master of the lodge on the evening of the date named when Stucky protested and said: "He is a liar, embezzler, not honest and not fit for the office." The assertion is said to have caused quite a stir among the Odd Fellows. Colteryahn took his seat as Grand Master, however, and is now seeking vindication.

The Gazette does not state whether the charge made by Stucky was true or false. We know that lodges make liars of men. It might be fitting that such a one be elected Grand Master and that Colteryahn was simply showing the fitness of his brother Odd Fellow to occupy this position.

Mrs. Mary C. Baker, Recording Secretary of the National Christian Association, has gone to make her home in Knoxville, Tenn. The friends and officers of the N. C. A. will ever cherish in grateful remembrance her self-denying labors in the work. For nearly twenty-four years she was constantly employed in the office of the Free Methodist, much of the time as office editor, and a recent issue of that paper publishes a high tribute to the long, faithful and excellent service rendered by Sister Baker.

W. H. Harvey, of this city, is the father of the secret order known as the Patriots of America. Their ritual of over 200 pages is published by the Coin Publishing Co., 362 Washington boulevard, Chicago. The order has its altars and chaplains, and among other foolish things swears its members to "recognize the Divinity of unselfish intelligence, and to cheerfully yield allegiance to the principle that the judgment of a majority of this order if carried out will result in good to all the members thereof."

And this "Fatherhood of God and Brotherhood of Man is to be produced by Odd Fellowship, a society whose name is a burlesque, whose origin a dramshop, its ritual devil worship, and its membership open only to "free white males of 21 years," excluding, by book, "Chinese, Polynesians, Indians, half-breeds and mixed bloods" (Donaldson, page 321), and shutting out all women into contemptible Rebekah's Degree! A universal brotherhood and millennium excluding at least nineteen-twentieths of mankind!—Jonathan Blanchard.

"You have been in the mercantile business," said A. J. Millard, of Little Rock, Ark., to the pastor of the First Baptist Church of that city.

"Yes."

"Did you examine your goods when purchasing of a wholesale dealer?"

"Oh, certainly."

"I hear you think of joining the Knights of Pythias. Would you like to examine the 'goods' before purchasing?"

Bro. Millard then handed him the latest revised ritual of the Knights of Pythias, and also Ronayne's Hand Book of Freemasonry. It is doubtful now if the pastor will join.

A prominent lodge man said to the new pastor: "We have nine lodges in town, and we want to run them in the interest of the church. Can you tell us how we can do so?"

"Certainly, I can," replied the pastor; "just run them out of town."

The Christian Cynosure.

Official Organ of the National Christian Association.

A 32-page monthly with cover, opposed to secret societies, represents the Christian movement against the secret lodge system; discusses fairly and fearlessly the various movements of the lodge as they appear to public view, and reveals the secret machinery of corruption in politics, courts, and social and religious circles. In advance, $1 per year.

Entered at the Post Office in Chicago as Second-Class Matter.

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Wm. I. Phillips, Secretary and Business Manager, to whom all letters containing money and relating to the business of the paper must be addressed at 221 West Madison Street, Chicago, Ills.

Folly, Expense and Danger

OF

Secret Societies.

By CHARLES A. BLANCHARD, President of Wheaton College.

They may be rudely classified as religious; e. g., the Jesuits, Freemasonry, Oddfellowship, the Knights of Pythias, etc.: political, as the Know-nothings, Knights of the Golden Circle, the Order of American Deputies, the Kuklux-Klan, the White League, etc.: industrial; as the unions of carpenters, bricklayers, conductors, engineers, etc.: insurance; as the Royal Arcanum, the Modern Woodmen, the Order of the Iron Hall, the Ancient Order of United Mechanics, etc.: and the social; as the college fraternities. Postpaid 5 cents each.

THE NORTHERN ILLINOIS CONVENTION.

December 13 and 14, 1897.

To Be Held in Seibert Hall, Mt. Morris, Ogle County,

Beginning Monday evening, at 7:00 o'clock, and continuing through Tuesday and Tuesday evening.

Rev. Samuel H. Swartz, President of the National Christian Association and pastor of the M. E. Church, Aurora, Ill., and Rev. I. Bennett Trout, pastor Brethren Church, Lanark, Ill.; President C. A. Blanchard, of Wheaton College, and other speakers will be present. It is hoped that Mr. Edmond Ronayne will also be present.

Entertainment will be free to visiting friends.

HOW TO DO GOOD

AND

GET PAID FOR IT.

We have in stock a limited number of "Helps to Bible Study," by Rev. A. Sims, of Ontario. 196 pages, cloth, 50 cents. We consider it an excellent work.

We have also a limited number of "Touching Incidents and Remarkable Answers to Prayer." S. B. Shaw, publisher, 128 pages, 6x8, illustrated, full morocco, $1.00.

As long as our supply continues, we will present a copy of either of the above books to every one who will send us one new subscriber with his own renewal and only $2.00.

HOLIDAY QUERY:

Why not make a present of Between Two Opinions, by Miss E. E. Flagg? See advertisement on page 253. It is a dollar book reduced to seventy-five cents. 385 pages, 5x7. Gold stamp on back and side. With your renewal, paper one year and the book for $1.50.

A new edition of Folly, Expense and Danger of Secret Societies, with cover, and a fine half-tone portrait of the writer, President C. A. Blanchard, is being issued this month. It will be ready for delivery by the 10th of December. This is a popular address, and will be furnished for free distribution in quantities of ten for 30 cents, or more at the same rate. See advertisement.

Norwegian Pamphlets.

One on "Modern Woodmen," by Rev. T. O. Tolo (Lutheran), and the other "Proceedings" of Minnesota District Conference, Norwegian Lutherans, on Secret Societies. These two pamphlets in the Norwegian language will help along the good cause of opposition to secret societies. These pamphlets are for sale, and are issued by the Lutheran Publishing House, Decorah, Iowa.

Dr. Talmage and Secret Societies.

This is a neat pamphlet of 16 pages, 12mo., containing replies from Dr. Blanchard and Rev. B. T. Roberts to the sermon Dr. Talmage preached in favor of secret societies. The arguments used against the position of Dr. Talmage are unanswerable. This pamphlet ought to be scattered broadcast and thus help to counteract the widespread but pernicious influence of that sermon. Single copy, 5 cents; one dozen, 40 cents; three dozen, $1.00. Rev. A. Sims, 16 Alma street, Kingston, Ont.

Testimonies, With Portraits.

This booklet of thirty pages contains the statements of prominent Congregational ministers and Associations on the secret lodge system. Postpaid 5 cents each.

COLLEGE SECRET SOCIETIES.

Their custom, character, and efforts for their suppression. By H. L. Kellogg. Containing the opinion of many college presidents, and others, and a full acount of the murder of Mortimer Leggett. 25 cents each.

American Hand Book and Citizens' Manual.

By M. N. BUTLER.

This is a book of 200 pages, 7½ by 5 inches, and is sent postpaid for 25 cents. There are chapters on "Bible and Secretism," "Lodge and Saloon," "All-round Reformers," etc., etc. 25 cents each.

Facts and Photographs.

In this brief booklet are collected the opinions on secret societies of some fifty men devout in piety, profound in scholarship, and eminent in statecraft, also the testimonies of seceders from the lodge, as well as extracts from standard Masonic writers.

Postpaid 5 cents each.

Holden With Cords.

Or the Power of the Secret Empire. A faithful representation in story of the evil influence of Freemasonry, by E. E. Flagg, Author of "Little People," "A Sunny Life," Etc. This is a thrillingly interesting story, accurately true to life, because mainly a narration of historical facts. In cloth, $1; paper, 50 cents.

Thirteenth Columbia Calendar.

Certainly as the Columbia bicycle leads the cycling world, does the Columbia Pad Calendar lead the business world. It will be mailed to any address, safely packed in a carton mailing case, upon receipt of five two-cent stamps at the Calendar Department of the Pope Mfg. Co., Hartford, Conn.

During November and December the Self-Pronouncing S. S. Teachers' Bible will be given as a premium for one renewal and four new annual subscriptions to The Cynosure. (See advertisement.)

ARE YOU SOWING ANTI-SECRECY TRACTS?

A pastor wrote last month (November) that he distributed a few "Out of Bondage" which Secretary Phillips had sent him, and one Christian man was himself delivered from Lodge Bondage in consequence.

The National Christian Association has sent out within the last six months without remuneration for free distribution about $150 worth of tracts at retail rates. They have gone into some thirty different places in Illinois, Wisconsin, New York, Pennsylvania, South Dakota, Tennessee, Minnesota, Missouri, Kansas, Indiana, Georgia, Indian Territory, Michigan and West Virginia. Occasionally a tract falls on rich soil, and we have had reports of splendid harvests. Ten cents will purchase an assortment, and thirty cents one pound.

We have the following in stock at present:

1. The National Christian Association. (A sketch of its history.)
3. Address to American Pastors.
4. Free Masonry in the Family.
5. President C. G. Finney. (On the Duty of Christians.)
7. To the Boys Who Hope to Be Men.
10. A Pastor's Confession.
11. Knight Templar Masonry.
12. Alexander Campbell's Estimate of the Lodges.
14. True and False Templarism.
15. Secrecy and Sin.
16. Selling Dead Horses.
18. Despotic Character of Free Masonry.
22. Extracts from Masonic Oaths.
30. Masonic Oaths Null and Void.
37. German Tract.
42. Duty and Ability to Know the Character of Free Masonry.
44. D. L. Moody on Secret Societies.
45. Ought a Seceding Mason to Keep His Lodge Oath?
51. Swedish Tract.
52. Hollandish Tract.
53. The Lodge and the Saloon.
54. The Church and the Lodge.
55. Facts. (Last public document by the late President Jonathan Blanchard.)
56. Sinews of War.
57. The Initiative Degree of Odd Fellowship.

Address National Christian Association, 221 West Madison street, Chicago, Ill.

PRIZE ESSAYS.

Secrecy and Citizenship.

Secrecy and Citizenship consists of three essays which received the respective prizes of $300, $75 and $25.

The successful competitors were I. J. Lansing, D. D.; Benjamin F. Trueblood, LL. D., and Rev. D. W. Sleeth.

Rev. F. W. Farr, the widely known superintendent of Rev. A. B. Simpson's work, the Christian Alliance, was asked to open the discussion on the "Prize Essays," at the Philadelphia Convention (November, 1897), and he then discussed at length some of the salient points in each essay:

In the essay of Dr. Lansing, the independent power of the lodge as a menace to the State was particularly dwelt upon.

In the essay of Dr. Trueblood, the paralysis of moral vision resulting from lodge associations was clearly set forth. And in the essay of Dr. Sleeth, the distinctions between secrecy and privacy were explained.

The unanimous verdict of those participating in the discussion was that the Prize Essays were worthy of wide circulation and careful perusal. It is an attractive as well as a valuable volume of 137 pages, 5x7½ inches, cloth, sent postpaid for 50 cents.

With your own renewal and one new subscription both papers one year and the book for only $2.00.

Blessed Memories;

LIFE OF MRS. MARY A. BLANCHARD,

By Her Daughter,

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This is a volume of 150 pages with six illustrations.

"An appropriate sheaf of green is laid upon the grave of Mrs. Mary A. Blanchard, wife of the late President Jonathan Blanchard of Wheaton, in the little volume with the title "Blessed Memories." . . . Mrs. Blanchard's was, to a pre-eminent degree, a life lived in the fear of God. . . . Her religious standards were exceedingly high, and she followed them with a serene inevitableness that profoundly impressed all who knew her. This spirit which left the impress of President Blanchard so strongly upon Galesburg and upon Wheaton is shown by this book to have gained its force no less from the wife than from the husband. A noble woman of the Puritan type. Not only her children but all of the wide circle whom she touched rise up and call her blessed."—The Advance.

An excellent holiday gift.

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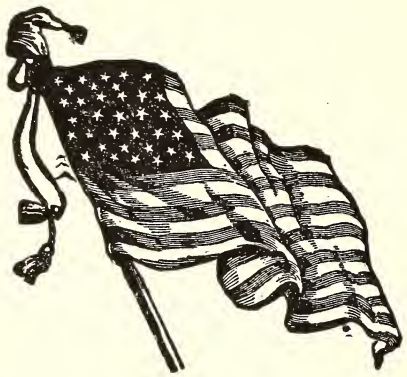

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2 [d] Ā´brā-hăm begat Ī´şąac; and [e] Ī´şąac begat Jā´cǫb; and [f] Jā´cǫb begat Jū´das and his brethren;

3 And [g] Jū´das begat Phā´rĕş and Zā´rà of Thā´mar; and [h] Phā´rĕş begat Ĕs´rom; and Ĕs´rom begat Ā´ram;

4 And Ā´ram begat Â-mĭn´ą-dab; and Â-mĭn´ą-dab begat Nā-ăs´son; and Nā-ăs´son begat Săl´mŏn;

5 And Săl´mŏn begat Bō´oz of Rā´-

[a] Luke 3. 23. [b] Ps. 132. 11. Is. 11. 1. Jer. 23. 5. ch. 22. 42. John 7. 42. Acts 2. 30; 13. 23. Rom. 1. 3. [c] Gen. 12. 3; 22. 18. Gal. 3. 16. [d] Gen. 21. 2, 3. [e] Gen. 25. 26. [f] Gen. 29. 35. [g] Gen. 38. 27, &c. [h] Ruth 4. 18, &c. 1 Chr. 2. 5, 9, &c. [i] 1 Sam. 16. 1; 17. 12. [k] 2 Sam. 12. 24. [l] 1 Chr. 3. 10, &c. [m] 2 Kin. 20. 21.

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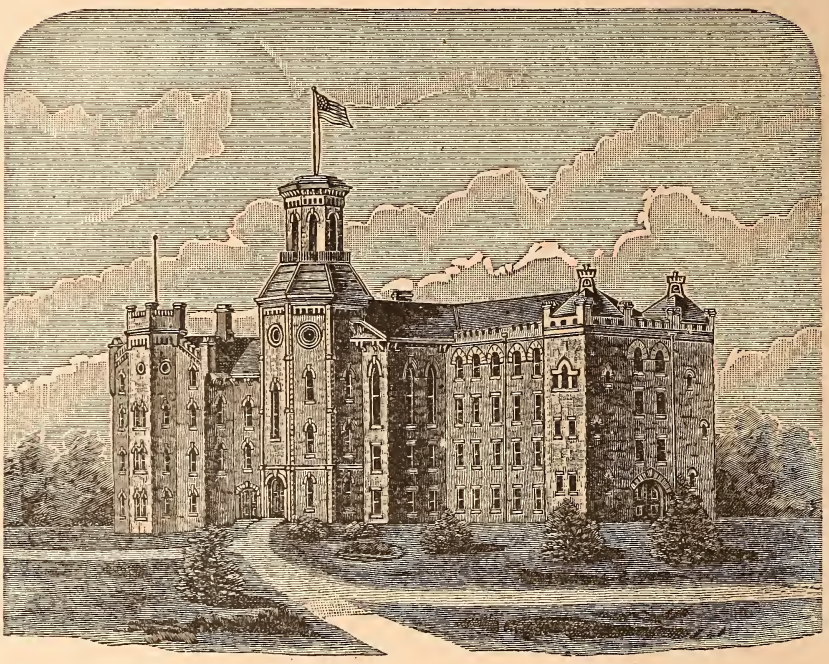

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The association is interdenominational. The president (1897) is a Methodist Episcopal, and the vice president a United Presbyterian. Among the following named officers and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at $20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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Neglected prayer means neglected power. If one is not successful in his work it is because he neglects prayers.

Many preachers who have not the moral courage to publicly testify against a popular evil such as the lodge question, shield themselves by denouncing such preaching as hobby riding.

Mary C. Baker was the daughter of a Methodist minister, born in Illinois, converted at 13, taught school at 16, spent nearly five years in Wheaton College, married Rev. Dillon P. Baker at 21, spent sixteen years in active gospel work, and entered the Free Methodist office when her husband became editor in 1874. She remained as office editor until a few months ago, when she went to join her husband at Knoxville, Tenn. For several years she faithfully served as Recording Secretary of our N. C. A. Our readers will prize her picture because of her long, unfaltering devotion to the cause.

Arrangements are about completed for Mr. E. Ronayne to visit Kansas and Nebraska in the near future. He intends (D. V.) to leave Chicago about the 5th of January, and is to visit Lyons, Sterling, Eskridge, Wilsow, Winchester and other points in Kansas; Wahoo, Superior and two or three other points in Nebraska, and possibly Clarinda, Iowa. Write him at 104 Milton avenue, Chicago, or to Rev. T. J. Allen, Sterling, Kansas.

The Gospel Messenger of Mount Morris speaks highly of the impression made by the anti-secret convention in that town. It says that "the addresses were both interesting and instructive, and showed that secret societies are at variance with the religion of the New Testament, and a decided injury to society, government and the family. We believe that they did the young people an immense amount of good and we are of the impression that they will be the means of keeping not a few from uniting with secret and oath-bound orders."

Dr. Wm. Wishart, of Ingram, Pa., writes: "I am well pleased with the change of The Cynosure to a monthly pamphlet. I am inclined to the opinion that it will increase the circulation and help the cause. Secretism at present is triumphant in our country. It holds most of the offices and runs the government. Truth on this subject is either neglected or despised. The outlook seems dark and discouraging. What are we to do? Look from earth to heaven. Cry mightily to that God who can make the wrath of man to praise him. Bear a faithful testimony to the truth, both in our Christian profession and practice, and leave the consequences with God."

MASONRY.—A DISCUSSION.

Between Professor John Augustus Williams, of Harrodsburg, Ky., and Professor Simpson Ely, of Kirksville, Mo.

IMPEACHMENTS OF MASONRY.—NO. IV., BY PROFESSOR ELY.

8. I impeach Masonry because the wickedest members of the lodge are taught that they will go to the "Grand Lodge" above when they die. As this is so closely allied to my No. 7 it is not necessary to dwell upon it, and in the discussion of No. 7 I trenched upon this. When I wrote my "Impeachments" I had no thought of discussing them, otherwise I might have prevented some of them infringing upon others. Let my Christian brethren who are in the lodge know that they are causing wicked and unbelieving men to rest in a false hope of salvation. How can they reconcile this with the teachings of the Bible and the Christ?

9. I impeach Masonry, because Christians, Jews, Mohammedans, Deists and Infidels are all brought into the same fellowship. In the Scriptures we are taught to have no fellowship with the unfruitful works of darkness. In Masonry you are brought not only into fellowship with the works, but also with the agents of darkness. The Apostle Paul says that light can have no communion with darkness. Masonry brings them into one communion. He says believers have no part with Infidels. Masonry unites them in a common bond. Again, the apostle says Christ has no part with Belial. Masonry violates this principle by bringing the followers of Christ into a secret compact with the sons of Belial. Paul says righteousness has no relation with unrighteousness. In Masonry they are inseparably united. Paul says: "Come out from among them, and touch not the unclean thing, and I will receive you." Masonry virtually says: "Go in among them, and have part with the unclean, and at last clean and unclean will alike be received by the Lord." Surely Masonry is a mongrel institution. I will none of it.

10. Because it teaches only personal purity upon the part of Masons toward the wives and daughters of Masons, I impeach Masonry. Since I began this discussion I urged the above objection to an Episcopal clergyman, and he said, "That is true. It is a very serious defect. Only the wives and daughters of Masons are exempted from the lust of Masonic brethren. Not a word is said enforcing chastity toward other women." This clergyman is a Mason of thirty-seven years' standing. He is an honorable man, and knows whereof he affirms. Thus, according to the Masonic obligation, a Mason would be guilty of a very grave offense if he should violate the wife or daughter of a fellow craftsman; but he is left unbridled toward any other women. This is a most damnable feature, and had I only this impeachment it is sufficient to forever condemn the institute of Masonry.

11. I impeach Masonry because it establishes lines of caste in society. The very spirit and genius of the Christianity of Christ is opposed to all lines of caste and distinction. It is intended to break down all middle walls of partition, and to level all barriers. As the apostle to the Gentiles would say, "There is neither Jew nor Greek; neither bond nor free; neither male nor female; but all shall be one in Christ Jesus." The great, loving heart of our Savior goes out in throbs of sympathy for high and low, for rich and poor, for learned and unlearned, for noble and ignoble, for all the poor and for all the fallen ones of earth. Masonry is a society club, and it would club to death the outcast and the unfortunate. It has special favors and smiles for them who belong to its guild. It furthers the interests of its caste financially, socially, and oftentimes, politically. It has much consideration for those within its own circle; but not much for those without. Its members are sworn to mutual protection and helpfulness.

The various secret orders have established as many lines of caste as there are societies. Some men in order to get favor and prestige with a larger portion of the community will belong to several secret orders at one time. This enables them to "stand in" with their members socially and financially. Those who belong to no orders are "not in it" at all. They are almost ostracised. They are left severely alone. The members of the orders have no time to visit any but their brothers in the lodge. Caste in heathen India is not much more marked and clearly defined than it is in Christian (?) America. It required the blood of the crucified One to blot out the line of caste

between Jew and Gentile; but the modern secret orders have re-established others almost as exclusive and effective.

12. I impeach Masonry because it belongs to the unfruitful works of darkness. I have already discussed this feature, somewhat, under another impeachment; but too much cannot be said upon this phase of the subject. Moses said, "Secret things belong unto God; but the revealed things belong unto us and to our children." "All things are open before the eyes of Him with whom we have to do," says a New Testament writer. Our lives should be mirrors into which the world can look and see us as we are. Every man's life should be an open book that the world may read and understand. Paul could say to his Corinthian brethren, "Ye are our epistle, known and read of all men."

Instead of such conditions existing in society, with the fullest and freest social intercourse, we have circles and circles and circles ad nauseum with their secret conclaves and dark councils. Their meetings are in the night time, behind closely screened windows, with vigilant sentinels guarding the places of ingress and egress. None but those within the charmed circles are supposed to know what transpires within their secret halls. Surely they belong to the works of darkness! And they are unfruitful. They cannot confer a single grace or virtue that the Christian religion and the church cannot bestow. Instead of this they obstruct the cause of true religion and impede the progress of the church. They are works of darkness because they are narrow, selfish, exclusive, and anti-Christian.

13. I impeach Masonry because thousands of its members substitute the lodge for the church. The truthfulness of this charge is very frequently admitted by Masons themselves. Many times they have said to me, "A man cannot be a good Mason or Odd Fellow without being a Christian." Now, the truth of the matter is that a man can go to the very highest degrees in the lodge and not be a Christian. A Jew or a Mohammedan can do that. There is nothing whatever in the lodge to make a man a Christian. It has plenty of religion, but no Christianity. Many Masons have said to me, "Masonry is a good enough religion for me." This saying among them is almost as common legal tender! "But," I fancy some one will say, "no intelligent Mason will say that." Why not? How can they say otherwise if they accept the teachings of Webb and Drew's Monitors. They declare the all-sufficiency of Masonry for all the wants of the soul! Are they intelligent Masons? Eh? If the fountain of authority so teaches can we expect better of the stream? If the large fish are of that character why should we expect more of the "smaller fry?"

I am President of the Anti-secret Association of Missouri. Recently we had the State convention in the church house where I minister. When I went before the officers of my church, and asked for the house for that purpose, they unanimously voted for my proposition. Nearly all of them belong to the various orders. They said: "Let the convention come. Secret societies are draining the church." These are their very words. The substitution of lodges for the church is indeed draining the church of the time that of right belongs to it, and the Christian activity, and the money, and the influence. Men rake and scrape to pay their lodge dues, and have little left for the church. When they attend from one to three lodge meetings in the week they have no time for the mid-week prayer-meeting. When they visit the sick and needy in the lodge they have little for the church's unfortunates. They will travel across the continent to attend a lodge conclave; but at our missionary conventions they are only made conspicuous by their absence. They can contribute freely to lodge banquets, but dole out a miserable pittance to the church, if, indeed, they give anything at all. The fault is in the system; it makes men that way.

A Mason said to me, "It may be telling tales out of school, Brother Ely, but I have often shuddered when I heard members of the church, in the lodge meeting, glorify Masonry and say it is a religion good enough." Still, I insist, the very system itself warrants them in making just such declarations. Christians should wash their hands of the foul thing. "Come out from among them, saith the Lord, and be ye separate, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty!" Precious invitation! Who will heed it?

I held a meeting in an Indiana town a

few months ago, and found the churches had no mid-week prayer-meeting. When I asked the reason for this, I was told that the lodges had monopolized every night in the week but the Lord's day! Since my work there the church has had a good prayer-meeting. Simpson Ely.

Kirksville, Mo.

REPLY TO IMPEACHMENTS.—NO. IV., BY PROFESSOR WILLIAMS.

Impeachment No. 8. We have already sufficiently refuted this absurd charge, that "Masonry sends its wickedest members to heaven when they die." Bro. Ely should have known better. We can only say, in his own language, "How can he reconcile" the utterance of so untrue a statement, "with the teachings of the Bible and the Christ?"

No. 9. Here again we have repetition, obscured indeed, by one of Bro. Ely's terms in masquerade, an important term, too, on the meaning of which his whole objection turns, but which, as usual, he does not define. What does he mean by "fellowship?" For his Ninth objection to Masonry is that "Christians, Jews, Mohammedans, Deists and Infidels are brought into the same fellowship." If I had space at my command, I would like to tear the mask from that term, and show how futile is his objection.

But really Bro. Ely seems to have no other idea of "fellowship," than a Christian, denominational brotherhood. This is his misfortune. He does not seem to understand that fraternities and societies of men may be organized on broader grounds than denominational faith, and yet be useful adjuncts in the cause of humanity, civilization, and even Christianity itself! No, indeed! the logic by which he attacks Masonry under this Ninth Impeachment, and leads him to declare that honest, truth-loving and truth-seeking men are "infidels," "unfruitful workers and agents of darkness," "sons of Belial," and of "unrighteousness," and altogether "unclean," such sophistry would make the world a Sahara, with his own little oasis to wither in the waste!

But Christ is broader than all sects. He is Truth, and as such is the Light of the world. That light cannot be shut in by any creed or ecclesiasticism. It shines out from the home, the school, the guild, and the institutes of men—from books and laws—from platform and fireside; and he that will not recognize truth whenever and however dispensed, but will only acknowledge it as contained in his own creed, is the real infidel, who prefers darkness to light, unless that light shines from his own feeble lamp!

No. 10. I suppose Bro. Ely intended that the word "only" in his "impeachment" should come later in the sentence, which would make it at least intelligible. The statement made in this allegation is utterly untrue; and notwithstanding he quotes from a man professing to be a Mason of thirty-seven years' standing, I must pronounce it an audacious libel on the institution. That clergyman, if honest, is more ignorant of Masonry than my opponent himself. The lodge of which he is a member ought to take the report of his statement, and prefer charges against him, either for dense ingorance or for malicious defamation.

In charity, I hope that Bro. Ely wholly misunderstood his meaning. If he did not, then in charity again, I am willing to presume that the aforesaid clergyman is the most ignorant man that ever sat in the north of a lodge—ignorant even of the meaning of his own apron, of which he should at once be divested.

As Bro. Ely adduces no evidence beyond the statement of that "clergyman," I am satisfied with simply contradicting him. The indecency of the slander must be my apology for taking no further notice of it; and Bro. Ely's comments are equally as offensive.

No. 11. Under a former charge Bro. Ely attempted to show that Masonry is too broad; under this eleventh count, he seems to lose his bearing, and argues that it is too narrow! Instead of narrowing Christ to sectarian dimensions as he did when attacking Masonry as too broad, he now turns his glass and broadens Christ to something like his just proportions, when attacking Masonry as being "narrow, selfish and exclusive."

It must be kept in mind that many receive the benefits of Masonry, who, for good and sufficient reasons, are not admitted to formal membership. Its good work is not confined within the walls of the lodge-room, nor within the limits of its membership. To regard all persons who are excluded from membership, as excluded also from its benefits, is the mistake of ignorance.

We close the door of the lodge-room, but not of the great heart of the Institution against the idiots, the insane, the old man in his dotage, the minor, the totally blind, the deaf, the limbless, the little children and women! Now, Bro. Ely argues that because we do not receive them into our lodges, therefore they have no place in our hearts, no claim upon our sympathy, friendship or charity. Bro. Ely would not receive into his church an idiot, a madman, or a little orphan babe. Shall I argue, therefore, that his religion is "selfish, narrow and exclusive?" Christ's religion is broader than a church; so Masonry is broader than the lodge.

The first, middle and last lesson of charity that a Mason learns is "to do good to all men, especially to those of the household of faith;" he is taught that his charity must be active, sincere and universal. Now when Bro. Ely asserts that "Masonry would club to death the unfortunate," "it has but little consideration for any outside of the lodge," "they are almost ostracised," etc.—he shows plainly that he knows nothing of the subject. He sees proper to bring the same charge against all secret orders. I know nothing of any one of them save the Masonic Order. But judging them by their fruits and public documents, and by the character of the gentlemen who belong to them, I would cut off my right hand sooner than traduce any of them in the terms our brother has used against Masonry.

No 12. I must ask the readers who may find time to peruse these papers to observe the peculiar method of Bro. Ely's reasoning. He vigorously assails Masonry on the ground that it is a dark, secret society, and afterward declares that it has no secrets; that they are all so well known that they may be said to be public property.

Another example of his peculiar method is seen in his violent opposition to it on account of the breadth of its fellowship —the universality of its brotherhood— and then attacking it in his eleventh impeachment as not being broad enough, stigmatizing it, at least, as being narrow, selfish and exclusive!

But, while I would regret the fact, if true, as alleged, I might easily find an apology for it in the character of too many of our churches. Not every church is a fair exponent of the religion of Jesus, either in its doctrine or behavior. Bigotry, to which vice Masonry has always been averse, prevails in many of them; sectarian bitterness pervades pulpit and pew. A vain-glorious formalism and a love of outward display, grieve away the spirit of Christ, and repel good and honest Masons from their hollow services. And—

"Alas! too, for the rarity of Christian charity
Under the sun!"

Christ wanders in their streets hungry, and they give him no bread; in rags, and they clothe him not; sick or in prison, and they visit him not! They have renounced their kinship to the poor, and leave the orphan to weep, and the widow to moan in desolate homes. Their god is mammon, and their covetousness is idolatry. Now, there are many such churches in the land, and Bro. Ely knows it. And yet he censures good men for preferring their lodges to such churches! And, more unreasonably still, he impeaches those lodges because they are preferred to such synagogues.

No. 13. "I impeach Masonry," he says, "because thousands of its members substitute the lodge for the church." Well, if this be true, and those thousands are intelligent gentlemen, as I presume most of them are, our brother may reasonably suspect that there must be something very good in Masonry. No stronger testimony could be given in its favor. I can not see why their preferences should be urged as an objection to Masonry; it savors much of jealousy. But if these brethren do wrong, our opponent ought, in all reason, to direct his "impeachment" against them, and not against the order. The lodge cannot avoid being an attractive place for good men; it cannot divest itself of its fraternal character, and its wholesome, moral, and religious influences, even to please the "Anti-secret Society Association." It ought not to be blamed because good men love it so much. There is not a trace of good reasoning in impeaching it because it is attractive to good men.

It is such churches, and not the Christianity of Christ, that these "thousands of Masons" can neither love nor approve. If they prefer their lodges, it is because they love truth better than sham. No

intelligent Mason will ever substitute Masonry for Christianity, if he understands what Christianity is.

John Aug. Williams.

Harrodsburg, Ky.

MASONS MEET IN A CAVE.

REV. NEVIN WOODSIDE.

In the Pittsburg Chronicle of Nov. 15 is the following account of a grand lodge meeting in an Arizona cavern:

"The annual meeting of the Masonic Grand Lodge of Arizona is being held thirty feet below the level of the surrounding country, in one of the most beautiful caverns in this region. When the town of Bisbee was chosen as the scene of the annual convention of the Masonic order, it was with no thought of any such unique meeting place as that which was finally selected for the purpose. It was chosen for the sole and simple reason that it was centrally and conveniently located and the most accessible of all the many places in the State.

"When the delegates arrived in town they were astonished to find the place of meeting below the surface of the earth. Many were at first opposed to the idea of facing unknown dangers in the bowels of the earth, but their fears were quieted and when they were initiated into the beauties of the cavern they were more than satisfied with the idea.

"The Caverns of Bisbee, while noted for their unsurpassed beauty, are not much frequented by visitors. They are of local repute principally. Their fame, however, has spread with remarkable rapidity in the last twenty-four hours, and they promise now to receive widespread attention. The cavern in which the Masons are meeting is commodious, embracing one large room of probably a hundred and fifty feet in width by four hundred feet in depth. The floor is as smooth as a ball room and the walls clean-cut, but broken by a succession of natural pillars that are as perfectly symmetrical as though carved out of the rock by hand.

"The walls are a dead pure white that glitters and reflects the light with wondrous brilliancy, while occasionally the solid color is relieved by a streak of pale blue—a vein of some mineral composition. Near the center is a dais of natural rock, on which is mounted a pedestal chiseled off the rock at one side. Excepting this one mechanical help, the cavern is as perfect a meeting hall as though designed by nature for that particular purpose. The light is supplied by a lot of long candles provided for the purpose, while camp-stools furnish the seats for the hundred odd delegates. The entrance is through a long winding tunnel that leads steadily upward to the surface after a drop of fifty feet through a shaft."

The Covenanters used to be called the mountain people because they climbed the mountain to worship God, and thus get as near to heaven as possible, but the Free Masons of Arizona were anxious to get as much of the earth above their heads as possible, lest any of the angels bending over the battlements of heaven might see them or find out their secrets. I am reminded of the time coming when men will cry to the mountains and rocks to hide them from the face of the Judge, but I little thought that I would live to read of the voluntary descent of intelligent men into the bowels of the earth to perform work which they wish to make us believe is an unspeakable blessing to the human family. Perhaps we may hear of a deeper cave in some other part of the world to which the Masonic pilgrims will betake themselves in a short time so as to keep the world in the dark.

The real Christian people have been obliged to hide in caves, but they never went to them through choice, but then they were destitute of the esthetic tastes and culture of those who delight in the sash, the compass and square and the royal arch. When our fathers went into dens and caves of the earth they carried with them the lamp of divine truth in their hands and the Blessed Sun of Righteousness in their hearts.

But the Arizonians have gone down into the bowels of the earth, carrying long candles in their hands and purposely to exclude the light from the Sun of Righteousness. When men begin to go downward there is no stopping place. "Facilis Descensus Averno."

Yours for the rights and prerogatives of our risen and reigning Redeemer.

Pittsburg, Pa.

Rev. J. C. K. Faris, of Beaver Falls, Pa., was a welcome visitor at our office recently.

REV. J. B. GALLOWAY'S DEFENSE.

HIS ANSWER IN BRIEF TO CHARGES MADE AGAINST HIM BY THE ARCH CHAPTER OF DELTA TAU DELTA FRATERNITY.

Gentlemen Judges of the Arch Chapter of Delta Tau Delta Fraternity:

An unknown accuser, it seems, has brought against me the following charges, as per bill of complaint duly received by me:

"You are hereby officially notified that by unanimous vote of the Arch Chapter of Delta Tau Delta at its meeting at Chicago, Aug. 23-25, 1897, you were charged with treachery to Delta Tau Delta and to your fraternity obligation, the specifications being as follows:

"1. It is charged that you inveigh against college fraternities in general and Delta Tau Delta in particular, and confess openly your repentance for and shame at having in your foolish youth become a member of Delta Tau Delta and thereby sanctioned secret orders.

"2. It is furthermore charged, that you have endeavored, by means of letter and tract, to discourage and draw from their allegiance certain members of the Delta Tau Delta fraternity, notably the members of the University of Wisconsin, Madison, Wis."

I gladly enter upon my defense, believing as I do that great principles are involved in the case and that these are to be brought before men, a majority of whom are no doubt professing Christians, who will be able to discern spiritual things and so render just judgment. The essence of the accusation, as I undestand it, is contained in the general charge, viz.: "That I have violated my obligation to the fraternity."

Now I wish to be perfectly open and candid in my answer to this accusation. I have no desire to plead innocence or assume the role of a martyr. I am free to admit that I have sinned; but my sin consisted in taking the obligation, not in violating it. About twenty-seven years ago I withdrew from the order and when I did so, I renounced my obligation and all allegiance to the society. I did so because I believed the obligation to be wrong in principle and pernicious in practice; and I am not alone in this conviction.

The college with which I was connected has long since banished all such societies from her halls. Moreover, I suppose that not less than 100,000 Free Masons in this country have done with their society oath just what I have done with the Delta obligation. We might say the same thing of other societies. But you say, with Masonry and other societies, that the obligation is eternally binding. This principle I must emphatically deny and brand as being unchristian.

If these societies were not secret such an obligation would never be thought of. It is extraordinary. No legitimate, divinely appointed government requires of its subjects such a pledge; else how could I have lawfully renounced my allegiance to Great Britain and become an American citizen. Is Delta government more important than the lawfully constituted State? Why this guilty pledge? But this wrong principle, like every other evil, shows itself to be pernicious in practice, in the following particulars:

1. God in speaking to Christians says: "One is your master even Christ." But it seems that I have, at least, two masters; for my accuser, under covert of this pledge, proposes to dictate to me as to who, where, what and how I shall teach. (See Specification No. 2). When my liberties are invaded shall I not resist?

2. By this principle I am denied the precious privilege of repentance, although "God now commandeth all men everywhere to repent." There is a maxim that is to the point here: "Wise men change, but fools never." I must, forsooth, preach repentance, but I must not practice the same. (See charge No. 1.)

3. Now, believing as I do, that I have done what is right in this matter, why should I be charged with sin, because I have taught my fellow men to do as I have done?—viz.: to avoid or abjure these ensnaring obligations, and stand forth in life on their own merits, and be free to practice the golden rule, always and everywhere, and thus prove themselves worthy of the confidence of their fellow men; for is it not true that he, who is under extraordinary obligations to one class or clan in society, is thereby unfitted to do justice toward all?

4. It is the duty of all Christians and loyal citizens in this country of ours to be faithful witnesses against the hoard

of unchristian, oath-bound secret societies, which are to-day a standing menace to the peace and purity of our municipalities—such as Molly Maguires, Mafia, Clan-na-Gael, Freemasonry, and such like. (See Eph. 5: 11. This is the Supreme Court decision on this point.) But how can we consistently do so, while we ourselves are members of the so-called minor orders? Let us be free from all, and just to all.

5. "Is this of your own free will and accord?" as the Master Mason would say. It will doubtless be claimed by you, my judges, that because I thus took the Delta pledge it is therefore right and perpetually binding. This principle I would also deny with emphasis. I know not what your individual experiences may have been, but I must say for myself, that most, if not all, of the sins I have ever committed have been committed voluntarily. In the present case this does not alter the nature of the pledge. If a pledge must be kept because it is voluntarily taken, then was Herod justified in beheading the Baptist? To advocate this principle in this enlightened nineteenth century is to "out-herod Herod!"

In conclusion, gentlemen, I would remind you of two things which you will doubtless admit: First, Delta law is not necessarily infallible; second, there is the higher law; and all mere human enactments must be agreeable to and founded upon it in order to stand in the final fiery test. May you and I, my friends, delivered from every refuge of lies, stand in the righteousness of God in that day. With malace toward none and charity for all, I submit this my answer, which, on account of brevity, is necessarily imperfect, hoping that you and I may be led by the spirit of truth to buy the truth and sell it not and to love as brethren so well that we shall endeavor to avoid the appearance of evil.

Your brother in Christ, who has declared, "In secret have I said nothing,"

J. B. Galloway.

Poynette, Wis.

Elder G. T. Dissette says: "We should demand that every institution, church, nunnery, monastery, lodge, assemblage or meeting be public and open like a city council or court of common law."

SNAP SHOTS.

BY DR. A. B. MIRROR.

COMMON SENSE.

No natural quality is more needed in dealing with the sophistries of a false system than common sense. It avails when Masons make excuses that are nothing less than silly. Fallacious even when most plausible, these excuses are invented to exculpate what, after all, cannot be justified, but common sense cuts the cunningly twisted knot. It detects the unfitness for decent lips of needless and indecent penalties. It perceives the unequal yoking of honorable men with villains.

It feels the difference between a prayer without formal use of Christ's name, and one marked by its formal disuse. It listens to no misrepresentation of the family as a secret order. It detects the essential rottenness of Freemasonry, and teaches men of common sense to let it alone.

LODGE ASSOCIATES.

A Masonic minister advised another minister not to become a Mason because it would bring him into too intimate relations with ungodly men. Another minister said: "I was knocked down by a Boston brewer." He alluded to a ceremony of the third degree. Another minister known to one of these went through certain initiatory ceremonies, and, after sitting down, began to look about him to see where he was. On one side was a bartender, on the other a brewer. He began to suspect that he had dropped into the wrong pew. A man who was so situated as to see who went into the Masonic hall of a well-known city every lodge evening, said that he saw some of the "worst men in the city, terrible men." A minister and educator, himself formerly a Mason, confided to a friend that his father-in-law, after advancing many degrees, left the order to save himself from a drunkard's grave. Yet the organizers of Sunday excursions, Masonic balls and triennial conclaves are, like Brutus, "honorable men, all honorable men."

TWADDLE.

From the first solicitation of a candidate, or the first representation of the system, to the unitiated, on through the

ritual, philosophy, history and religion, Masonry is one stream of twaddle. Its empty claims, its false ritual, its lying pretensions and doctrines are twaddle, constant twaddle. "Hollow as a gambler's oath," it has unlimited inflation. No age is too remote, no hero too dignified, no virtue too exalted, or truth too lofty, expanded or noble, to be included in its preposterous claims. It blenches at nothing in earth or heaven, and, like an idiot in a palace, wanders about driveling unceasing twaddle.

THE FATAL POINT.

It is only a dead fly that spoils the odor of the apothecary's ointment, one drop of poison that makes the cup deadly. The week is not peaceful that contains one day of battle, nor virtuous if there be in it one night of drunken debauch. No field is safe that harbors one rattlesnake. A single wolf will make a forest dangerous.

Like either of these fatal contents is the wicked and shameful "third point of fellowship" in Freemasonry. If all the rest were excusable or even virtuous, for the sake of this the lodge would be avoided.

MASONIC CHASTITY.

BY REV. O. H. PERRY.

It is an old saying, "Give the devil his due," meaning, I suppose, all the condemnation he has earned and all the praise he deserves. Among so much that is condemned, I select one beautiful flower of Masonry, its fidelity to its women, "wives, mothers, widows, sisters and daughters." "Ladies, you are connected with the Masonry by ties far more intimate and tender than you are aware of or than I can inform you of." This most touching and beautiful sentence from the ritual of the Eastern Star, or Female Masonry, is followed with several reasons why these ladies should be devoted friends of Masonry. Knowing how inquisitive you are, I write to inform you of the "tender and intimate tie" that you could not be informed of. And although this information is denied you by them by the rule of "thousands of years," yet it must out sooner or later.

You have been informed, dear sister Masons, that you are denied admission to a male lodge "because it would be of no advantage to you; but it would awaken the voice of scandal against you from a censorious world, and thus produce far more pain to your kind and amiable hearts than it could possibly afford you pleasure." This is one reason why women should love Masonry. And now for the reason of the Eastern Star Masonry. The candidate for the Master Mason, or third degree, swears not to have "illicit carnal intercourse with the wife, widow, mother, sister or daughter of a Master Mason, knowing them to be such." Rev. Robert Morris and others, experiencing or anticipating the danger arising from the ignorance included in the single quotation, in 1868, prepared the Eastern Star degree, that these women might have a greater protection, through signs and passwords known by them and Master Masons. With this noble provision, a daughter about to be seduced by a Master Mason has but to "raise her veil three times in quick succession, the third time throws the veil over the top of her head, and, holding on to the corners, look up." The Mason, seeing this sign, immediately desists from his attempt, takes a card, writes his name on one side of it, and on the other writes, "Alas, my daughter."

A sister of a Master Mason has but to kneel, clasp her hands and, lifting them up, look up imploringly. The Master Mason, about picking her pocket, refrains, takes his card and writes his name, and on the opposite side, "Believest thou this?" and she is safe. The Master Mason's wife, about starving, is to raise her right hand, place on right breast, then, turning palm outward, raises to height of head and throws it forward. The Master Mason seeing this, writes on a card his name and on the opposite side, "What wilt thou?" You can thus see, ladies, how Masonry makes Masons "happier, for it makes them acquainted with and puts them in social connection with the purest and best men in every section of the country." The restriction placed upon them, requiring that all carnal intercourse be denied them on all Master Masons' wives, etc., must be admitted as a very wise one. However much we might regret that this should be permitted on any woman outside of the restricted class, we

cannot but see and rejoice that wives, etc., of a Master Mason are safe when able to make these signs, so wisely provided.

THE ELKS.

Some of the modern secret societies have gone to the animal kingdom for their names. So far as we know none have adopted the skunk's name. Its proclivities for secrecy would seem to make its name fitting. We would suggest it for the next organized.

The Kalamazoo News recently devoted several columns to a report of the Elks' meeting in that city. Senator Burrows and Congressman A. M. Todd were among those initiated. They evidently fared better than Hon. Edward W. Curry, of Leon, Iowa, who lost his life through being initiated into an Iowa lodge of this order Nov. 18, 1896, at Des Moines. That the reporter was infatuated is evident from his frequent applause. He says: "The clergy have commended it and are invariably found taking part." Again: "The religious atmosphere of the scene is such as to convince that the order of Elks stands on a foundation of Christianity." A little further on he reports that the hands of the clock were turned back to the hour of eleven while a toast was drunk, an enthusiastic chorus sang "There'll Be a Hot Time in the Old Town To-night" and all joined in "Auld Lang Syne." Evidently the reporter's idea of what constitutes Christianity is no better defined than the so-called clergy who sanction such abominations. Cynosure readers will be interested in the following report of Senator Burrow's address:

"The next speaker was Senator Burrows, and as his name was announced by the toastmaster the applause shook the building. The toastmaster introduced him as one of the foremost men and statesmen of the United States. As Mr. Burrows arose some enthusiastic admirer exclaimed, 'The next President of the United States!' The Senator bowed and smiled his acknowledgment. He said, sincerely, that this was the proudest moment of his life. He never before was so proud of Kalamazoo and its citizenship as he was to-night. He had journeyed all the way from Washington to become a member of the order of Elks. He considered it an exceedingly high honor to be an Elk and a member of Kalamazoo lodge. President McKinley has made application, he said, to become an Elk, and Mr. Burrows said that on his return to Washington he would at once visit Mr. McKinley and notify him that if he did not consummate his application he would contest his nomination for the Presidency in 1900. He said that upon his arrival in this city he had been advised that it would be unwise for him to connect himself with the order of Elks, but he could now tell those people that if they would live up to the principles as exemplified by the Elks they could not but be better. He would forego public duties any time to attend a meeting of the lodge of Elks.

"'If every man would live up to the principles of this order he would be a splendid citizen, husband, father and neighbor. Every teaching of the order is along the line of the Christian religion, and I feel sorry for the gentlemen who are on the outside.' He then fired a hot but friendly shot at Congressman Todd, who was sitting opposite. He said that Mr. Todd in a speech in Congress had accused him of saying that he did not believe in the election of United States Senators by the people, but now that he and Mr. Todd had become brothers he would expect Brother Todd to make a hasty correction of that statement after the opening of Congress."

These are the man, O good people of Michigan, whom you send to make laws for you. Such rulers are truly a calamity to any nation. W. B. Stoddard.

Washington, D. C.

"YE CANNOT SERVE TWO MASTERS."

HENRY M. HUGUNIN.

The Cynosure has plainly shown, time and again, from observation and experience, that secret, oath-bound societies promote organized selfishness, organized criminality, and an organized religion, not in harmony with true Christianity. They may differ from each other in these respects, but it is principally in degree. The selfish principle may not be as prominent in some of the minor secret organizations; some may omit the murderous penalties for breaking their obligations, and some may make a fair show of mor-

ality, benevolence, temperance, etc., and even wear a cloak of religion. Yet what these societies propose to do in part, the gospel of Christ offers to do more perfectly, with greater universality, without money and without price, and without respect of persons.

The poor and decrepit, whatever their infirmities and past sinfulness, may enter into the love of Christ as readily as those who enjoy physical, mental and moral perfection. The secret societies require their members, when initiated, to be sound in mind and body, and self-supporting, and then place them under obligations as binding as those required by the Christian churches; so that if a man who has already vowed to follow the will of the Lord in all things unites with the lodge, he finds himself in a dangerous dilemma, for his oath requires him to obey the mandates of the order, whatever they may be. Thus he has bound himself to serve two masters, however their commands may antagonize each other. Certainly no true Christian can enjoy such entangling and contradictory alliances.

WHITMAN MEMORIAL AT WALLA WALLA.

BY REV. A. J. BAILEY.

Nov. 29, 1897, was the fiftieth anniversary of the massacre of Dr. and Mrs. Whitman, and twelve others, at the mission station of the A. B. C. F. M. at Waiilatpu, Washington. Preparations were made for fitting memorial services at the grave, where a monument was to have been unveiled. But by some delay in transportation the monument, which was shipped from St. Paul, did not reach its destination in time for the unveiling. But the foundation is laid, and the granite shaft will soon stand in its place. The graves are at the foot of a hill, about forty rods from the old mission house, where the massacre occurred. The remains of the victims will be placed in a tomb of masonry, and the grave covered with a marble slab.

The monument will stand on an eminence just above the grave, overlooking the city of Walla Walla, where Whitman College is located, and the magnificent valley, in which lies the old mission farm, and where the mission buildings once stood.

History is now acknowledging the fact that Marcus Whitman, after a winter's ride from his mission station to Washington, D. C., in an interview with Daniel Webster, Secretary of State, and President Tyler, saved Oregon Territory, now the States of Oregon, Washington and Idaho, from falling into the hands of England, and so into the power of the Hudson Bay Company, and their allies of the Catholic church. It was this effort to save the great Northwest to the United States which provoked the opposition which led to the massacre by the Indians. Dr. Whitman was a missionary and a patriot, and he was faithfully and lovingly doing his duty and helping the Indians when they were aroused to this fiendish deed.

A few years later, when the Indian uprising had been quited, and it was safe to do so, Rev. Cushing Eells returned to the old mission station to consider what next should be done. On that sacred spot, and kneeling on the graves of his martyred comrades, the power of God came upon him, and he resolved to rear as a fitting monument an institution of learning which should do a permanent work for Christ in the region where the missionaries had begun their work.

The story of the past fifty years is a sacred romance. It shows the hand of God in present history. Where God plants a garrison of His kingdom, there it will stand, and the gates of hell shall not prevail against it. The crafty cruelty of savages, and the cunning, secret intrigues of trained conspiracy under the flag of civilization, are alike powerless to thwart the plan of God. And God's times are long. For a quarter of a century the events of a glorious history hung on the "undaunted and undying faith of Father Eells." He was a man of limited ability in many directions, but of an unlimited prophetic vision. He could see far enough to follow the path of God. He needed to see no more.

The light which first came to him revealed but one step of duty. It was no clearer than the light which shone on the first convention in Aurora, which planned for the Pittsburg convention, and the headquarters in Chicago, from which for so many years has been shining The

Cynosure of a great movement. It is not the brightness of the light, but the source of it, and the purpose of it, which men should consider when planning a work to which the shining of some star seems to call them. Only Abraham heard the call which made him the father of the faithful. We are not told that any but the wise men of the East saw the Star which guided to the Manger of Bethlehem. And it may be that the world will not hear the voice which calls a servant of God to some special service in the kingdom, or see the light which reveals to that servant the path of his duty. Enough if God calls, and God reveals the way—and he who is not disobedient to such a vision, if it is indeed heavenly, can never fail. God knows whom to call and how to lead. And may we know how to hear and how to follow.

Seattle, Wash.

A VOICE FROM CANADA.

Rev. A. Sims, of Kingston, Canada, writes that the East Ontario conference of the Free Methodist Church in its report on reforms thus refers to secret societies:

"Never did Satan manifest more infernal skill in devising traps for the souls of men than when he invented the secret lodge. So successful has this class of snares proved to be that hell seems busy manufacturing new supplies, and every little while we are startled by the addition of another institution to the already fearfully long list of secret societies. So binding are the oaths and obligations of the secret lodge, so great are the financial questions involved, that when men have once been brought under such clutches it seems almost impossible to rescue them. Thousands, no doubt, who become more or less convicted among us when they find that the lodge stands in the way of their becoming Christians, back down from their position and walk no more with us. Facts of experience prove that with every succeeding year this giant evil is becoming more and more formidable. But shall we therefore turn down from the uncompromising attitude we have taken and surrender to the foe? God forbid. At every seasonable opportunity and in every possible manner let us hold fast to our principles and carry on a determined war against all the works of darkness."

Bro. Sims also sends us the following "Old Landmark," from a book entitled "History of Early Methodism in Canada." It is a resolution passed by the Methodist conference in 1824:

Resolved, That this body consider it contrary to the spirit of the gospel and the feelings of its members for any Methodist to become a member of or frequent any Masonic lodge, and in order to prevent the evil arising from this source we resolve,

Secondly, that if any traveling minister is known to join or frequent such lodges, he shall be dealt with as in other cases of improper conduct.

If this resolution were carried out today a large army of Methodist ministers would come under the ban. "How are the mighty fallen!"

FROM SCOTLAND.

The Dumfries and Galloway (Scotland) Courier and Herald of Nov. 27 contains the following:

To the Editor of Dumfries Courier and Herald:

Sir—In view of the recent demonstration in Dumfries by the local and provincial representatives of Freemasonry, and that on the holy Sabbath, I request your insertion of the accompanying opinions of some distinguished bodies and individuals who have studied in the United States and elsewhere the nature and operations of the association. Yours, etc.,

James Kerr,
19 Queen Square, Glasgow.

25th Nov., 1897.

Congregational Convention in Chicago.—"Resolved, That we desire the directors of the Western Education Society to decline aiding into the ministry any young man who is connected with any secret, oath-bound society."

United Presbyterian Church of the States.—"All associations which impose upon their members an oath of secrecy are inconsistent with the genius and spirit of Christianity."

Wesleyan Methodist Church of the States.—"We will on no account tolerate our ministers or members in joining or holding fellowship with secret societies such as Freemasonry or Oddfellowship."

The Late Dr. Fisch, of Paris.—"The Church in America must stand as one man against Masonry or be destroyed."

Joseph Cook, Boston.—"Let those who are out of oath-bound societies stay out. I exhort you to stay out in the name of personal independence; stay out in the name of patriotism; stay out in the name of Christianity. And to you who are inside oath-bound organizations I say—Come out as patriots; come out as Christians; come out as unmanacled men."

(Never having been identified with an "oath-bound" society of any sort, we must leave our correspondent to the tender mercies of the local representatives of the other side. No harm can come from permitting even prejudice to say its say.—Editor C. & H.)

The following we find in the Standard of the same date and published in the same city:

19 Queen's Square,
Glasgow, 25th Nov., 1897.

To the Editor of the Dumfries and Galloway Standard:

Sir—In view of the recent demonstration in Dumfries on the Lord's Day by the local and provincial representatives of Freemasonry, I request your insertion of the following resolutions and opinions of those who have studied the nature and operations of the association in the United States. I may in anther letter ask you to publish some extracts from the authoritative manuals of the order in my possession, including some from the ritual of the Nobles of the Mystic Shrine.

Yours, etc., James Kerr.

(Copy Resolutions and Opinions.)

Rev. Dr. Pentecost.—"Thousands of Christian men have deliberately yoked themselves up with unbelievers in all manner of secret societies. This course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and His service than any other enemy of the Church of Christ."

D. L. Moody.—"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better."

American Missionary Association.—"Resolved, That we renew our advice with special reference to the secret college fraternities, and hope that all our institutions of learning will carefully exclude these brotherhoods as hostile to the best interests of learning and religion."

General Association of Congregational Churches.—"Certain widespread organizations—such as Freemasonry—which exact initiatory oaths of blind compliance and concealment, and, while claiming a religious character, they, in their rituals, deliberately withhold all recognition of Christ as their only Savior and of Christianity as their only true religion."

President J. Quincy Adams.—"No butcher would mutilate the carcass of a bullock or a swine as the Masonic candidate swears consent to the mutilation of his own for the breach of an absurd and senseless secret. It is an oath of which a common cannibal would be ashamed."

A correspondent signing himself "Another of the Clowns," writes the following to a paper published at Dumfries, Scotland: "This little story is almost too good to go unrecorded: A little boy of five years was sent along with his nurse to see the Masonic church parade last Sabbath. On returning home mamma inquired, 'Well, Jimmie, did you see the procession?' The young hopeful replied, 'Yes, mamma, and do you know papa was one of the clowns!'"

A special from Milwaukee, dated Dec. 15, says: "The discovery has been made that secret societies have flourished in the high schools of this city for a year or more. The matter was brought to light by a recent initiation ceremony in which a boy was very badly used. Richard Schorse was the victim, and he is now laid up with bruises all over his body. The officers of the society and the boys who 'initiated' Schorse are sons of wealthy residents of the East Side. The school commissioners will at once take the matter up, and at the next meeting of the school board the societies will be forbidden."

Frank McClure, of Springfield, Ohio, brought suit Dec. 27 against the officers of the Champion Binder Odd Fellows Lodge, No. 3027, to recover $5,000 for injuries sustained while being initiated into the lodge.

OATHS ARE WRONG.

PROF. SIMPSON ELY.

I believe all oaths are wrong, whether profane, judicial, or extra-judicial. Following are the reasons for the faith that is within me:

1. They belong to the hand-writing of ordinances which was nailed to the cross. Col. 2: 14.

2. Jesus says our statements must be simply affirmations or negations. Matt. 5: 37.

3. Jesus says anything more than an affirmation or negation comes of evil. Ibid.

4. Jesus condemns all oaths of confirmation. Matt. 5: 34-36.

5. That the Law of Moses sanctioned oaths, does not make them legitimate now. We may as well defend retaliation, divorce, animal sacrifice, and circumcision, and practice them, because recognized by the Law of Moses. We are to hear Jesus and obey Him.

6. An oath of confirmation cannot add any weight to our statements. If a man cannot be believed "upon honor," no form of oath can make his word more worthy of credence.

7. An oath involves an unauthorized use of the name of God. I would not dare to put another's name to my note; why then should I put the name of God to my statement?

8. There is no law in this country to compel a man to take an oath. If there were such a law I would violate it; for I believe it would contravene the law of Christ; and where these conflict, Christ is my King. Under no circumstances will I be sworn. "Swear not at all."

Kirksville, Mo., Dec. 16, 1897.

If any church more than another should brace up and welcome every effort to extirpate the works of darkness and strengthen the cause of anti-secrecy, it is the radical United Brethren Church. Because we more than others have experienced the blighting curse of secret societies in turning once trusted ministers into liars and tricksters. Secretism is not compatible with either true religion or good citizenship. A good Mason must necessarily be a very bad man.—J. C. Young.

MASONIC LOGIC UNDERMINED.

How often Masons tell us that those who reveal it after swearing never to do so are perjured villains, never to be believed. At the same time they boast that George Washington was a Mason and thus try to bolster up their heathen institution with the reputation of such a great and good man. But in applying their own logic to Washington, we find that after taking a solemn, legitimate oath of loyalty to his King George, he deliberately violated that oath in espousing the cause of the American colonies. If a man's reputation for veracity is destroyed by violating the sinful, illegal, barbarous oaths of Freemasonry, much more must Washington's reputation for truthfulness be destroyed by violating an oath in the name of his God, which was legally sworn and administered. And is it not time Masons ceased to quote him as a Free Mason? John Helfrich.

Larwill, Ind.

IMPORTANT TESTIMONIES.

The following testimonies gleaned from letters sent to Rev. W. B. Stoddard, while arranging for the Philadelphia Anti-secret convention Nov. 22-23, will be profitable reading. The Cynosure has always valued such testimonies as showing the real sympathy of friends in the work.

J. A. Ressler, Scottdale, Pa., writes: "My sympathies are with you, and all that my little influence can do shall be used to help the cause you so earnestly advocate."

Dr. M. J. Blackenstoe, Emaus, Pa.: I hope the convention will prove a most successful one in all that is intended to be accomplished by it. I am sorry I cannot attend.

Pres. C. A. Blanchard, Wheaton, Ill.: I am very glad that the prospect for the convention is so good. I am sorry not to be with you myself. I am sure that the Master will not deny you His presence.

Rev. H. B. Brumbaugh, Huntingdon, Pa.: I wish you a successful meeting, and that through the help of the Master a mighty influence may go out against the growing evil of secretism that is everywhere sapping the life out of the churches.

Irvine Caldwell, West Middlesex, Pa.:

The lodge curse goes on here as usual, the churches bowing and cringing to the evil. If every evangelical church would stand out against the system it would be stamped out in a very short time, but they have not the backbone.

Stewart A. Casey, New York City: I am very thankful that I am situated near the throne of Grace, and I can plead, as I hereby do, for God's richest blessing upon your convention, both upon speakers and hearers. Please accept the inclosed amount as a gift from God to be used in God's work, which I consider yours truly to be.

Ella Keidy, Wallaceton, Pa.: I believe that secret societies are evil, and only evil, from the least of them to the greatest, and that they stand next to the saloon in making unhappy homes. They rob the church of Christ, and fill hell with deceived, lost souls by substituting a false religion which professes to land men in the "Grand Lodge above," without the attonement of Christ.

J. S. Yaukey, Fayetteville, Pa.: I hope that you may have a grand convention and that the rays of light shining out from this center may penetrate to every border line of the State and reveal the hidden things of these dark dens of Satan. And that every true and honest man may hear, then see, then forsake such unholy Satanic fellowship.

Dr. M. D. Gray, Cambridge Springs, Pa.: The eyes of those who belong to secret societies must be holden, or surely they would see that those professing love for the Master would not belong to, or countenance any society where his name must not be mentioned, not even in prayer, so that they may fellowship with his bitter enemies, the Jews. I pray that the influence of your convention may be felt around the world. You have every reason to feel encouraged, for as soon as the masses become educated so as to see the terrible soul-destroying power of the secret lodge, it will become unpopular and die.

Rev. A. B. Dickie, Harrisville, Pa.: The longer I live the more I see the diabolical workings of the secret lodge system in its influence upon the family, church and State. I believe if the system was dead and buried the great problem of capital and labor would be settled. Legislation would be for the people, justice would come from our courts, lynchings would cease, the churches would have one Master even Christ, and prohibition would take a mighty stride onward.

Rev. J. S. T. Milligan, Allegheny, Pa.: Nothing in these perilous times is more alarming than the prevalence and power of secret orders. Church and State are under their baneful influence. The time of the great adversary, we believe, is short, but his power through these agencies of darkness seems almost absolute. It is surely proper that the children of the light and of the day should speak often one to another, mingle their prayers and stimulate each other to effort for the salvation of men and families, of churches and commonwealths from these powers of darkness and agencies of the evil one. Wishing you the presence of him who is the light of the world, and in whom there is no darkness at all, with the power of his grace for work and warfare, I remain yours in devotion to this cause.

Edward J. Chalfant, York, Pa.: After about thirty years of hard work in the anti-secret reformation, it is certainly very encouraging to see so many Pennsylvania voters casting their ballots for the prohibition candidates. It is now well established that the lodge power and the liquor power are Siamese twins, and the devil is the Most Illustrious Grand Master of all the sons and daughters of the secret empires of this world. The virtuous man and woman can always speak and act openly; but the vicious and the criminal need secrecy and darkness because their deeds are evil.

Rev. J. R. Latimer, Rose Point, Pa.: I consider secret societies a menace to good laws and order. They stand condemned:

1. Because of their secret methods which contravene the example of Him whose name is above every name.

2. Because they enter the home and tend to separate husband and wife and so tend to teach the violation of the marriage covenant.

3. Because they delude men, teaching them that they can be regenerated and saved without the Holy Spirit and Jesus Christ, the alone Savior.

4. Because in relation to the State they are anarchistic in their influence and tendencies.

Prof. J. M. Coleman, Geneva College,

Pa.: It is not necessary that I should write to assure you of my hearty sympathy and co-operation in the crusade against secret orders. The Covenanter church, to which I belong, stands four-square on that issue and no one who sincerely confesses her standards holds an ambiguous position on secretism. Those who opposed the A. P. A. movement on the ground that a secret organization is a dangerous weapon in political strife can not logically stop short of condemnation of other orders which work havoc in our social and civic life. All are espoused of the same parent. The Jehu of a nobler manhood must treat all such unrighteous systems as the family of Ahab and destroy them as they have done their victims. "Zeal for the Lord" and humanity demands no less. Let me suggest that the word "reform" does not apply to such a work. Reforms are the work of men and this, if it gains the end, will be the work of God. God does not "reform," but by his spirit "transforms." That is the word and the idea which will win the world. Yours for Christ and transformation.

Rev. W. J. Robinson, D. D., Allegheny, Pa.: The more I see of the character and workings of secret, oath-bound associations in society, the more firm becomes the conviction that they are wrong in principle, anti-Christian in character, hurtful in their influence upon their members, and a standing peril to the best interests of the individual, the home, the church and the State. The Scriptures inform us that brotherhood is a Divine conception, that it is given a fundamental place in the constitution of human society, and that it has an important function in the accomplishment of the high ends of society. And for this reason, God himself determines the boundaries, the extent and limitations of the brotherhood. He has never delegated to men the right to determine these. He has settled the matter himself. Men cannot create, but must accept the divinely created brotherhood. It is founded not upon affinities, selections, but upon divinely created ties. And God has not left men to choose, and determine by their own selection whom they will own and regard as their brethren. They are under obligation to receive and accept as brethren, whom God has determined as such. The family, the church, the State, and the race, are constituted by the author of our being, in the relations of brotherhood. All others, humanly constituted, are bold, defiant usurpations of divine prerogatives, which, in the very nature of the case, work only evil. May God make your convention a means of opening the eyes of Christian men, to the true nature of this great evil in society.

Rev. Samuel Collins, D. D., Allegheny, Pa.: The near approach of your annual meeting revives in me the life-long hatred of all organized secret "works of darkness." It inspires the wish, though it does not give the bodily strength, or other means, to be present. Hand in hand, and by equal step ("pari passe") with the saloon, Sabbath desecration, political corruption and public and private immortality, the secret society keeps on its boasting way. It claims kinship to true religion, but is plainly the lineal descendant of Oriental heathenism. It largely holds church and State in its relentless grasp, tramples them under its feet, drags them at its chariot wheels, and compels them as slaves to do its bidding. Shall or can these great evils be restrained and corrected by a growing public and private exposure and protest? Or will they go on, each strengthening the other in one dire conspiracy of wrong and corruption, till the end? Will these clouds be dissolved by the rising sun of gospel light? Or will they gather in one great storm center, to be broken and dispersed by the breath of the Lord "at his coming?" Meantime, let it be ours to preach and practice the gospel of light and liberty on this and every other evil "for a testimony." "They overcame him by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death." "Here is the faith and the patience of the saints." Amen, and of all true reformers. May your meeting be large and harmonious, full of the spirit and abundantly fruitful of good.

Mrs. S. W. Dexter, of Dexter, Mich., writes: After the trial of the murderers of Morgan, over two hundred of the best men of the State of New York seceded from the Masons. Among them, the Honorable Cadwallader D. Colden, the highest Free Mason in the United States and the "Grand Master" of the New York lodge. The whole State was greatly interested. Mr. S. W. Dexter, of Dexter,

Mich., went to New York to visit the Honorable Cadwallader D. Colden, and was told by him that Morgan was murdered according to the tenets of Freemasonry, and that one of the men who helped to throw him overboard, threw himself upon the lodge of New York and by them was sent abroad under an assumed name.

REFORM NEWS.

THE NORTHERN ILLINOIS CONVENTION.

Twenty-five years ago I visited Mt. Morris as colporteur for the National Christian Association, and for the first time since then I visited it again while preparing for this convention.

The place is beautiful for situation and is in the midst of a prosperous farming community. Mount Morris College, with three large substantial buildings, and its two hundred students, make the Mount an ideal place for a convention. President Royer was very hearty in his commendation of the work of the association and advised every family to support it, and to subscribe for the Christian Cynosure.

The absence of Rev. I. B. Trout was very much regretted, but it was understood that he was detained by revival services in his church. The Brethren have borne testimony against the lodge from time to time, but it did not reach and effect the whole town as generally as this convention seemed to do.

It was not only an instructive, but a spiritual meeting as well, and there were many expressions of thankfulness on the part of those attending for the light received, and the Spirit's evident presence. Brother Davis and his neighbor drove through mud and storm some twenty-two miles in order to be present. There were not so many from other places as there would have been except for the storm. A letter of greeting was received from Brother Orin Sholes, now in his 90th year, and one of the active participants in the anti-Masonic struggle in New York State at the time of Morgan's murder. The severe snow storm in which the convention began was said to have kept quite a delegation from Leaf River from attending. Perhaps it was providential that they could not come, since the hall only seated 300 and on the last evening some fifty could not find seats, yet remained and listened for about two hours.

The addresses by Brethren Swartz, Blanchard and Ronayne were not only of much profit and interest, but the question-box, at two different sessions, greatly added to the value and interest of the meetings.

The secret empire was making serious inroads upon Mt. Morris—the M. E. pastor had recently joined himself to "Baal," and young men were being drawn into the Woodmen—and the convention came just in time to rescue a number of young men who were about to join, and one theological student, who was providentially present, was led to confess his sins before God and to renounce his lodge membership. His remark was: "God sent me here." One lady said that she could remember her father taking her upon his knee and advising her never to marry a member of a secret society, and she had always been opposed to them, but now for the first time she saw clearly the reasons for her position, and was very glad that she had been permitted to hear the discussions. Quite a number of the students seemed very much interested, and one young man was very earnest in his request that a similar convention be held at his home in Nebraska. Many people expressed themselves as having been greatly benefitted, and they were very earnestly exhorted by President Blanchard not to hold the truth in unrighteousness, but to give out their testimony to others at every appropriate time and place.

Quite a large number of books and pamphlets were purchased, and some twenty-five subscriptions to the Cynosure were taken. And the expenses, amounting to some $40, were met, and something left over for carrying forward the work.

Visitors were very hospitably received and entertained by the people of Mount Morris, and I hope that another such a convention may be held there in the not distant future. Wm. I. Phillips.

We are sorry that Rev. W. J. Smiley, of Sparta, Ill., a good friend of our cause, is having a siege of typhoid fever.

FROM REV. WM. FENTON.

St. Paul, Minn., Dec. 24, 1897.

Editor Cynosure:

Last Sabbath morning I heard a Baptist minister in this city preach Hiram. He spoke of "Wisdom, Strength and Beauty." He said if some of you saw a man falling and "in distress" you would "give him a push," or you would "knock him down," or "kill him," and then he went on exultingly to speak of "raising" him. A number of Masons belong to that church. One of them sat nearly abreast of me on the other side of the aisle. He looked knowingly at me, took his handkerchief in one hand and holding both hands above his head he was in an ecstasy of delight and laughed outright, as if he would cheer the minister.

I had some of Brother C. C. Foote"s tracts in my pocket, and at the close of the meeting gave them away at the door. While doing so, a prominent member of the church, who is a thirty-three-degree Mason, threatened to arrest me. A policeman was present, who told him to have me arrested on Monday morning. I told the Mason that I did not care for either him or his god. And that Jesus Christ has all authority. And I continued giving away tracts. Day before yesterday I visited a Methodist pastor, and asked him to let me speak in his church. He said that he did not believe in "tirades" against Masonry. But how did he know that I would deliver a "tirade?" The fact is, he is a Mason and belongs to other secret orders, and he himself is a tirade aginst Christianity, secretly if not openly. Proslavery pastors did not believe in speaking against slavery for the reason that Methodist pastors do not believe in speaking against the mystery of secrecy.

The President of the St. Paul Park College cheerfully gave me permission to speak to the students, and they manifested much interest in the subject of lodge demonology, as it is related to the Bible. There is one Baptist church in this city, of which its pastor says that every man belonging to it is a member of a lodge, and that they tell him that the lodge is better than the church. One of them, who is a Modern Woodman and an active working member of the church, told me that his "lodge is a d—d sight better than the church!" Has not that church, in Scripture language, "gone a whoring after false gods?" May we not call it a Spiritual brothel? Upon one occasion when the truth was spoken in that church about the lodge a woman who belongs to the church fell into a fit or a swoon. Is not that an evidence of demon possession? What else can be expected but that demons will possess a church that utterly disregards the word of God about lodge demonology? Christ's ministers always did, and always will, need power and authority aginst all demons. See Luke 9: 1.

William Fenton.

74 South Robert street, St. Paul, Minn.

FROM A SECEDING MASON.

Larwill, Ind., Dec. 23, 1897.

Dear Cynosure Readers—After hearing Bro. M. A. Gault lecture and preach a number of times in our town, I am impressed that it is my duty to publish to the world my renunciation of Freemasonry. His lectures were well attended at nearly every point. He had full houses and strongly impressed his audiences by his apt illustrations, convincing arguments and striking facts.

His lecture on "Secret Societies in Politics" was a revelation to all. He showed by undoubted facts of history that in the persecution of the Puritans of England, and the covenanters of Scotland, and in the French revolution, as well as in our own revolutionary war, and the late rebellion, Freemasonry was the secret despotic power behind the throne, constantly plotted to undermine liberty, both civil and religious. I wish the friends of light and liberty everywhere could open doors for him to lecture on this subject, as it will arouse the people more than anything I have heard in regard to the dangerous influence of Masonry in politics.

About ten years ago, through the solicitation of many Masonic friends, and the hope of obtaining cheap life insurance, I was induced to take the first two degrees in Freemasonry. I was so impressed with the sacrilegious mockery of the first degree that I resolved to go no further. But they assured me it was so much better further on that I consented to take the second degree. Instead of finding it better I found it more and more degrading.

In going up the stairs to the preparation room, the Holy Spirit seemed to restrain me so that it cost me a hard struggle to go through the degree, and I then and there resolved to go no further.

My wife protested against me joining the lodge from the start. About that time a friend of ours gave her Ronayne's Hand Book of Freemasonry. Shortly afterward she met me at the gate as I was returning from town and plied me with the following questions:

"Samuel, how did that slipper on your right foot, with the heel slip-shod, fit you in the lodge room the other night?"

"How did you feel in those drawers, with the left leg rolled up above the knee?"

"Did it not frighten you to have the sharp point of that compass pressed against your naked left breast?"

"How did you enjoy marching around the lodge-room in your undershirt and drawers and that cable-tow around your neck?"

"How did you feel kneeling at that altar blindfolded and your right hand resting upon the Bible, square and compass, and then repeating that horrible oath?"

My first impression was that some fellow Mason had told her all about it, for it had not once occurred to me that Freemasonry had ever been published to the world. Imagine my astonishment and chagrin when she put the book into my hands and I found the first two degrees as published by Mr. Ronayne were exactly as I had taken them in the lodge. I had been deceived with the idea that I was getting secrets that the outside world knew nothing about. Now I was convinced that I was swindled and deceived by having these so-called secrets palmed off upon me, which were common property and which anyone could buy for fifty cents.

As I read on in Ronayne's Hand Book I could see clearly just what I would have to pass through in taking the third degree, and I resolved that no blow on my head with the setting maul of Jubelum would ever send me reeling into a blanket to play a possum death game. I am now walking in the blessed light of the Spirit of God, and often wonder how rational, intelligent men can go through with such degrading, Christ-dishonoring ceremonies. I cannot think it possible that a man can be a true Christian and a loyal lodge member. Samuel J. Ward.

FROM REV. W. B. STODDARD.

Washington, D. C., Dec. 27, 1897.

Dear Cynosure: As reformers always are looking to the future, we may well plan our work for the months to come. What have been the mistakes of the past? How may we enlarge our sphere of usefulness? Special providences must always be looked for, but the best results are usually obtained from skillfully arranged and well executed plans. Believing that all anti-secrecy work should be carried forward by the church of Christ, I have been slow to advocate or encourage local organizations of anti-secrecy workers, seeking only to help those churches making me welcome in their maintenance of the right. It seems as if more local organization is now needed. In such great centers as New York, Philadelphia and Chicago there must be something more done than sending a secretary occasionally to visit the comparatively few churches open to us, if the mass of professed Christians are to know the important truths we bring.

God is evidently stirring the hearts of the people in some of these centers to organize, that more systematic and aggressive work may be done. Philadelphia, long noted for its brotherly love, starts in the New Year with a strong, local organization. Thoroughly interested men and women are at the head and on the committees. We may anticipate for them a fruitful future. Brother W. J. Coleman, with others in Allegheny, Pa., believe a local organization would promote the cause in that city. He kindly and very generously offers the free use of his church for a day's convention, to be held with this in view.

The time suggested for this gathering is the later part of February. Will not all the friends in the western part of the State seek to aid this convention by planning to be present, and bringing your neighbors. Able speakers will be present and a splendid program arranged, no doubt. Let those expecting to attend or desiring information address Rev. W. J. Coleman, 84 Boyle street, Allegheny, Pa.

Brother P. B. Williams remained in the

East for a time and did some very effective work at and near Johnstown, Pa. He will no doubt report the same. Friends were pleased and the cause strengthened in his work. It was privilege to be with him for a time. We are always sure of a welcome at New Alexandria, Pa. Meetings which we held in the Presbyterian and Covenanter Churches were largely attended. We might write of disappointments and obstacles encountered which come more at some times than others. We rejoice that God has given life, health and strength, and we look to the future with expectation. We are now at home preparing new work.

W. B. Stoddard.

MEETINGS AT LARWILL, IND.

Larwill, Ind., Dec. 22, 1897.

Dear Cynosure Readers: Your editor addressed a number of meetings here beginning Dec. 15, and the way he handles his subject and wields the sword of the spirit proves him to be a power for the pulling down of the strongholds of darkness. About an hour before his first meeting in the Free Methodist Church some of the officers, on the plea that a lecture should not be given in a church, threatened to close the doors, but wiser and more fearless council prevailed, and a large audience listened to the truth.

At Bro. Shuh's schoolhouse the next evening there was a large attendance, and the testimony was well received. President C. A. Blanchard lectured here many years ago on his way to the Pittsburg convention. The meeting in another schoolhouse the next evening capped the climax by the vindication of the truth. Bro. Gault in his lecture gave strong testimony against the lodge, when an adhering Mason spoke out and denied it. Then a seceding Mason present, who commands the highest respect in the community, immediately spoke out in a clear, ringing voice, saying, "The speaker is correct, for I have been there, and that is the way I was made a Mason." It is needless to say that the Mason had no more to say.

Bro. Gault's sermon in the Free Methodist Church Sabbath morning was attended with the quickening and convincing power of the Holy Ghost. He also addressed a large audience in the Radical U. B. Church Monday evening. The Wesleyan Methodist Church in Larwill, and the Dunkards' Church near Pierceton, were afraid to open their doors for our meetings. They seemed to forget Christ's words, "He that is not with me is against me." There is no neutral ground on this question. I have faith to believe that these meetings will tell both for time and eternity, and will be held in remembrance in the day of judgment.

John Helfrich.

EDITORIAL FIELD NOTES.

Our meeting with the Chicago Presbytery of the United Presbyterian Church at Wheatland, Ill., afforded an excellent opportunity of presenting our cause. There was a good attendance of ministers, and the Young People's Christian Endeavor convention met in connection with the Presbytery, which brought a large delegation of young people from the different congregations in Chicago and vicinity. By their previous invitation, we addressed them the first evening, and received the kindest welcome. Wheatland is a country congregation of the most intelligent reform people. We were all entertained for dinner in a mammoth tent, and the pleasant, inspiring meetings will be long remembered.

Our week's meetings at Larwill, Ind., and vicinity were full of interest. John Helfrich, one of the most devoted and persevering friends of the cause we have met for some time, arranged the meetings. Larwill is strongly dominated by secret lodges. Rev. J. P. Stoddard and Elder D. P. Rathbun had held a series of meetings in a hall here, and the lodges still hold in lively remembrance the shaking up they received. The Wesleyans and Free Methodists have built churches since, and in anything they attempt the combined opposition of the lodges is thrown against them. When either of their ministers say anything against the lodges they exert some special effort to counteract it. Nearly all the young men in town have been roped into the lodges, and these opposing churches, with the exception of two or three of their members, seem to have given up the fight. The Wesleyan Church had refused to open its doors for us, and the promise of

the Free Methodist Church was countermanded an hour before the time our first meeting was to begin. But Bro. Helfrich and Bro. Ward and some of the more courageous of its members insisted that it must be opened. We found the church well filled, and the Lord so ordered things that all were satisfied, and the following Sabbath morning I preached here again.

I spent two nights at the home of J. W. Shuh, near Larwill, and addressed a good meeting in his school. He is following in the footsteps of his father, who went to his eternal rest last summer after being so long the standard bearer of the anti-secret cause in this community. It was at his home that President C. A. Blanchard was entertained while lecturing here and at Columbia City many years ago. I also found a comfortable home with Brother and Sister S. J. Ward, and lectured in their schoolhouse. Less than a year ago their hearts were almost broken when a very promising daughter, Edna May, died and went to heaven. May it be a tie to bind them to the "Home over there." The meeting in the Radical U. B. Church seven miles north of Larwill was one of the best of the series. Some of the brethren here desire a convention some time. The friends I found specially interested, and at whose homes I received kind entertainment, are those of Samuel Gray, Wilson Gray, W. W. Jones and Wm. L. B. Bower. Dr. S. L. Cook once lectured here on Masonry, and going home narrowly escaped a serious accident, for some lodge emissaries had sawed his buggy shafts almost in two. We do not believe any State is so much under lodge domination as poor old Indiana, but, thank God, there are some who are not going to surrender without a struggle.

PERSONAL MENTION.

The Free Methodist says: "Mary C. Baker is naturally kind and unselfish. She has a faculty of looking into sad and discouraged faces and by a kind word or in some substantial way she helps to "shine away" their sorrow.

Rev. R. W. Chestnut, our worthy co-laborer in the anti-secret cause, and editor of the R. P. Advocate, at Marissa, Ill., was married Dec. 22, to Miss Dora B. Rodgers, of Marissa. The Cynosure extends hearty congratulations.

While in Larwill, Ind., recently a case came under our observation, illustrating the hold the lodge has upon some homes. The wife of a physician had grown tired of the Eastern Star and twice ordered her name off, and vowed she would not go to the lodge again. But her husband, who prides in her lodge membership, paid her dues of $2, when she declared that she could not do her washing that week for want of money to buy soap and starch.

Rev. W. T. Ellis, Evangelist, who formerly worked in this city, now has charge of the Kirkland Mission, 111 South Halsted street, in the whirlpool of infamous dens, bawdy houses, saloons and theaters, where she whose steps take hold on hell plies her traffic on every hand. Bro. Ellis, who so long edited the "Fire and Hammer," on the Pacific Slope, is a radical Wesleyan Methodist, and a most reliable Christian worker. We ask for him the prayers and co-operation of our readers in this city.

The "Modern Woodman" for last July has this item from the report of the Grand Lodge, held in Dubuque, Iowa, in June: "Committee on Rituals, by Chairman L. P. Allen, recommended that in view of present piratical publications, the ritual should be revised. That the nerve-trying tests be omitted. That the trial scene be omitted owing to frequent abuse." And still there are Woodmen who believe it a solemn duty to deny the authenticity of this "piratical publication."

When Charles Fleischman, the millionaire Free Mason, of Cincinnati, died recently, a brother Mason at the Scottish Rite Cathedral, in a funeral address, said: "He entered clanly into eternal rest, and the sun of the better world greeted his eyes. His kindness of heart led him to make no public professions of his belief, that he might not wound the feelings of others, but he did believe in an All-wise Creator." This is an illustration of how the lodge sets aside the attonement and counts the blood of the Covenant an unholy thing.

Rev. Thomas M. Chalmers, Superintendent of the Jewish Mission, 588 South Halsted street, has strong convictions that the Lord has called him to work for the conversion of the Jews of this city. He was recently joined by his wife, who is in much restored health, after her long confinement by sickness at her old home in Ohio. All who wish to co-operate in Jewish mission work should write to, or visit, Bro. Chalmers.

Mary C. Baker, for twenty-three years one of the mainstays in the office of the Free Methodist, gives this experience in financial straits: "I remember a time when a note of $140 had to be paid on Monday, and I could not tell where $100 of the money was to be found. On Saturday night I went home and thought, 'Must I think of that note all day to-morrow?' Almost immediately the thought came in nearly the words of Jesus, 'The Lord knoweth that ye have need of these things.' My heart accepted this, and through that blessed Sabbath day I worshiped God in 'Spirit and in truth,' giving no thought to office cares. Sabbath night, when the last service was closed, and I sat by the fire at home, the thought came, 'To-morrow that note comes due.' Immediately the promise came to mind, 'The Lord knoweth,' etc. I slept sweetly and on reaching the office Monday morning found a letter containing a draft for $100 which belonged to the business, and it supplied all our needs."

BOOK NOTICES.

"Pentecostal Sanctification" is one of Evangelist S. A. Keen's best books, of 100 pages. Price, 35 cents. Address the Revivalist office, Cincinnati, Ohio.

Those disquieted by modern doubts will be fortified by reading "The Protestant Faith," by Dwight H. Olmstead, a book just published by the Knickerbocker Press, New York.

We value the Christian Conservator as one of the best exchanges on our list. It is now published at Huntington, Ind., and edited by that able champion of anti-secrecy, Rev. Wm. Dillon, D. D.

The R. P. Witness, an ably edited monthly, by Rev. R. Dunlop, at Paisley, Scotland, copied in its October issue from The Cynosure the excellent article on "Masonic Oaths," by Dr. Wm. Wishart.

"Truth and poetry," a neat volume in cloth, 115 pages, containing fifty-one poems on a variety of interesting themes. It is by R. P. Broeup, and is published by the International Book Co., Chicago. Price, 40 cents.

"Lectures on Social Progress," is Wilbur F. Craft's latest book of 160 pages, being his Princeton Seminary lectures, illustrated with numerous cuts. Cloth, 50 cents; paper, 25 cents. Send to the author, 210 Delaware avenue, Washington, D. C.

"The Gibeonites," a Scriptural allegory, in which graces, sins and infirmities are compared with Israelites to be cultivated, Canaanites to be destroyed and Gibeonites to be repressed. It is terse, clear, pungent and readable. The author, Rev. B. S. Taylor, Des Moines, Iowa, is an evangelist of much experience. Price, in cloth, 30 cents.

We have just read with deep interest Dr. D. MacDill's new book, "Pre-Millennialism Discussed," and consider it a valuable addition to post-millennial literature. Dr. MacDill is the polemic writer of the U. P. Church, and this book is one of his best. It should be in the hands of all who are investigating this important subject. Send to the author at Xenia, Ohio. Price, in paper, 25 cents; in cloth, 40 cents.

"Looking Back from the Sunset Land," is the title of a new book of nearly 600 pages soon to be published, and written by Rev. N. R. Johnston, of Oakland, Cal. It will be somewhat in the form of an autobiography, but will give a philosophical history of the times in which the author lived, and of the reforms in which he was most interested. With many of the most prominent abolitionists the author was associated in the anti-slavery agitation. The book in cloth will be sold at the low price of $1.25. Address Rev. N. R. Johnston, 1024 East 30th street, Oakland, Cal.

A BLUE pencil mark alongside this paragraph means that your subscription to the Cynosure is expired. Some are a year or more in arrears. But no matter how much is due, all who send us $1.00 will be credited for one year. Let us hear from all promptly.

A WONDERFUL CHURN.

I have been in the dairy business all my life and have many times churned for an hour before butter would appear, so when I heard of a churn that would churn in a minute I concluded to try it. Every day for a week I used it, and not only could I churn in a minute, but I got more and better butter than with a common churn. This is very important information to butter makers. The churn works easily and will churn an ordinary churning in less than sixty seconds. I have sold two dozen of these churns in the past month. Every buttermaker that has seen me churn in less than a minute bought one. You can obtain all desired information regarding the churn by addressing Mound City Churn Co., St. Louis, Mo., and they will give you prompt and courteous attention. A DAIRYMAN.

HOPKINTON, IOWA, Dec. 6, 1892.

W. I. PHILLIPS, Secretary.

I write to acknowledge the receipt of the Bible, which came to hand duly and in good order.

It is a very fine book and I am highly pleased with it. Many thanks for it.

I will try and secure a few more subscriptions for the Cynosure.

Very respectfully,

MARY E. GUTHRIE.

The above mentioned Bible is advertised on the third page of the cover of the Cynosure, and during January and February of 1898 I will send a copy of this Self-Pronouncing S. S. Teacher's Bible to each person sending five new yearly subscriptions for the Cynosure and $5.00. The Bible and five yearly subscriptions for only five dollars.

W. I. PHILLIPS,
Sec'y and Treas.

The Christian Cynosure.

Official Organ of the National Christian Association.

A 32-page monthly with cover, opposed to secret societies, represents the Christian movement against the secret lodge system; discusses fairly and fearlessly the various movements of the lodge as they appear to public view, and reveals the secret machinery of corruption in politics, courts, and social and religious circles. In advance, $1 per year.

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Rev. M. A. Gault, editor Christian Cynosure, 221 West Madison street, Chicago, Ill.

Wm. I. Phillips, Secretary and Business Manager, to whom all letters containing money and relating to the business of the paper must be addressed at 221 West Madison Street, Chicago, Ills.

MY EXPERIENCES WITH Secret Societies.

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A new edition, greatly enlarged, has been issued, embracing chapters on the Language of Numbers, Secret Empires, and Good Men, containing more Experiences and affording a deeper insight into the Hidden Language and Workings of Secret Clans, and of the counterfeit pretences of good men, than ever before published. The Key is an exposition, explanation and verification of modern Baalism with which all should be thoroughly acquainted. Postpaid 15 cents each.

NEWSPAPER ADVERTISING IN THE UNITED STATES. A book of two hundred pages, containing a catalogue of about six thousand newspapers, being all that are credited by the American Newspaper Directory (December edition for 1897) with having regular issues of 1,000 copies or more. Also separate State maps of each and every State of the American Union, naming those towns only in which there are issued newspapers having more than 1,000 circulation. This book (issued December 15, 1897) will be sent, postage paid, to any address, on receipt of one dollar. Address The Geo. P. Rowell Advertising Co., 10 Spruce St., New York.

SCRIBNER'S MAGAZINE FOR 1898.

A GREAT PROGRAMME.

The Story of the Revolution by Senator Henry Cabot Lodge, to run throughout the year. (For the first time all the modern art forces and resources will be brought to bear upon the Revolution. Howard Pyle and a corps of artists are making over 100 paintings and drawings expressly for this great work.)

Captain A. T. Mahan's "The American Navy in the Revolution," to be illustrated by Carlton T. Chapman, the marine artist; Harry Fenn, and others.

Thomas Nelson Page's First Long Novel, "Red Rock—A Chronicle of Reconstruction." Mr. Page has devoted four years to the story, and he considers it his best work. (Illustrated by B. West Clinedinst.)

Rudyard Kipling, Richard Harding Davis, Joel Chandler Harris, George W. Cable, and others, are under engagement to contribute stories during 1898.

Robert Grant's "Search-Light Letters"—replies to various letters that came in consequence of his "Reflections of a Married Man" and "The Opinions of a Philosopher."

"The Workers" in a new field—Walter A. Wyckoff, the college man who became a laborer, will tell about his experience with sweat-shop laborers and anarchists in Chicago. (Illustrated from life by W. R. Leigh.)

The Theatre, The Mine, etc., will be treated in "The Conduct of Great Businesses" series (as were "The Wheat Farm," "The Newspaper," etc., in '97), with numerous illustrations.

Life at Girls' Colleges—like the article on "Undergraduate Life at Harvard, Princeton and Yale," and as richly illustrated.

Political Reminiscences by Senator Hoar, who has been in public life for forty-five years.

C. D. Gibson will contribute two serial sets of drawings during '98, "A New York Day," and "The Seven Ages of American Women."

☞ *The full prospectus for '98 in small book form (24 pages), printed in two colors, with numerous illustrations, (cover and decorations by Maxfield Parrish), will be sent upon application, postage paid.*

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ARE YOU SOWING ANTI-SECRECY TRACTS?

A pastor wrote last month (November) that he distributed a few "Out of Bondage" which Secretary Phillips had sent him, and one Christian man was himself delivered from Lodge Bondage in consequence.

The National Christian Association has sent out within the last six months without remuneration for free distribution about $150 worth of tracts at retail rates. They have gone into some thirty different places in Illinois, Wisconsin, New York, Pennsylvania, South Dakota, Tennessee, Minnesota, Missouri, Kansas, Indiana, Georgia, Indian Territory, Michigan and West Virginia. Occasionally a tract falls on rich soil, and we have had reports of splendid harvests. Ten cents will purchase an assortment, and thirty cents one pound.

We have the following in stock at present:

1. The National Christian Association. (A sketch of its history.)
3. Address to American Pastors.
4. Free Masonry in the Family.
5. President C. G. Finney. (On the Duty of Christians.)
7. To the Boys Who Hope to Be Men.
10. A Pastor's Confession.
11. Knight Templar Masonry.
12. Alexander Campbell's Estimate of the Lodges.
14. True and False Templarism.
15. Secrecy and Sin.
16. Selling Dead Horses.
18. Despotic Character of Free Masonry.
22. Extracts from Masonic Oaths.
30. Masonic Oaths Null and Void.
37. German Tract.
42. Duty and Ability to Know the Character of Free Masonry.
44. D. L. Moody on Secret Societies.
45. Ought a Seceding Mason to Keep His Lodge Oath?
51. Swedish Tract.
52. Hollandish Tract.
53. The Lodge and the Saloon.
54. The Church and the Lodge.
55. Facts. (Last public document by the late President Jonathan Blanchard.)
56. Sinews of War.
57. The Initiative Degree of Odd Fellowship.

Address National Christian Association, 221 West Madison street, Chicago, Ill.

PRIZE ESSAYS.

Secrecy and Citizenship.

Secrecy and Citizenship consists of three essays which received the respective prizes of $300, $75 and $25.

The successful competitors were I. J. Lansing, D. D.; Benjamin F. Trueblood, LL. D., and Rev. D. W. Sleeth.

Rev. F. W. Farr, the widely known superintendent of Rev. A. B. Simpson's work, the Christian Alliance, was asked to open the discussion on the "Prize Essays," at the Philadelphia Convention (November, 1897), and he then discussed at length some of the salient points in each essay:

In the essay of Dr. Lansing, the independent power of the lodge as a menace to the State was particularly dwelt upon.

In the essay of Dr. Trueblood, the paralysis of moral vision resulting from lodge associations was clearly set forth. And in the essay of Dr. Sleeth, the distinctions between secrecy and privacy were explained.

The unanimous verdict of those participating in the discussion was that the Prize Essays were worthy of wide circulation and careful perusal. It is an attractive as well as a valuable volume of 137 pages, 5x7½ inches, cloth, sent postpaid for 50 cents.

With your own renewal and one new subscription both papers one year and the book for only $2.00.

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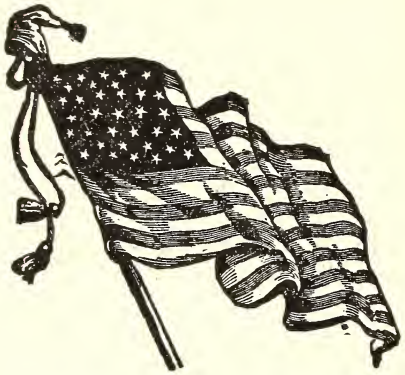

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JOSEPH RITNER, *Governor of Pennsylvania*, 1837: "If it be true as the lamented Colden (himself one of the initiated) declared, that many a Mason became a great man but no great man ever became a Mason, how nearly does it concern the youth of our country to pause and reflect before they commit their present standing and future reputation to the keeping of a society, which for its cold-hearted and selfish purposes could immolate even the fame of Washington at the shrine of its abominations."

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2 [d] Ā´bră-hăm begat Ī´şąac; and [e] Ī´şąac begat Jā´cǫb; and [f] Jā´cǫb begat Jū´das and his brethren;

3 And [g] Jū´das begat Phā´rĕş and Zā´rà of Thā´mar; and [h] Phā´rĕş begat Ĕs´rom; and Ĕs´rom begat Ā´ram;

4 And Ā´ram begat Â-mĭn´ą-dab; and Â-mĭn´ą-dab begat Nā-ăs´son; and Nā-ăs´son begat Săl´mŏn;

5 And Săl´mŏn begat Bō´oz of Rā´-

[a] Luke 3. 23.
[b] Ps. 132. 11. Is. 11. 1. Jer. 23. 5. ch. 22. 42. John 7. 42. Acts 2. 30; 13. 23. Rom. 1. 3.
[c] Gen. 12. 3; 22. 18. Gal. 3. 16.
[d] Gen. 21. 2, 3.
[e] Gen. 25. 26.
[f] Gen. 29. 35.
[g] Gen. 38. 27, &c. Ruth 4. 18, &c. 1 Chr. 2. 5, 9, &c.
[h] 1 Sam. 16. 1; 17. 12.
[i] 2 Sam. 12. 24.
[l] 1 Chr. 3. 10, &c.
[m] 2 Kin. 20. 21.

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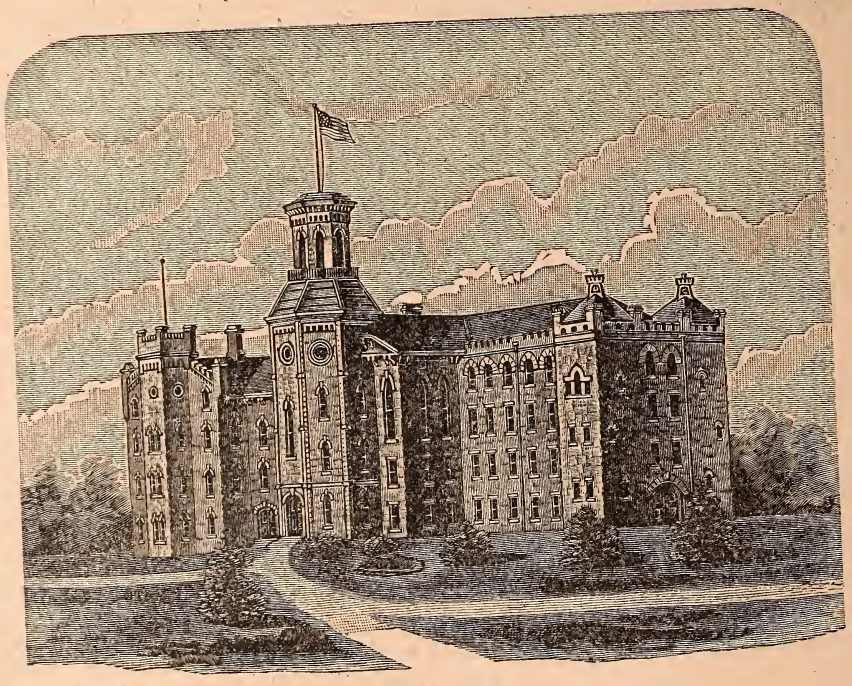

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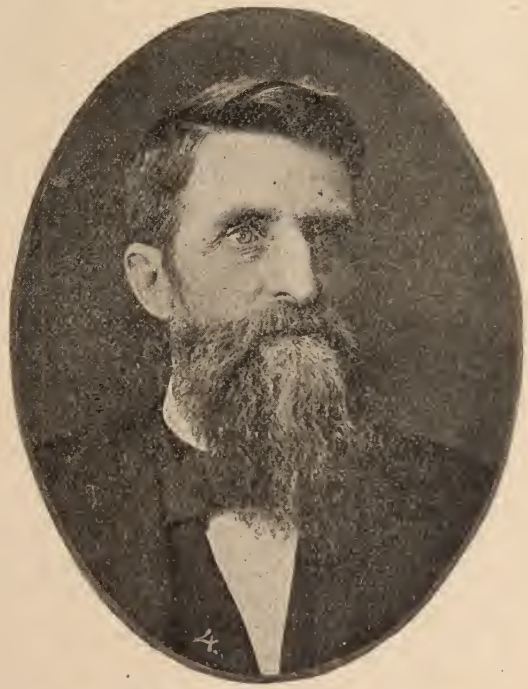
Christian Cynosure.

CHICAGO, FEBRUARY, 1898.

SWEET CYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.

HOLY BIBLE

"IN SECRET HAVE I SAID NOTHING"



REV. W. O. DINIUS.

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NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1897) is a Methodist Episcopal, and the vice president a United Presbyterian. Among the following named officers and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at $20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

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Vice President—Rev. W. T. Campbell, Monmouth, Ill.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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PRESENTATION COPIES.—Many persons subscribe for THE CHRISTIAN CYNOSURE to be sent to friends. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

The New England Anti-Secret Convention was held at Springfield, Mass., Jan. 24, 25, too late to be reported in this number.

Rev. W. Fenton is arranging for the Minnesota anti-secret convention at Albert Lea, March 1st. See his announcement on another page.

The Cynosure is the right arm of the anti-secret movement. The agent or lecturer comes and goes, but the paper comes and comes, and it goes where the lecturer cannot. No other reform is so dependent upon its literature, because so few platforms and pulpits are open for the discussion of this question.

The Cynosure is in line with twenty different denominations in this country which exclude secretists by rule from their communion. It has been acknowledged that the paper has been a tower of strength to the loyal element in these communions. It ought, then, to be a matter of conscience with each church member to subscribe for it.

Arrangements are being made for an anti-secret convention to meet in Kansas City in the near future.

The Cynosure is the organ of communication and bond of union between widely distributed forces contending for the destruction of the anti-Christ of these last days.

An anti-secret convention will be held in Allegheny in the Sandusky Street Reformed Presbyterian church, Rev. W. J. Coleman, pastor, on Tuesday morning, afternoon and evening, March 1st. For particulars write to Rev. Coleman, 84 Boyle street, Allegheny, Pa.

Hartsville, Ind., University, at one time the leading educational institution in Indiana, was burned to the ground on the night of Jan. 30. The building was the property of the United Brethren Church and involves a loss of $55,000. Oil was poured all over each end of the main hall, and the fire was started at both ends. The Chicago Record says the fire is the outcome of the conflict between the radical and conservative parties in the church on the Secret Society question: To which party did the incendiaries belong?

One of our most faithful Board of Directors who has co-operated with the N. C. A. from its first organization is Rev. W. O. Dinius, whose portrait we are glad to furnish for this number. He has taken The Cynosure from its first issue, and as pastor and evangelist his voice has proclaimed this gospel of the kingdom from Ohio to Oklahoma. He is still in his prime and a wide field has recently been opened for him as conductor of missions at Hammond, Ind., South Chicago, Harvey and South Harvey, Ill. A brief sketch of his life will be found on another page.

MASONRY.—A DISCUSSION.

Between Professor John Augustus Williams, of Harrodsburg, Ky., and Professor Simpson Ely, of Kirksville, Mo.

IMPEACHMENTS OF MASONRY.—NO. V., BY PROFESSOR ELY.

No. 14. I impeach Masonry because of its lying claims to great antiquity. It is a "fad" to claim antiquity for these secret societies, when no such great age can be substantiated. Thus the Ancient Order of United Workmen adopted a lie for its cognomen. It is the first time in history that a thing was ancient the day of its birth! Well, the Masons are no better. Again and again they have told the writer that Masonry belongs to antiquity; that Solomon was a Mason and St. John and other Biblical characters. These claims are used for effect. They are calculated to deceive. They lend respectability to a questionable institution.

A writer in the Masonic Trowel says that a reliable author "assigns the origin of Freemasonry of the present day to the year 1717," and that the Masonry of Europe, England and Scotland, before that time was not speculative, but operative." So also the "Cyclopedia of Masonry," says that "Speculative Freemasonry originated in 1717, in the city of London." It is absurd to claim a more antique origin and Masons should abandon such antics.

15. I impeach Masonry because it murdered Morgan. It is not necessary to open up this discussion concerning the death of Morgan. It would require a volume to do this. All the facts, as narrated by credible historians, confirm my impeachment. Masonry, staggered beneath the proofs that were piled up against its murderous act, and for some time it almost tumbled to its foundation. It required many years to rally from the first injury inflicted upon it. It is a pity that it did not disappear as completely as did the body of Morgan! I dismiss this here with the statement that, if my opponent denies that Masons murdered Morgan, the burden of proof falls upon him, and he must show that my charge is false. He will find this an herculean task—an impossible one.

16. I impeach Masonry because its prominent members have told me that it is Christ-dishonoring. In the class-room my college president advised all the young men to stay out of Masonry. He told us that he was a Mason; but had not entered the lodge for a long time. He looked upon it as detrimental to Christianity. He was very earnest and radical in his denunciation. Another prominent professor, in another institution, and also a prominent preacher, who is both an Odd Fellow and Free Mason, wrote me that he was going to quit both; "for," said he, "they are both Christ-dishonoring." These are his very words. He is a splendid Christian gentleman. One of the best men I ever knew belonged to the Masons. After he became a Christian he renounced Masonry, and he said to me, "Brother Ely, I do not see how a Christian can remain a member of the lodge."

When I was twenty-two years old I thought of becoming a Mason. I was studying "A Manual of Masonry" with that in view. Soon I met a man who discouraged me. He was a Mason, and Odd Fellow, and a Knight of Pythias. He said: "I see you are reading the manual. Do you think of applying for membership?" When he received an affirmative answer, he said: "Simpson, I am a Mason, an Odd Fellow and a Knight of Pythias. They are a sort of make-shift for us men of the world, but a Christian does not need them. Stay out of the lodge. This may be un-Masonic, but I must so advise you. These institutions are very corrupt. Of the three, Odd-Fellowship is the purest. It is yet young, but it is becoming corrupt also." Such was his advice. I have a very vivid recollection of his statement, because it turned the whole current of my life, and my heart is full of praise to God because it did so.

Recently a number of Masons have bidden me Godspeed in all that I say and do against this mongrel and monster institution. Every paper that I have so far written in this discussion has been submitted to lodge members. One of them, a prominent clergyman of another religious body, said to me to-day: "Your statements are very strong, but you can not make them too strong to suit me. I have not openly renounced Masonry, nor exposed it, for I do not deem it necessary to incur their hatred." He volunteered to fortify some of my positions in a very effective way. Many are heartsick of the formalism, the spectacular effects,

the childish and puerile ceremonies, the false pretensions and vain-glory of this very worldly institution. They do not openly expose it, from the false notion that they would perjure themselves. They think that having made a bad promise they must stick the closer to it. I am of the conviction that they wrong themselves, rob the world of an important service, and dishonor God by such silence; but they may obtain grace, because they do it ignorantly. Of the testimony that I have received I have space but for a small part. It stands condemned in the house of its friends. The men whose testimony I have given are all high-minded, honorable Christians. I would give all their names were it necessary and prudent.

17. I impeach Masonry because prominent Masons have told me that the lodge is draining the church of its money, energy and influence that properly belong to it. I have presented this under a former impeachment, and I only take space to say further that, after these lodge-church members spend large sums upon the lodges, they then reproach the church for not doing more for benevolences. After they drain the fountain, they then complain that the stream does not flow! Every dollar that goes into the lodge treasury from church members, should go into the treasury of the church; then it would go in the name of Christ, and Christ would receive the glory. The majority of men who are in the church are members of the lodges, and the church is largely drained of its resources.

"Triumphant Zion, lift thy head,
From dust and darkness, and the dead;
Put all thy beauteous garments on,
And let thine excellence be known."

But the excellence of Zion will not fully appear until her children render to her a whole-hearted service. It cannot be as long as they walk hand-in-hand with the world.

Simpson Ely.

Kirksville, Mo.

REPLY TO IMPEACHMENTS.—NO. V., BY PROFESSOR WILLIAMS.

No. 14. When Bro. Ely asks for the age of Masonry, if he refers to the great moral and spiritual truths that it inculcates, the reply of an intelligent Mason would be that, "The eternal years of God are hers." If he refers to the ritualistic form of Masonry as it appears today and in this country, he will be informed that it is comparatively modern. All intelligent persons know that it is an evolution, a development, a growth; that it was not born like Minerva, who leaped from the brain of Jupiter full grown and panoplied; but born like the oak from some seed-germ in the remote past, and been fostered by the influences of the centuries till it has come to be what it is today, and here—gaining size and vigor and majesty from the storms that have assailed it, and ever freshening with beauty, although at times it has been infested with swarms that attacked its foliage—such as the anti-secret societies of this and other days.

My opponent was perfectly free to date the origin of Masonry, in some sense, to the formation of the Grand Lodge of England in 1717, or to Solomon, or to Adam, just as he pleased; but he had no parliamentary, or logical right—no liberty under either "pagan" or Christian rule to charge the fraternity with "lying." This impeachment seems to bring us to the very dregs of his accusations; and I dismiss it, without further notice.

15. In this charge, he attempts to frighten us with the ghost of Morgan! He makes no argument; he merely shows the goblin, and says, "If you Masons didn't kill him, as I charge, you must prove your innocence! The burden of proof is with you!" Now, in the name of all the schools, Christian and pagan, when was such logic ever heard of before—save among the inquisitors of Rome, or "the anti-secret society associations," who are the allies of his Holiness, the Pope?

Suppose Bro. Ely could prove that a few Masonic fanatics did murder William Morgan? What logical use would he make of the fact? He knows that every decent and respectable Mason in the United States would denounce the act, and do as our distinguished Bro. De Witt Clinton did, use all means to discover and punish the crime. Yet, notwithstanding the high character of Masons as moral and law-abiding citizens, he makes this supposed murder an argument against the whole body of the institution. He ought to see that such reasoning is tenfold weightier against his own religion. The history of the church for centuries is

that of the stake, the prison, and the rack, all employed, too, against good men and women in the name of Christ and for the glory of his church.

16. Here follows another specimen of anti-Masonic reasoning. Certain quasi et quondam Free Masons have told him that "Masonry dishonors Christ!" I will select one whom Bro. Ely has sufficiently unmasked to enable me to determine the genus of the whole gang. He is a prominent clergymen—though Bro. Ely takes pains to say that he is of a different religious body from his own. He goes to Bro. Ely and secretly endorses his accusations against Masonry as a "Christ-dishonoring" institution, and fortifies him secretly in some of the very positions he has taken in this debate! He is a Mason and a member of a lodge! Now that clergyman confesses in private to Bro. Ely that he does not renounce Masonry or attempt to expose its "Christ-dishonoring" teachings, because he does not wish to incur the hatred of his brethren of the lodge!

Now, readers, what do you think of such a witness? A clergyman, obligated by his ministerial vows to honor, cherish and to defend His name, afraid to lift his voice against a "Christ-dishonoring" society, or even to renounce his connection with it, from fear of losing a little popularity, preferring the praise of a few men of the approbation of his conscience and his God! I would, a thousand times, rather be Bro. Ely, with his brave denunciation of what he thinks is a "Christ-dishonoring" society—even with all his prejudices, his bad grammar and worse logic—than such a faithless, time-serving minister of Christ!

But what avails at last, all the tattle of such men? I can send a hundred such "witnesses" to Kirksville, if Bro. Ely will bear their expenses, who shall abuse Masonary to his heart's content. Masonry, in fact, boasts of the enemies it makes, as well as of the friends it wins.

I will close by mentioning the names of a few of our own witnesses who have testified in word and deed, publicly and privately in favor of the institution. Bro. Ely might profitably keep the names of these witnesses by the side of his own for future reference: Goethe, Mozart, La Fayette, George Washington, Benj. Franklin and De Witt Clinton. He knows that I could fill all the space allotted me by our generous editor, with the names of other great and good Masons, but I forbear.

17. Here again we have the favorite objection reproduced, with the addition that certain Masons have told so and so. "The lodge is draining the churches of their money." "Every dollar," says Bro. Ely, "that a Christian pays to his lodge ought to go into the treasury of his church, so that Christ may get all the glory!"—he might have added, and share it with the priest and salaried clergyman! As a Mason I am in favor of liberal salaries to all faithful ministers. The lodge of which I am a member, and many others in my State, contribute every year to preachers of the gospel. But I think that there is neither Scripture nor reason in forbidding a man to give his alms in any way he thinks best. In these times, a practical sensible Christian would prefer in most cases to be his own almoner.

I confess that I have no patience with such a conception of Christ or his church that would make it essential to his "glory" that Christians should distribute their charities through the hands of some deacon. "Christ's glory" is not, I think, specially affected by the channels through which the benevolence of his followers flows out to mankind. If Christians wish to found an asylum for the poor, or a school for the ignorant, or a house for the widow and orphans—I cannot see that "Christ's glory" would be diminished by paying their money into the treasury of a charitable or educational society. Christ is glorified by every gift that comes from a heart that is touched by his truth and warmed by his love, and that goes out, without hypocrisy or sectarian jealousy, to make men better and happier. I have heard the same sort of objection urged against Christians giving money to missionary, and Bible societies, and other societies for doing good. I presume that even Bro. Ely's Anti-secret Society Combination has a treasury!

John Aug. Williams.

Harrodsburg, Ky.

Secretary Phillips has just returned from a trip through Missouri, Kansas, Nebraska and Iowa, on important business for the association.

THE BOTTOMLESS PIT UNCOVERED IN BOSTON.

BY ELIZABETH E. FLAGG.

The number of secret orders which are all the time springing up under various names can only be likened to the army of locusts seen by John rising, in Apocalyptic vision, out of the smoke of hell. And of them it can also be said, "They have a king over them which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."

One of the latest to spring up calls itself by the name of the "Wapita Angels." Now there are angels and angels as there are spirits and spirits, some belonging to heaven, and some to the place just mentioned. It may help the reader to fix the status of this novel order of beings if he reads the following, clipped from the Boston Herald of Jan. 5:

"The 'Wapiti Angels' held their first annual dance in Knights of Honor Hall, 730 Washington street, last evening. While a meeting was being held in the hall upstairs, an orchestra entertained the ladies and other guests in the dance hall below. It was dimly lighted, and the walls were hidden by black screens upon which were painted fire dragons, serpents, imps and other supposed inhabitants of the infernal regions. Dancing skeletons, fiery furnaces and boiling caldrons completed the startling picture. On small tables in the room skulls were placed. From these skulls flames of fire burst forth at intervals during the grotesque performance. The members of the degree staff of the organization marched into the hall and executed weird and fantastic maneuvers. After the inhabitants of the ugly grotto completed their exercises they disappeared through a dark recess in the walls, amid a shower of sulphurous flames.

"General dancing was begun with a waltz, and the party broke up at midnight. There were about 100 couples present."

A travesty of the horrors of hell and then a dance! And it did not take place in an ancient heathen city, but in the modern Athens. Yet could paganism herself show us a better picture of "the unfruitful works of darkness" than the spectacle of two hundred people whirling about in the dizzy and impure waltz, surrounded by these gruesome caricatures of mortality and the doom of the lost?

Polite society has tabooed the use of the word hell. Its delicate sensibilities will not bear the shock of hearing it spoken, even in a sermon. And yet—mark the curious inconsistency!—there was never a time when the solemn realities of the unseen world were banded about in jest and made the subject of comedy and burlesque, as they are at the present day. And in this form of blasphemy secret societies take the lead.

The old Puritan ministers like Hopkins and Edwards could bear to preach on hell, yet it is recorded that one day in every week they spent in fasting and prayer, wrestling with God for lost souls. Were they lacking in "delicate sensibilities?" Or their people who could bear to hear them, but because they believed in hell as an awful reality would have been shocked to the inmost depths of their being at the idea of turning it into a subject for coarse jokes or gross caricature?

In the French revolution men and women, imprisoned and awaiting the call to the guillotine, spent their last hours in dance and revelry, and exchanging bonmots. Why this shocking indifference, this ghastly gaiety in the face of death? Masonry under various names and forms had permeated French society and made France, which has given to the church some of her noblest saints, a nation of infidels.

If a large part of the American people to-day have learned to make light of the doctrine of future retribution, it should be remembered that they are being taught by the same teacher, who never touches any of the solemn truths of revelation except to burlesque them. The lodge has honey-combed church and state, and an explosion must follow sooner or later if there is any truth in the warnings of history. Even now there are occasional indications, as in the above instance, that the ground is growing mighty thin in places; so thin in fact that even a profane outsider can see the sulphurous flames shoot forth, and hear the fiends peep and mutter below.

218 Columbus ave., Boston.

LODGE CONTRARY TO CHRIST.

ADDRESS BEFORE THE PHILADELPHIA CONVENTION, BY REV. J. C. M'FEETERS.

Christ Jesus is the great benefactor of the world. God so loved the world that He gave His only begotten Son; and the Son so loved the world that He gave His life, that men might not perish, but live, and live forever. Since this is true, we know that all the interests of humanity lie on the heart of Jesus. Whatsoever is contrary to Him is against man.

1. Secret orders are contrary to Christ, because they pretend to hide their light. Jesus pointed to the city set on a hill top, gleaming and glowing in the full flood tide of day; again He reminded His hearers of the candle of last night that stood in the candlestick upon the table, and said, "Let your light so shine." But the secret orders, claiming to have the best light in the world, strive to shut it in behind bolted doors and oaths of secrecy.

2. The secret fraternities are contrary to Christ because they pretend to have in their possession great good, and refuse to communicate it to the world. Christ came into the world as the mediator to communicate the rich blessings of the Father to our unworthy race; He loaded His disciples with them, and gave instructions to each, saying, "Freely have ye received, freely give." The orders claim to possess great advantages, inestimable privileges, wonderful acquisitions of power, honor and rights that make life happy, noble, successful, and royally superior to others, and keep all this under the lock and key of oath-bound or pledge-bound secrecy.

3. The secret orders are contrary to Christ because they humiliate man. God made man upright, to walk the earth with head erect, and eyes above the horizon, to discern the eternal and immortal king, and bow before Him, and Him alone. There is none other in heaven nor on earth, before whom man may bow in praise or prayer. When the apostle John was over-awed by the resplendent glory of the angel, and fell down before him in the spirit of reverence, he was reproved. Christ came into the world to make men free, restore their manhood, and illumine the countenance with holy dignity. Whom the Son maketh free is free indeed. In this freedom any man can walk our earth with his head as near the stars as any other man. He can have a royal independence equal to any, can have his authority for everything as directly from God as any other man. How the lodge robs its inmates of this freedom, of this nobleness, of this true manhood, when it puts them through the initiatory tricks, shams and shame of the descending degrees! How it imbrutes the soul with sensual enjoyments and selfish principles! How it turns the sensibilities into coarseness, destroys conscience, kills religion in the heart by the horrifying imprecations administered and accepted!

4. The secret orders are contrary to Christ because they flush vain man with the spirit of pride and self-exaltation. The Lord Jesus came into this world the humblest of the humble. He gave an example of humility in His lowly life and His loving services. He also taught his disciples to become as little children. Without childlike simplicity entrance into the kingdom was impossible. But lodge men assume titles and designations, importing character, office and power belonging to God alone. What child's play is it to be pretend to be the Worshipful Master, the Grand High Priest, the Most Illustrious Sovereign, the Sublime Prince, the Supreme Representative. Such terms thus applied are blasphemous; they indicate pompous purpose and unbounded ambition in the human heart to deify itself and gloat in its own false glory.

5. The secret orders are contrary to Christ because they interfere with his religion. They load the soul with obligations inconsistent with Christian principles, and hinder the operations of grace. They more or less intimidate the pulpit and control the pew. They deceive souls concerning the need of any other religion than that of the lodge. They mutilate the word, and eliminate the name of Jesus from the portions used on certain occasions. The claim is put forth on the part of some of them that heaven is reached through the lodge and merited by the blood of lodge men without a mediator.

But why try to enumerate the specifications that may be brought against the

secret orders? It would exhaust my time and your patience. Oath-bound secrecy is a tree which our heavenly Father hath not planted. Therefore it must be plucked up. It is not a tree that beareth good fruit, therefore it must be cut down. Sentence has gone forth against it. The ax is laid upon the root, and it must fall. Good fruit on this tree! What is the fruit? Neglect of religion, degradation of manhood, domestic discord, unlawful obligations, blasphemous ceremonies, horrible oaths, sensual entertainments, misspent treasures, unholy associations, shallow pretences, artificial honors, development of selfishness, unscriptural separations in society, interference with civil government, corruption of the church, and such like. Surely God has not planted this tree. It must be hewn down and cast into the fire. It has attractions, magnificent proportions, vast trunk, innumerable branches, and beautiful blossoms of promise. Yet it is merely a tremendous farce, a most pernicious deception. There is a tree significantly called the Judas tree. Travelers tell us that the blossoms are of a brilliant crimson color. The flaming beauty of the flowers attract innumerable insects, and every insect that imbibes the sweetness is overcome by a fatal opiate, and falls dead under the tree. So with them who are drawn by the fatal fascinations of the lodge; they imbibe an opiate that quickly deadens their moral powers, from which only Almighty Grace by the Holy Ghost can restore them again to life.

Our convention intends no attack upon the persons within the lodge; only upon the institution of secrecy. Against that we are engaged in an uncompromising and unrelenting warfare, in the name of Christ Jesus, the Lord of Hosts, who shall give the victory and bear the glory.

Rev. H. H. Hinman's address till May 1st will be Beloit, Dallas county, Ala. He wrote recently from Beauregard, Miss., "I preached last Saturday on secret societies, from Eph., 5:11. We had a full house and a number who were Masons. I had something of my old-time liberty in speaking and was heartily endorsed by our evangelist, Rev. D. W. Loth, late of Texas. The most scrupulous attention was paid and I trust a good impression was made.

THE HINDOO EVANGELIST.

REV. W. T. ELLIS.

The truly wonderful evangelist, V. D. David, is now in Chicago. He was a high church Episcopalian minister in his own country until eight years ago, when he secured the "more abundant life." The baptism of the Holy Ghost and God has sent him as a missionary to the dead churchanity of this country. For the last six weeks he has been evangelizing this worse than Sodom city. He is a swivel gun and God has mounted him in Willard Hall for five weeks at the noon hour. The place has been constantly packed to hear a full gospel.

Tuesday, Jan. 18, he came out squarely and roundly in a John the Baptist way upon the devil of Secretism and especially Freemasonry. His subject was "Unbelief in the Individual, Family and Church." Upon the last point he said Christ "could not do many mighty works because of their unbelief."

He assigned as one of the reasons of their unbelief the mixed condition of the ministry and church with secret societies. He had read verses 14 to 18 of chap. 6th of 2 Cor., "What concord hath Christ with Belial, what part hath he that believeth with an infidel? Wherefore come out from among them and I will receive you." "Methodist preachers preaching the gospel on Sabbath and next night in the Freemasons' lodge with infidels, liars and pickpockets! You, Baptist minister, preaching Christ in church, and going to lodge with sinners and infidels, you all go to hell together."

A profound impression was produced and loud Amens and clapping of the hands was general in the large center of spiritual supporters, while the rear and fringe of the audience showed in darkened countenance that the spirit had put the sword into the joints of the harness. The Baal worshipers and the prophets of the groves are getting their portion in due season. He declares that the mixed religion preached in many pulpits leaving men in their sins is just what the old Hindoos preach.

We pray that from Africa, China and all heathen countries God will send missionaries to awaken and convert to God a dead ministry and churches in America.

Let all our readers pray mightily that God will use this David more and more in pulling down the strongholds of the devil in our land for Christ's sake, Amen.

YOUNG MEN AND THE CHURCH.

Editor Cynosure—The pastor of the First Presbyterian Church of Oakland, Cal., recently sent out circular letters to two or three hundred young men of the city to learn their opinion as to why so few of their class attend church. The letter contained two questions, viz.:

First—What do you hear young men urge as reasons for staying away from church?

Second—What is your own explanation of their absence?

All who love young men and the church of Christ would be glad to hope that good may result. But is it not probable after all that the reasons which will be given will not be the real reasons? At least, whatever they may be it is not probable that they will be the prominent reasons. The young men either do not know them, or they will not care to give them; certainly they will not wish to have them made public. Indeed, it is not probable that church members themselves know the causes which keep young men from the house of God and from membership in the church. They are various as well as numerous; and it requires some courage, perhaps, to state them in a Presbyterian journal as the writer has tried to do. Omitting others not so prominent, I gave three, the first and second of which I do not care to amplify here. They are:

First—Lack of proper nursery and home culture. In a large majority of families, and in too many that are called Christian, there is little if any religious instruction; family worship is neglected; the schools are secularized, and the majority of the children and youth prefer and are satisfied with the Sabbath school or the Society of Christian Endeavor.

Second—In California a greater reason is this: A denial or forgetfulness of the sanctity of the Sabbath day, together with the love of that indolence or of those pleasures or recreations that are not lawful on the divinely appointed holy day. Many are so busy at labor or business during the six days previous; many spend most of the evenings, not to say nights, of the week in carnal or other pleasures or in business, that when Sabbath comes they prefer rest at home; and multitudes, some even from church families, prefer to give the most of the day to such recreations and public sports or private as are more enjoyable to the unsanctified mind and heart—all which come under the head of Sabbath desecration.

What are the remedies of these evils is not the question here; we mention only the causes of non-attendance at our churches.

Third—Most probably the greatest is the secret lodge system. Of course, I refer to the multiplicity of secret societies and lodges of which probably nine-tenths of all the young men in Oakland are members. These secret orders, with their secret allurements, or socialities, or supposed pecuniary advantages, so engage the minds and hearts of young men that many of these think that the societies and their exercises are as good as the church and the house of worship. They learn to prefer the man-made institutions to the divinely appointed society of believers. To such the preaching of the gospel is not sufficiently entertaining; to such the glory of the cross of Christ has no special charm; upon such the church of the Crucified One has no acknowledged claim. Many fathers, even among church members, belong to some of the lodges. The sons know this and imitate the example of the fathers. The young men learn to be satisfied with the religion of their order, and the ceremonies of the lodge-room become more attractive than those of the sanctuary. For these they have lost the taste if they ever had any.

Now, dear reader, you may strike, but first hear me. We have five near neighbors, families with whom we have more or less friendly and kindly intercourse. In four of these the heads (the men) are all habitual Sabbath-breakers, doing ordinary work or ordinary business, or indulging in ordinary pleasures; and they all are Freemasons. Does the reader see the connection between the two? Of these four men, all kind neighbors, two, many years ago, were regular attendants at Presbyterian churches before they came to Oakland; now they almost never go to any. In one of the four is a daugh-

ter who is a church member. In conversation with her not long ago I asked her if her father belonged to any church or attended worship in any. When I was told that he did not, I expressed my sorrow. Her reply was: "But my father is a Freemason and attends the lodge." From the manner in which she spoke it was manifest that she thought the lodge a good substitute for the church.

After all, if the Presbyterian pastor, who is reported to be a Mason, can discover the causes of the absence of young men from the church and will specify and urge the use of the divinely appointed remedies, he will do good service to the Master. N. R. J.

Oakland, Cal.

SECRET ORDERS IN POLITICS.

EXTRACT FROM AN ADDRESS BY REV. M. A. GAULT, IN WISCONSIN.

Over the entrance of a bridge that spans the Ohio River at Cincinnati are these words: "All funeral, military and other processions, in crossing this bridge, are required to break step." The great stone and iron structure could not bear the strain of the united muscular movement of a large body of men. There is great increase of power in organizations. As in an army the combined force of every soldier can be thrown against an enemy, so organizations enable their leaders to wield the combined power of all for a certain purpose. They multiply men's influence for good or evil.

What is the danger from secret organizations? It is that they naturally attract selfish, designing men, whose object is to take unfair advantage of their fellows; men who lack sincerity, honesty and independence of character, and who readily become tools in the hands of cunning, ambitious leaders. Secrecy necessarily excites suspicion. Let a man come to your town, rent a room, close the blinds, bolt the doors, go in and out only after dark, and receive no callers except those pledged or sworn to secrecy, and your suspicions are at once aroused.

Horace Mann says: "Why do all languages ascribe an open countenance to a brave and high-souled man, but a close, shy, disguised, secretive one to villains? To what class do the secretive animals belong—the fox, the tiger, the cat, the snake? Should brutes imitate men as in Esop's time, would not those form the secret societies? Where do gamblers live? Where do counterfeiters ply their trade? Where does licentiousness breed its pollutions? Do these seek daylight, the open street, the market place, the common resorts of virtuous men? No! They all belong as by the tie of natural affinity to the order of secret societies."

Secrecy is the natural tool of the evil-doer. It is the tactics of the burglar, robber, assassin and thief. The cabals, star-chambers, inquisitions, bastiles, and every conspiracy against liberty and good government have been in secret. Christ recognized this fact when on trial for treason against the Roman Government, and, asked by the high priest concerning his doctrine, he replied, "I spake openly to the world, I ever taught in the synagogue and in the temple whither the Jews always resort; and in secret have I said nothing."

Gen. Sherman, who led the world-renowned "March to the Sea," had a character so transparent that he could not be induced to join a secret society, not even the Grand Army of the Republic. Though he was made an honorary member, yet he would not submit to an initiation. He said: "Don't tell me any of your secrets. I'll give them away to the first man I meet." The same was true of General Grant. Though a simple soldier, and all untaught of silken phrase-makers, yet, as Mark Twain says, "he linked words together with an art surpassing the art of schools and put into them something that will still bring to American's ears as long as America shall last, the roll of his varnished drums and the tread of his marching troops." He once said: "All secret oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."

The greatest reform orator, Wendell Phillips, said of secret societies: "They are a great evil entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years and how readily and efficiently they can use any

secret organizations, such should not be allowed to exist."

To prove what a dangerous and powerful factor secret societies are in our American politics it is well to bear in mind a remarkable definition of Freemasonry by a prominent Mason, Mr. Brainard, Secretary of the Grand Lodge of Connecticut. It was given in a public address at New London, Conn., in 1825, a year before Captain Morgan's abduction. He said: "What is Freemasonry now? It is powerful. It comprises men of all ranks—wealth, office and talent, in power and out of power, and that in almost every place where power is of any importance. And it comprises among other classes of the community, from the highest to the lowest, in large numbers, active men, united together and capable of being directed by the efforts of others so as to have the force of cement throughout the civilized world. They are distributed, too, with the means of knowing each other, and the means of keeping secret, and the means of co-operating at the desk, in the legislative hall and on the bench, in every gathering of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends, in one place as well as another. So powerful, indeed, is it at this time that it fears nothing from violence, either public or private, for it has every means to learn it in season, to counteract, defeat and punish."

When Mr. Brainard made that speech Masonry was just 50,000 strong in the United States. To-day it is 750,000 strong. It is fifteen times stronger now than it was then.

France affords us the best field for the study of the secret lodge in politics. For two and a half centuries Paris has been the paradise of the lodge. Its Grand Orient, which long led the world of Masonry, was its most perfect development. This Grand Lodge of Paris was not only deistic, denying Christ, but atheistic, ignoring God and the Bible, whom it attempted to blot out of existence, writing over the entrance to the cemetery, Pere Lachaise, "There is no God and death is an eternal sleep." This was during the French revolution, near the close of the last century. It was the only period in the history of a nation when Masonry held the reins of government and had complete ascendancy. All meetings, except Masonic meetings, were prohibited.

There were in France at that time 289 Masonic lodges, and all but twenty-three were of the Grand Orient. At the head of these lodges, as their Grand Master, was the Duke of Orleans, who was the chief actor in that revolution. He moved the wires that moved the whole dark system. Under him were such notorious infidels as Robespierre, Mirabeau, Condorcet, and Rouchefoucald, all high officers in Masonic lodges and leaders in the revolting butcheries of the French revolution. Through the co-operation of these leaders the lodges of France were united together and directed by their efforts so as to have the force of cement throughout the empire. In these secret lodge rooms the godless anarchistic principles of the revolution were the common cant, and they were schools of conspiracy, assassination and blood. Their daggers, death-heads and cross-bones, and barbarous oaths and wine-drinking from human skulls, all conduced to harden the heart, sear the conscience and educate to deeds of bloody cruelty.

For proof of these facts we refer you to a book entitled, "Freemasonry a Conspiracy Against All Religions and Governments," written by Prof. John Robison, LL. D., of Edinburgh University, Scotland, and published in New York in 1798. We attach great importance to this book because it was among the first and most authoritative anti-Masonic books on record. The author being a prominent educator and high-degree Mason and politician, and having held high positions in the government, and traveled much on the continent, and lectured before Masonic lodges in Paris and other cities, and who was familiar with the actors and history of the French revolution —all contribute to make this book the most striking testimony against the lodge hitherto published. George Washington wrote a letter of thanks when he received the first copy of it.

In this volume of 400 pages Dr. Robison sounds a bugle note of warning to all nations that the secret lodge room was the haunt of conspirators and traitors, and that under covert of its tyled doors and screened windows, sentiments were propagated in religion and politics, which

dared not be published outside, and that in every nation these lodges were an engine of revolution. If not restrained they would finally attempt to establish a world-wide secret empire upon the ruins of all existing governments. He quotes from a book by Mr. Latocnaye, declaring that the principles that inspired the French revolution had long been the common cant in Masonic lodge rooms in Europe. Prof. Robison also quotes Prof. Lesranc, President of a seminary in Normandy, who obtained a collection of Masonic writings and lectures delivered in various lodges, and teaching doctrines subversive of religion and good government.

Thus we see that Freemasonry was the mightiest factor in causing the French revolution. To ignore the secret lodge in our search for its causes is to leave Hamlet out of the play. We have one experiment of a lodge ruled empire. God grant it may never be repeated.

FROM A SECEDING ROYAL ARCH MASON.

Editor Cynosure—Sir Knight Hugh McCurdy, a former M. E. Grand Master of the Grand Encampment, Knights of Templar of the United States, in response to addresses of welcome delivered by the Governor of Massachusetts and the Mayor of Boston at the last triennial conclave held in 1895, said:

"Templary is called the Masonic Christian order, but modern Masonry is not Christian—it has but one creed-belief in God—and teaches the doctrine of the resurrection, hence the wide difference from that of Templary."

He claims for the order of Templar Masonry that it is a Christian order, but claims that modern Masonry is not Christian. This statement is important to any person desiring to become a Mason. I ask if the real Christian knew in advance that he was entering an order that was un-Christian, would he enter it? And as to teaching the doctrine of the resurrection, I believe it is an illustration of the words, "The Lord hath sent them strong delusion that they should believe a lie."

The writer of this had the experience of personifying the murder and resurrection of Hiram Abiff, the supposed Grand Master Architect of King Solomon's temple. I have read the Bible account of it and I cannot find any reference to Hiram Abiff. I find King Hiram of Tyre, but can find no account of the foul murder of this Grand Master Architect, nor of his murderers Jubela, Jubelo and Jubulum.

Sir Knight McCurdy says: "Templarism, it appears, first made its advent into the British empire during the last century, having found its way into that branch of the Masonic order known as the 'Ancients' under the Duke of Athol, who was at the time Grand Master of Scotland."

I became a Freemason when a man named Athol was Grand Master of Masons in Scotland. I also remember grasping the hand of Eminent Grand Commander McCurdy in the city of New York some years ago. But I thank God that since then my eyes have been opened to see that I had allowed my bark to drift on the quicksands of deception, and that I had cast anchor in a refuge of lies. I went as far as the Royal Arch degree, and will testify that for 50 cents any one can obtain the whole of Blue Lodge Masonry, with the degree and ceremonial of the Royal Arch added. I learned and paid for it all masonically up to the Knight of Malta degree. My prayer is the Spirit of the Lord in power will bring men out of this dangerous deception before their souls are shipwrecked on the seething waters of deception and fraud. I would rather you would not publish my name, as I have been threatened with personal injury.

ANOTHER SECEDING MASON.

Editor Cynosure—Near North Bristol, O., I was recently introduced to a prominent minister who was a Knight Templar Mason. He knew me to be a seceded Mason, who had refused to be bound by its sinful oaths, so he did not speak to me or recognize me again, which I esteemed to be an honor.

So many plead ignorance on the subject of Masonry that I want to give some facts from my own personal knowledge and experience. It is a common law maxim, well established, that it is a crime to conceal a crime. I speak from experience in the institution when I say that

Masonry swears its members to conceal crime. The oath in the seventh, or Royal Arch degree, contains this clause:

"Furthermore do I promise that a companion Royal Arch Mason's secrets, given me in charge, I knowing them to be such, shall remain as secure and inviolable in my heart as in his own, murder and treason not excepted."

The penalty for violating this oath is, "To have my skull smote off, and my brain exposed to the scorching rays of the sun, should I ever violate this solemn oath."

The above pastor had to take that oath before he could become a Knight Templar Mason, and now he refuses to recognize me because I have renounced such an obligation. Should Christians support a pastor who has taken and keeps such an oath? Blue Lodge Masons take a similar oath, only leaving murder and treason optional, but all other crimes must be concealed upon request of the criminal, or the oath is violated and the man who violates it becomes a wretch, in the eyes of "good" Masons, who deserve hanging. They are without authority in law, desperately wicked and every honest man must renounce them before he can be at peace with God.

Because of my renunciation and opposition to Masonry I have been arrested without any authority in law, save the false charges trumped up by Freemasons. I have been mobbed and driven from my own house at midnight. God only knows what I have suffered from Masonic slanders. But God be praised, I am simply trusting him from day to day, and he provides. What more do I need? After all, I have suffered you need not publish my name. But you may do so if demanded.

RENOUNCIATION OF PROMINENT MASONS.

LETTER FROM EVANGELIST WOLFE.

Gwenn Dale, Ind. Ter., Jan. 14.

Dear Cynosure—I began a series of evangelistic services in Chelsea, I. T., the 7th of November, which continued without interruption for two solid months. Chelsea is a lively, bustling business town on the San Francisco Railway, about fifteen miles west of Gwenn Dale. The meetings were started in a large and commodious hall, the property of a Mason "of advanced degree," who very kindly furnished the same for our use, free for some seven weeks. There are three churches in the place. The M. E. Church South, the Cumberland Presbyterian, and the M. E. Church North hold the fort against all other sectarians, the church south being the strongest numerically.

From the outset I realized that there was something in the way of real revival success, and was not long in finding out that the accursed Baal-worship of Freemasonry was the hindrance. I knew also that it would require heroic treatment to get that same "thing" out of the way. The largest portion of the church-going community, most of which was connected with the M. E. Church South, were afflicted with lodgibus masonicus, under the leadership of their pastor, the Rev. J. E. Vick. In this church I found this Achanic devil thoroughly entrenched.

I gave four addresses on "The Character of Freemasonry" to good audiences. Of course there was "a shaking among the dry bones," and no little stir among the numerous lodge fraternity, coupled with threats of whipping, etc., the usual concomitants of plain preaching upon that system of ineffable wickedness. But it was my business to preach the truth plainly, emphatically and lovingly, and the good Master helped me wonderfully. As a result five of the best Masons in Chelsea Lodge "came out from among them"—Mr. P. Henry, a Past Master, one of the leading business men of the place, a Mason in good standing for nearly forty years, and an earnest Christian, first took a decided stand. Along with him were his son Gibbs Henry, Dr. Dixon, Mr. Arnold, and "Father" Parks, all well-known citizens of the town.

They came out of the lodge like true men should, taking no demit, but (all excepting Mr. Arnold, who came out later on), went up boldly into the regular assembly of their brother Masons, and gave their reasons for withdrawal from the fraternity. Two of these brethren so preached Christ as to lead the Worshipful Master, Clawson, to insist upon their silence.

Their testimony had a wonderful effect upon the large gathering of Masons. After they passed out of the lodge, a vote was taken and the four brethren were expelled for "unmasonic conduct."

I wish you could have heard Brother Henry relate the remarkable deliverance he experienced in his soul immediately after his renunciation of Freemasonry. It would have done you good, I am sure. He said that it was like a veil falling from his eyes. He had never, in his long experience with the workings of the secret system, noticed the absence of Christ's name from the lodge prayers. And when this and many other things were brought to his attention, he wondered why he had been so blind to the iniquity of the thing. His public testimony as regards Masonry is, "The things I once loved I now hate; and the things I once hated I now love." This is the sentiment of the balance of the dear brethren. From the time that the light was let in on the workings of the "empire of darkness," God began to bless and save souls, until a complete revolution resulted in the community. Many who contemplated uniting themselves with the lodge have no use for it now, and look upon it as a thing to be despised. To God be all the glory. I want to give you "The Articles of Faith," upon which the brethren withdrew from the lodge. It may do others good to read them. As the expulsion of these brethren was published in the "Indian Mason," printed in Chelsea by the Worshipful Master Clawson, and there being no reasons given for their expulsion, I publicly, before a packed congregation in the Northern Methodist Church, where the last two weeks of the meetings were conducted, read it for the enlightenment of the people. It is addressed to the editor of the "Indian Mason":

To the Editor of The Indian Mason:

Dear Sir—The following item in the January number of the "Indian Mason," we the undersigned take exceptions to, on the ground that it is unfair, owing to its or your failure to explain the reason why we were expelled. You say that "Chelsea Lodge lost four members by expulsion on the 27th of last month." Lest the wrong impression get abroad that we were expelled for some flagrant crime or misdemeanor, we kindly ask you to print the following as the exact reasons for our excommunication:

First: After prayerful examination of the Bible, and mature deliberation, we found that it was contrary to God's Word for us to remain any longer in oath-bound affiliation with unconverted and unbelieving men of the world. For the Holy Scriptures declare: "Be ye not unequally yoked together with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be separate, saith the Lord, and touch not the unclean thing; and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi., 14-18.

Second: Christ's name not being allowed to be used in the prayers and ritual of the lodge up to certain degrees, and believing, as we firmly do, on Scriptural authority, that Christ is God, and that the Father can only be approached through the divine Mediator, His Son, who is co-equal with the Father (see John x., 30; John i., 1), we therefore can remain no longer in fellowship with a system that in shutting Christ out of the lodge shuts God out. Consequently, in believing in Christ as God, and He being excluded from the lodge, we cannot be consistent followers of His and remain in partnership with His rejectors.

Third: We renounce Masonry because of its dreadful and extra-judicial oaths. We believe them to be unscriptural and subversive of true freedom in the Holy Spirit. We also have Scriptural ground for renouncing such oaths. See Leviticus v., 4, 5: "Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." For the above, and other reasons not specified, and for nothing else, were we

expelled from the Chelsea Lodge of Freemasons.

Signed: P. Henry,
Dr. T. B. Dixon,
Gibbs Henry,
Richard Parks,
F. M. Arnold.

Yours for the truth, J. E. Wolfe.

ODDFELLOWS' RENUNCIATION.

Almost a year ago six Oddfellow lodges, comprising the Tenth District of Maine, decided to publish a book giving a history of their lodges, a list of members, portraits of Past Grands, etc. In order to get the desired information they sent out a circular to the members requesting them to give their names, place of birth, age, parents' names, where educated, occupation, offices held, etc. In reply to the question, "State any other facts of interest in your life," John A. Ellsworth of Salem, Me., wrote the following experience which he sends us for publication:

"Your committee are aware that two years ago I withdrew from the lodge and wrote you that I could not be a Christian and remain an Oddfellow. Three years ago I heard the gospel truth as I have since found it in Christ. I had belonged to a church for twenty-three years. My pastor and many of my friends were Oddfellows, and, naturally, I joined with them, holding the office of Noble Grand and Past Grand, and was a member of the Grand Lodge of Maine. I was an active member seven years and pronounce the whole system misleading and soul-wrecking.

"From the night I received the first degree until the last night I attended the lodge, I always felt condemned as though I was offering strange fire on the Lord's altar. I believe it is as offensive to God as was Baal worship in ancient times.

"I went six miles to attend the lodge, and as conductor recited the charge to candidates during initiation, 'You are now within a lodge of Oddfellows. Here the world is shut out. You are separated from its cares and distinctions; its dissentions and vices.

"Who does not know that is untrue? The world is not shut out. We are not separated from its cares, distractions and vices. When I gave this charge I knew I was lying, and the candidate soon fonnd it out. I answered the candidate that the obligation did not conflict with the duties he owed to his God, family or country. But while I was a member of Mt. Saddleback Lodge, No. 92, of Phillips, Me., I heard the secretary read an order passed by the Grand Lodge forbidding the subordinate lodges to use the name of Christ in the lodge prayers. It pierced me like a dagger when I heard it read, for I remembered Matt. x., 33, 'But whosoever shall deny me before men him will I also deny before my Father which is in heaven;' also 2 Tim. ii., 12, 'If we deny Him He also will deny us.'

"The reason they gave for this exclusion of Christ's name was that it would offend the Jews, who crucified Christ. In face of these facts how can any Christian remain in such fellowship? In the Psalms we read, 'Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.' I felt that I could only expect pardon for my great sin on condition that I would publicly renounce and denounce Oddfellowship, and this I have endeavored to do, and now I am rejoicing in a full and complete salvation.

"John A. Ellsworth."

REFORM NEWS.

GENERAL SECRETARY'S REPORT.

"The tracts were a great help." This is from a letter just received from a young man in North Dakota, where the subject had just been discussed: "That Secret Societies were not for the good of humanity." The affirmative secured the decision in their favor, and it was an acknowledgment of the help that the Anti-Secret side in the debate had received from the N. C. A. tracts that I received the letter quoted from above. Have you read the list of our tracts on another page? Will you not keep some on hand and use them in your letter writing? Their value is greater than you realize.

The receipts for December and January have been from: F. Koch, 25 cents; L. Fahs, L. M. Wylie, J. B. Dodds, Wm. J. Wright, and Miss Anna M. Wright,

and John Shefferly, each 50 cents; J. C. King, P. K. Drury, Dr. S. L. Cook, and Mrs. George Clark, each $2; E. Whipple, Wm. Kietley, A. G. Mansfield, John Park and O. C. Blanchard, each $5; James Morris, $1.20; W. A. Davis, D. S. Faris and Wm. Plant, each $1; Wm. Slosson, $3; John R. Lyons, $41; C. A. Blanchard, S. F. Porter, each $10; Ira Green, $25; collection at Mt. Morris, Ill., convention, $39.73; collections by Rev. M. A. Gault, in December, Wheatland, Ill., $1.50; Larwill, Ind., $5.16; in January, Spring Prairie, Wis., $2.25; Rock Prairie, $5.50; Lima, Wis., $10.

All will be glad to learn that our brother, Samuel F. Porter, is finding plenty to do in Tennessee. His post-office address is Robbins. Ex-President John G. Fee, if possible, is more active in Anti-Secrecy lines than ever before; he is issuing a four-page tract, and doing everything possible to keep the people of Berea and the many students gathered in that college instructed in the paganism of the lodges.

I delayed my trip west into Nebraska and Iowa in order to do what I could for the cause in the "four days' battle" which was undertaken in Chicago beginning Jan. 19th. The meetings were held in Zion Tabernacle. One hundred thousand very attractive dodgers had been distributed, and from eight to ten thousand people were in attendance. Dr. Dowie urged his people to supply themselves with N. C. A. literature, because, he said, it was impossible for them to be as thoroughly posted as they ought to be from attending any convention. The testimony of seceders from a great variety of lodges was one of the marked features of the meetings. I was especially impressed with the testimony of a lady who had been initiated into the Eastern Star in Elgin, Ill., and was afterward connected with one of the Eastern Star lodges of Chicago. She stated that women had to fight for their purity in the Eastern Star lodges. She said that Masons would attempt to place their arms around the women and if they were repulsed would say, "Why, that is nothing, we are brothers and sisters." Her testimony was in perfect keeping with what we know is true, whenever there is a gathering of Freemasons in Knights Templar Conclave.

It is well known that the lodges generally have side degrees in which there is a great deal of horse-play, the general effect of which is to make fun for the boys, and still further humiliate the candidate. Some twelve or fifteen seceders from various lodges who were perfectly familiar with this sort of work initiated the "Rev. John Smith" into the order of the "Wild Ass of the Desert." Though it was extremely funny no one could witness it without the deepest sadness when he thought of the multitude of respectable men and many ministers that had been degraded by being put through such ceremonies. Is it any wonder that, according to their own statistics, the Methodist Episcopal churches during 1897 only received on an average six-tenths of a convert per church, and the Baptist churches only two-thirds of a convert per church, when so many of their ministers are denying Christ, or at least grieving the Holy Spirit by being yoked up with such associations.

These meetings are not the only encouraging signs that have occurred recently in Chicago. The Superintendent of the Bible Institute and pastor of the Moody Church, Rev. R. A. Torry, D. D., preached to his people on one of the Sabbaths in January, very emphatically and at some length on the paganism of the lodges, and the converted Hindoo, David, who has been drawing crowded audiences in Willard Hall for several weeks, has twice instructed his hearers on the awful danger which ministers and churches were in from the secret lodges, and he called upon all Christians and ministers to separate themselves from such institutions.

There is no more cheering news from any quarter than from the East. The well-known evangelist, Henry Varley, is now located in Boston, where his paper is published. He has smitten the secret orders "hip and thigh" in Dr. Lorimer's church, Tremont Temple, and outside of it. He seems to be perfectly fearless. In his last month's paper, the Search Light, he says editorially: "The card table, ball room and secret societies are all familiar haunts of many church members. No wonder that the churches are weak, lukewarm and powerless, and that spiritually minded ministers of Christ in the city are well-nigh heart-broken. * * *

"Speaking with a certain minister who was defending his position in the order of Freemasonry, he said: 'I have brought scores into the order.' We replied, 'Did the Lord Jesus Christ send you to lead men into Freemasonry, or unto Himself?' Are you not aware that you are associated in a brotherhood which has no Christian test or bond. Men are enrolled as brothers who are as wide asunder in morals, conduct, and character as the poles. The initiatory rites, oaths, promises of secrecy, and burlesque religion, which exist in Freemasonry, belong to paganism rather than to Christian fellowship. How can ministers of Christ belong to these secret societies and yet be separated to the Gospel of Christ? No wonder that they are powerless, and genuine conversion in connection with their ministry almost unknown."

Our dear brother Stoddard is finding new and very important openings in Boston and elsewhere, which he will, no doubt, report in good time. Let us pray for the New England convention to be held at Springfield, Mass., on the 24th and 25th of this month.

A place has been providentially opened in which to hold a State convention for Missouri. Rev. A. J. McFarland, of Kansas City, offers his church, and the hospitality of his people to all who may come. Though few attend these State conventions from any distance it is a great loss to the State work not to hold them. The president of the Missouri State Association, Prof. Simpson Ely, writes that he will give $5 toward the expenses of the convention, and will also attend. Let all who read this item send to me their cash or pledges for the Missouri convention, and if the expenses can be met the convention will be held in the immediate future. I shall be very glad to attend, if possible, the Minnesota State convention, which will convene at Albert Lea, Minn., I am informed, about the 1st of March.

There will be a general meeting of the denomination of Friends in Great Britain in April in Dublin, and in May in London. Each of these meetings will be attended by a representative from America, the Rev. John F. Hanson, who is now visiting churches in that country. Mr. Hanson is long and favorably known as one of the N. C. A.'s devoted co-workers. If Dr. Kerr, of Glasgow, could meet him in each of these meetings, together they might accomplish very much in forwarding the interests of Anti-Secrecy in England, Ireland and Scotland.

Recently I sent out letters of inquiry to Southern ministers who had been reading The Cynosure, and inquired whether it had been a help to them or not, and I think our readers will be interested in a few extracts which I give below: Rev. D. J. Richardson, Hope Villa, La., under date of Jan. 4, 1898, writes: "I answer that it has been very effective, not only in one instance but in several. It has been the means of 'nipping in the bud' a projected institution that was about to gain a hold among our people." Rev. Gabriel James, New Orleans, La., Jan. 7, 1898, writes: "I am in full accord with the sentiments of The Cynosure, in fact it has raised my life up into a higher level." Rev. Joseph Foster, Baton Rouge, La., Jan. 7, 1898, writes: "Had it not been for The Christian Cynosure I myself would have been a member of some secret society. You have helped me, and I have helped others to stay out, though our city is very nearly captured by these secret orders." Rev. Geo. C. Wilcher, Summit, Miss., Jan. 3, 1898: "I am glad to say that it has been of untold help to me in my study. It came to me in the right time with its help, when I was making up my mind to come out of secret societies, and turned in a powerful light upon the subject that was perplexing my mind, and enabled me to decide for truth and God."

If there are any who believe in our work, but do not feel the necessity of taking The Cynosure for themselves, can they do better than to continue their subscription for the purpose of sustaining the work and helping us to accomplish what is indicated above as being accomplished, and will not those in arrears kindly pay, if they are able, but if not send me a postal card, so that I shall know what they can do, and will not annoy them with bills. We have reason for great thanksgiving to God for his many mercies and blessings upon the work, and all ought to be encouraged to keep up the conflict knowing that the "Kingdom of Heaven is at hand."

Wm. I. Phillips.

FROM REV. P. B. WILLIAMS.

The following letter came too late for our January number:

Toledo, Ohio, Dec. 28, 1898.

Dear Cynosure—Since my last letter, I have spoken in Philadelphia, where Bro. Stoddard organized a very hopeful local society, auxiliary to the State and national societies. I then ran out to Barto and spoke Sabbath morning at Krausssdale in the Schwengfelter Church to a fine audience. Many of the students from the Perkiomen Seminary were present.

In the afternoon and evening I spoke twice in the Mennonite Church at Bally, Rev. A. S. Shelley pastor. Here I had very fine audiences. I shall never forget the kind treatment received from the many dear friends here. I went back to Philadelphia, expecting an appointment at Jersey City. This failing I ran over to Washington, D. C., and spent two nights and a day with Rev. W. B. Stoddard and his family, looking after my pension claim and taking in some of the sights of the great city. In company with Bro. Stoddard I came via Baird, O., to Rockwood, where I left the main line and ran down to Johnstown, Pa., where I remained one week. Here I spoke five times, and secured sixteen subscriptions to The Cynosure.

Up to date this has been the lightest month's work since I have been in the field. It is due that I say, Bro. Stoddard was disappointed in getting appointments for me to speak where he had anticipated. Other things crowded us out. My expenses thus far during the month are $47.36. Income $30.70. Not getting rich very fast at this work. Lots of soul riches, however. P. B. Williams.

Johnstown, O., Jan. 22, 1898.

Dear Cynosure—The first ten days in January we spent at Conway U. B. Church, Michigan Conference, Rev. J. P. Smith pastor. The meeting was not in vain. Some lodge men who heard me lecture in the same church before, when they heard that I was coming, asked, "Why do you bring him here to help in a meeting? Nobody will go to hear him." After I was there ten days the same folks asked, "Does he have to leave? I never hated so much to see any one go away in my life." About the time we got the church in good working order, and sinners under deep conviction, we were compelled to leave. Brother Smith will continue the meeting and have success. There are some splendid Christian people at Conway.

From here we went to Portland, Mich., U. B. Church, Rev. H. H. Halsey pastor. He is a radical of the Radicals. I spoke two nights in his church to fine audiences. The pastor gave his approval of the lectures and remarked that good must come to the church and the cause of Christ from the addresses. We had special kindnesses shown us here by the pastor and his family, Bros. Phelps' family, and Marcy and family.

We spent the next two days in Montcalm County, calling on Mrs. Williams' aunt and other relatives, whom she had not seen for forty-five years. We spent Friday night in Ionia with the family of Rev. D. H. Shelley, of North Michigan Conference. He being absent, holding meetings Saturday and Sabbath, I spoke at Sunfield and Holiday U. B. Churches, Rev. F. S. Martin pastor. Here I lectured twice, and preached twice to fine congregations. Bro. Martin has a good spiritual membership. He and his good wife endeared themselves to our cause by their special kindnesses to myself and Mrs. Williams. May the Master bless them. At this point it was our privilege once more to meet some former old friends of Zanesville, Ind., Lou Peck and his uncle. Lou is a well-to-do farmer, residing in Sunfield, and was glad to see us again, and with his good Christian wife showed us no little kindness. We were sorry to part from the dear friends of Sunfield.

On Monday morning, Lou, as we call him, and the pastor, took us to Woodbury, where I called on Rev. A. M. Bostwick, and arranged to assist him in a meeting the 1st of March. Then off for Kalamazoo, where I spoke Monday night to a crowded house in the Free Methodist Church, Rev. F. A. Smith pastor. He is a true reformer, fearless in declaring the whole counsel of God. He is a seceding Oddfellow, and declared at the close of my address that what I said on Oddfellowship was true. We are now, Jan. 22, at Johnstown, O., where I spoke for Rev. C. N. Smith of the U. B. Church last night, and am to lecture here

to-night and to-morrow night, and preach to-morrow. Then my next appointment is two nights at Pataskala. Then Fargo, O., from Jan. 28 to Feb. 8; Cohoctah, Mich., till Feb. 28; Woodbury, Mich., March 1 to 15. My collections and Cynosures have come out ahead of expenses this month, once again. P. B. Williams.

FROM REV. WM. FENTON.

St. Paul, Minn., Jan. 20, 1898.

Editor Cynosure—On the train the other day there sat near me a daughter of Jezebel upon whom the Masonic fraternity had put the mark of the image of the beast to protect her from the libertinism which every Mason is sworn not to commit with a female wearing that mark. The mark itself, were it not for its vile and hypocritical associations, was beautiful to look at; it was a five-pointed star set with jewels. I gave her something to read upon the subject of Freemasonry, which she read very attentively. Then she told me that she believed that Freemasonry is truly represented in what she had just read; that she belonged to the Eastern Star, and called my attention to her jewel which she wore on her gown. She also told me that two of her sons are Freemasons and members of the Presbyterian church; that she herself is a Congregationalist and her pastor a Freemason. But her pastor being a Freemason, she is indeed in the coils of a viper, even although he be sworn under penalty of murder not to violate her chastity. Whoever that pastor may be, he is a lying hypocrite; if she had the courage to break the coils with which he has bound her in the mystic tie of Freemasonry he would blast her character while he is a true Mason. He examines her in the following manner:

"Question—Are you a sister of the Eastern Star?

"Answer—We have seen his star in the East.

"Question—For what came you here?

"Answer—And are come to worship him." (The lying hypocrites! The Lexicon of Masonry tells us that "By the immutable laws of our institution no woman can be made a Freemason." And also that the "real design" of the Eastern Star degrees is to get up banquets and dance with the females.)

"Question—Have you the cabalistic word?

"Answer—I have.

"Question—Will you give it to me?

"Answer—I will, with your assistance.

"Question—Begin.

"Answer—No, you begin.

"Question—Begin you.

"Answer—F.

"Question—A.

"Answer—T.

"Question—A.

"Answer—L. Fatal.

"Question—Has that word a signification?

"Answer—It has, two. First, that it would be fatal to the character of any lady for truth who should disclose the secrets of these degrees unlawfully."

Now what does that mean, if it does not mean that if she discloses what everybody may read and know as well as she does, he, supposing him to be a true Freemason, will blast her character? And he is her spiritual director in things that pertain to her relation to God and her future state,—her pastor. A congregation that upholds such a pastor is not a martyr church, not a witnessing church of Christ. But it has become a harlot, a persecuting church like her Mother—"the Mother of Harlots," the Romish church.

If that woman of the Eastern Star becomes true to God, she will then become untrue to her pastor and congregation. She will then shun them as vipers, according to God's word, and so become a witness, or martyr, for God, and will be persecuted by that congregation.

When churches cease to be martyr churches for Christ, they become persecuting churches. And they will persecute in the name of Christ as did their mother, the church of Rome when she held her Autos de fe of Christ's martyrs in the name of Christ.

In that same spirit Masonry swears to defend Christianity after turning Christ's word into a lie, and God's incorruptible glory into an image of the devil.

W. Fenton.

THE ALLEGHENY CONVENTION.

FROM REV. W. B. STODDARD.

Washington, D. C., Jan. 29, 1898.

Dear Cynosure:—The time that now seems the most opportune for the convention to be held in the Sandusky Street Reformed Presbyterian church, Allegheny, is March 1st. The 17th day of February was first agreed upon. It was found by correspondence that Rev. S. H. Swartz could not meet with us the 17th. He will address the convention during the evening of March 1st. Those who have heard him once will want to hear him again. Much interest is already manifest in this gathering. Rev. A. B. Dickie of Harrisville, Pa., promises a brief address. State Secretary Shaw expects to be present. Some who are planning trips to the city will arrange to come at this time. Don't forget the date, plan and pray for it, and attend it if possible. Remember the convention will gather at 9 a. m., and continue during the day and evening. There will not be many set addresses. Questions pertaining to the work will be discussed and experiences related, those favoring the lodges given a chance to give their reasons. In short, a live, stirring, helpful gathering may be expected.

During the month past I have held meetings in several towns and cities, north and west of Pittsburg. McKeesport, Sheridan, Beaver Falls, Beaver, New Castle, West Middlesex, New Bedford, Grove City, Harrisville, Eau Claire, Bethel, and Worth are among the towns where I have worked. Meetings were held in the Free Methodist church, New Castel; the Presbyterian Church, New Bedford; the United Presbyterian church, West Middlesex; the Seceders' church, Eau Claire; the United Presbyterian and Free Methodist churches, Bethel. In response to Rev. A. B. Dickie's invitation, I spent some time with him, preaching and lecturing in the church of which he is the beloved pastor, at Springfield. Some Cynosure readers were found at Jamestown and Greenville. Meetings will likely be arranged for Greenville in the near future. Time and space do not permit mention of many who have shown me personal kindness. May the Lord reward them.

Those attending the State convention held at Beaver Falls some two years ago will remember it as a large and influencial gathering. Before the convention the Masons had purchased a large tract of land and were enthusiastic in their preperation for the university they purposed to erect at Beaver, near at hand. Since that memorable meeting the project has been abandoned and the land sold by the sheriff. Friends at New Castle and vicinity desire that the next State convention gather in that city. This will likely be the arrangement. Notwithstanding the bad roads and unfavorable weather, my meetings this month have been generally well attended, and a good number of Cynosure subscriptions obtained. The lecture in the Seceders' church, Eau Claire, was especially well attended, all things considered. Through the kindness of Brethren Dickie and Malcom, I was conveyed some twenty-five miles through the country, and this meeting made possible. Promises are made for future lectures in Butler and Venango counties. May the Lord speed the right. Friends in Western Pennsylvania and Eastern Ohio don't forget the convention at Allegheny, March 1st.

PAST MASTER RONAYNE IN KANSAS.

Sterling, Kan., Jan. 24, 1898.

Editor Cynosure—I have been so busy since I came out here to Kansas that I forget to write you about our meetings, but it has just occurred to me that The Cynosure comes out about Feb. 1, and hence that I ought to tell your thousands of readers what I am doing in this Western country. I left Chicago by the Santa Fe on Thursday evening, Jan. 6, and arrived at Lyons, Rice County, Kan., Friday evening at 6:42. Jno. Motter met me at the depot and took me to his house, where I was kindly and hospitably cared for until Friday, the 14th, when he drove me in his buggy a distance of ten miles to this town, Sterling, where I am yet.

On Saturday evening, the 8th inst., Bro. Motter drove me to the German Brethren meeting house, where I lectured on that climax of all shams and hypocrisies called Freemasonry to a large and attentive audience. The large and popular churches of Lyons having been closed against a discussion of that

old heathen hag, although it is claimed that "there is that latent in Freemasonry which makes it the institution that is most needed in this age" (Digest of Mas., by Macoy and Oliver, p. 428), there was nothing left to do but hold our meetings in the Baptist Church, which is situated rather to one side of town. Accordingly Bro. Motter hitched up, and though he had but a few hours to work in, he soon had the town billed, and a good audience assembled on Monday evening, Jan. 10, when I spoke on the Origin of Freemasonry, proving conclusively that it is absolutely and without any question the secret worship in which Osiris, Baal or Tammuz (Ezk. viii) or the sun-god were the only objects of worship and veneration.

On Tuesday evening I discussed the claims of Masonry, showing conclusively that it professes "to purify the heart," to "free from sin" to impart "the new birth," and that "nothing can be suggested more than the three degrees of ancient craft Masonry which the soul of man requires." On the following evening the G. A. R. hall was rented, and a large audience assembled to listen to a discussion of the horrible oaths and the inhuman and blood-curdling death penalties of the Masonic system. Masonic preachers were placed on exhibition at each meeting, and the town of Lyons, the county seat of Rice County, Kansas, was stirred up as it has not been stirred for years, and all due to the unfaltering efforts of one man, Jno. Motter.

I arrived here at Sterling on Friday, the 14th, and on the following Tuesday evening we had our first meeting in the Baptist Church, one of the largest and most centrally located in the city. The second meeting was in the same place on Thursday evening, and the third on Friday evening, and on each occasion the house was crowded, many having only standing room. It seemed to be the general desire here that I relate some incidents in my life and personal reminiscences, and accordingly last evening, Jan. 23, the large U. P. Church was crowded from gallery to pulpit steps with as fine and as intelligent a congregation as can be met with anywhere in this historic State of Kansas.

To-night (Monday, Jan. 24) and to-morrow night I give Bible readings in the Covenanter Church, Rev. T. J. Allen pastor, and let me say right here that any praise I may attempt to bestow on Bro. Allen and his amiable wife and daughter, and family in general, would fall very far short of what ought to be said. Bro. Allen is a host in himself, and he is most ably sustained in all he does against the secret empire by Dr. Strong, the able pastor of the U. P. Church.

My next appointment will be at Eskridge, then at Osage City, next at Alden, and after that possibly at Winchester. From Kansas I go (D. V.) to Superior, Humboldt and Wahoo, Neb. After that I am to go to Clarinda, College Springs and Blanchard, Ia., and after that I shall be only too glad to go home to Chicago and to a needed rest.

Yours in this holy war,

E. Ronayne.

MINNESOTA STATE CONVENTION.

The Minnesota Christian Association will hold a State convention at Albert Lea, on March 1 and 3, beginning on Tuesday evening, March 1. Prof. H. S. Hilleboe, President of Willmar Seminary, Willmar, Minn., also President of the M. C. A., will preside and deliver the opening address, on Tuesday evening, March 1. Some of the speakers will be Rev. J. Halvorson, of Minneapolis; Rev. T. O. Tolo, of Hayward, Minn.; Rev. O. T. Lee, of Northwood, Iowa; Rev. A. J. Lee, of Lake Mills, Iowa; and other noted pastors distinguished as defenders of "the faith once for all delivered to the saints," who have not yet responded to their invitations are confidently expected.

A cordial invitation is extended to the people of Iowa; likewise to the people of North and South Dakota. Will the pastors favorable to the convention, even though they are not formally members of the M. C. A., residing in Minnesota, Northern Iowa, and North and South Dakota, please see to it that the local papers where they reside are furnished with a notice of this convention for publication. The local papers have always been glad to give notice of our State conventions. We shall expect a very large attendance, and the blessing of God upon the truth that will be brought before the convention according to His word.

Wm. Fenton.

74 S. Robert st., St. Paul, Minn.

REV. W. O. DINIUS.

This in brief is the story of Bro. Dinius' life so far: Born in Stark County, Ohio, in 1841, grew up and taught school near Dalton; served during the war in the Thirty-eighth Ohio Infantry; afterward attended Roanoke Seminary, Indiana; was converted in 1866 and became a successful minister of the gospel in the United Brethren Church. As missionary evangelist he has labored for many years in Indiana, Illinois and other States. He was general financial manager of Hartsville, Ind., College for several years, and also labored as evangelist for some time in Oklahoma.

He was one of the champions who helped to lead the Radicals through the recent division of the United Brethren Church on the anti-secret question, and is always found fighting in the front line of battle on that issue. His wife was wonderfully healed in answer to prayer in Zion Tabernacle, in 1895, and Bro. Dinius soon after was healed of partial paralysis, sun stroke, catarrh and other ailments in answer to the prayer of faith. This led him to identify himself with the Christian Catholic church of Chicago and to give greater emphasis to the gospel of Divine Healing.

He says: "This is the happiest time in my life, winning the lost to Jesus and praying with the sick and suffering, and many are now happily saved and wonderfully healed in answer to the prayer of faith, and my mind is fully settled to spend the remainder of my life in this blessed work of preaching and teaching the people that Jesus is still our Savior, healer, cleanser and keeper. Our theme is salvation, healing and holiness in Jesus' name, by the power of the Holy Spirit, in accordance with the will of God."

PERSONAL MENTION.

The Cynosure is blazing the way for the non-testifying churches in this reform that is to lead them out into the Canaan of light and freedom.

Mrs. M. L. Chapin, of Bruning, Neb., has been sorely bereaved recently in the death of her husband and sweet little girl. Mrs. Chapin is a faithful W. C. T. U. worker and earnest friend of our reform. Let us pray the Lord to comfort her.

Mrs. Maggie Moore McClintock, a devoted friend of our reform cause, died at her home near Bloomington, Indiana, Sabbath evening, Jan. 30th. We extend prayerful sympathy to the large circle of sorrowing relatives.

Our readers will be sorry to learn that Hon. John Dorcas of Tipton, Iowa, a long and faithful advocate of our cause, has been confined to his home since December, by serious illness. Let all pray that with him at evening time it may be light.

Many friends sympathize with the Rev. James A. O'Connor, pastor of Christ's Mission, No. 142 West Twenty-first street, New York, whose youngest child, Luther, a beautiful boy, 12 years old, was killed on his way home from school, Nov. 30.

Samuel Snodgrass, a Free Mason, who died at Pierceton, Ind., had paid, as his friends testify, about $200 into the lodge, and all that he got back was that a friend was hired to sit up with him a few nights during his last illness. So that joining the lodge is a poor financial investment.

To Florida and the South.—Tourist tickets on sale over Pennsylvania Short Lines via Cincinnati or via Louisville to principal winter havens in the Southern States. The through train service is a noteworthy feature of this popular line. For special information apply to H. R. Dering, A. G. P. Agt., 248 South Clark street, Chicago.

During the past month the editor addressed four meetings in Wisconsin, one at Spring Prairie, Walworth County, two in the Rock Prairie U. P. Church, near Janesville, and one at Lima Center. There were large audiences at each meeting, a good opening secured for more meetings in the future, and a list of Cynosure subscribers obtained. The cold weather, roads blocked with snow, and revival meetings in progress at many points, made it difficult to hold meetings the past month. In the meantime preparations are being made to push the lecture campaign with renewed energy in the spring.

Bro. Motter of Lyons, Kansas, writes Jan. 19: "Edmund Ronayne was with us all last week and dealt telling blows on the head of Freemasonry. We hope and believe lasting good has been done

in Lyons and vicinity. His lectures, in spite of prejudice, are convincing. He is holding meetings this week in Sterling, which is a fearfully lodge-ridden town. There is scarcely a town in Kansas even if ever so small in which Satan has not a seat in the form of the lodge. In most towns there are six or more of these synogogues of Satan. The great majority of churches are asleep and their pastors blind or dumb dogs who will not bark."

There are some who think that some of our anti-Masonic speakers injure the cause by using too much sarcasm and invective. But it has been the order for those who advocate unpopular reforms to use more or less denunciation against those who have become morally blind to their duty. Those who are disposed to thus criticise our speakers should remember that the Prince of Peace and the Prince of Reformers, the Lord Jesus, once said in public: "Woe unto you scribes and Pharisees, hypocrites, for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness." "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" And this language, remember, was directed against the teachers of the law and those most popular among the Jews. Those who say we denounce the lodge in too strong terms are not posted as to the enormity of its wickedness.

Bro. John Helfrich, of Larwill, Ind., writes Jan. 9: "This was another high day with God's people at the Wesleyan Methodist quarterly meeting conducted by Aaron Worth, late candidate for Governor of this State on the Prohibition ticket. He is a man full of the Spirit of the Master and zeal for his work. About the first thing he did Friday evening at his first meeting was to give secret orders a fearful down setting. Then he put us all through God's fanning mill of righteousness, so that none could fail to realize whether they were wheat or flax-seed. The indications are that the sifting process will continue. Two weeks ago I attended meetings at the M. E. Church, and the minister opened a wide door for our work by asking why there were so few young men coming to Christ. I afterward called upon him and gave him some anti-secret tracts, including, "Ministers at Rival Altars." He agreed to read them, though I am told he is a Mason.

My pastor, Bro. Hoover, is now posting up by reading Ronayne's Hand Book on Freemasonry. Years ago, after Elder Rathbun lectured here, a Mason named Chauncey Goodrich confessed the truthfulness of the exposition to some of his intimate friends. He now resides in the far West. There is some truth in what Masons say that our lectures induce young men to join the lodge, for the Masons assure them that the lecture is all a false representation, and then redouble their energies to urge them to join."

BOOK NOTICES.

Rev. Charles M. Sheldon's new book, IN HIS STEPS, "What Would Jesus Do?" published by the Advance Publishing Co., Chicago, is having a very successful sale, the fourth thousand having just gone out within ten days of its issue from the press.

Rev. N. R. Johnston's new book, "Looking Back from the Sunset Land," is now ready for circulation. It contains 624 pages and is embellished with fine half-tone pictures of eminent ministers and reformers. Send $1.25 to the author at 1024 East 30th street, Oakland, Cal., and secure a copy.

"The Business Guide," a 400-page book published by J. L. Nichols & Co., but in the compiling and writing of which Prof. H. F. Kletzing, of Naperville, held the laboring oar, is the most practical and popular work of the kind that has come into our hands. Prof. Kletzing is becoming distinguished as an author.

"Secretism," an address before the Synod of Illinois, by Rev. W. T. Campbell, D. D., of Monmouth, is published by the Synod in the form of a neat fifteen-page booklet. We heard this address delivered, and now, after reading it, pronounce it one of the best we have ever heard. Dr. Campbell demonstrates by the most clear-cut argument that membership in oathbound secret societies is unmanly, unfraternal, unpatriotic and unchristian. The address can be procured of the author for 5 cents each. Just the thing to inclose in a letter. Send for it.

The Christian Cynosure.

Official Organ of the National Christian Association.

A 32-page monthly with cover, opposed to secret societies, represents the Christian movement against the secret lodge system; discusses fairly and fearlessly the various movements of the lodge as they appear to public view, and reveals the secret machinery of corruption in politics, courts, and social and religious circles. In advance, $1 per year.

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Wm. I. Phillips, Secretary and Business Manager, to whom all letters containing money and relating to the business of the paper must be addressed at 221 West Madison Street, Chicago, Ills.

Make Gold Dollars Selling Our Churn.

I want to add my testimony to the list of those that have used the Lightning Churn. It does all that is claimed for it; you can churn easily in one minute and get a large percentage more butter than with the common churns. I never took the agency for anything before, but so many of my neighbors wanted churns that I ordered 30 and they are all gone. I think in a year every farmer will have a Lightning Churn; in fact, they can't afford to be without one, as they make so much more butter, and a good little bit of money can be made in every township selling those churns. By writing to Mound City Churn Co., St. Louis, Mo., you can get circulars and full particulars about the churn.

A READER.

NEWSPAPER ADVERTISING IN THE UNITED STATES. A book of two hundred pages, containing a catalogue of about six thousand newspapers, being all that are credited by the American Newspaper Directory (December edition for 1897) with having regular issues of 1,000 copies or more. Also separate State maps of each and every State of the American Union, naming those towns only in which there are issued newspapers having more than 1,000 circulation. This book (issued December 15, 1897) will be sent, postage paid, to any address, on receipt of one dollar. Address The Geo. P. Rowell Advertising Co., 10 Spruce St, New York.

OUT OF BONDAGE.

An Experience at Moody's Christian Conference, Northfield, Mass.

BY E. WELLESLEY-WESLEY,

Pastor Free Baptist Church, Providence, R. I.

[Having heard of the blessing that had come to Rev. Dr. Wesley at Northfield, I wrote asking for a statement for publication, and received the following article. It is republished by special request.—William I. Phillips, Secretary.]

The following outline of the manner in which the writer was led, this year, at Northfield, out of secret societies, has nothing marvellous about it beyond the ordinary dealings of the Blessed Holy Spirit with those who are willing to be led into His light, yet it may be interesting and helpful to others who have not yet followed the Divine Lord far enough to see what He would have them do.

* * *

Reaching Northfield and Revell Hall late in the evening I saw none of the guests until next morning, when, at breakfast, I found myself placed next to a quite, gentlemanly man, introduced to me as President Blanchard. The acquaintance thus made drew us together several times, conversation being turned, by myself, why I do not know, to secret societies. President Blanchard's courtesy and culture (wholly in contrast with every other anti-secret society man before met) made me listen attentively to what would have otherwise been decidedly antagonistic to long-cherished beliefs, so that when he spoke on the subject my sympathies were wholly with the speaker, though my mind was utterly opposed to his views; had I not been predisposed in the speaker's favor attention to his views on secret societies would have been unlikely on my part. His lecture impressed me as the earnest conviction of an intelligent Christian man and held my attention because of the sweet, tender, Christ-like spirit with which he presented his opinions, opinions I was compelled to admit were reasonable.

It is not the writer's nature to yield easily to views opposed to his own; this case formed no exception. Compelled to think over what Mr. Blanchard said in his

evening lecture I very soon rallied my wavering forces behind the entrenchments of an admission made to me, personally: "He had never belonged to any secret society," and argued "He knows nothing except what he has been told by perjured men. I know there is no harm in these things."

Leaving the Auditorium disturbed, questioning, on the defense, yet gradually realizing the weakness of my defense, I walked slowly back to Revell Hall considerably shaken in my own convictions, and that evening asked for Divine guidance in the matter.

In the morning prayer meeting, Sunday, led by Mr. D. L. Moody, I felt forced to ask the prayers of those present that I might be shown the truth. All sorts of excuses held me back from making the request, but grace was given before the service closed. Well do I recall Mr. Moody's short, sharp question: "Do you wish us to pray for your guidance as regards the lodge business?" My answer was, "Yes, I do." Every address given that day seemed to be pointed at me. The climax came in the evening, the text being, "Harden not your heart." These words are about all I remember of the sermon, their importance to me overshadowing every other lesson and application. Again returning from the Auditorium conviction grew very clear as to what I ought to do; still I would not wholly yield, nor did I until again asking Divine guidance with a perfect willingness to be led, not as I wanted, but as He wished.

No sooner was a decision reached than an unthought-of duty arose before me. I must make the confession to my own church on my return home. This seemed easy enough at Northfield, but became hard by Sabbath morning. Excuses multiplied: "It is useless," "It is likely to create ill feeling," "Many of your members are secret society men and women; you will offend them," "You will make a division in the church," "Do not be too hasty and injudicious," etc. So many and seemingly reasonable grew these excuses that I almost decided to put off the confession until later. Once more grace was given, the statement was publicly made, and from that hour to my dying day I am free from all these entanglements. That the statement made was not wholly useless will appear from the fact that two young men met me in the vestibule, after service, to thank me for the words spoken as having led them to decide not to join the ———— Society, which they were about to do. So soon did the Blessed One give fruit to the confession made in His name.

I must add, in closing, that the marked Christian courtesy of Mr. Blanchard (so different from that of all opposers of secret societies before met, whose own inconsistencies, false statements and lack of Christian courtesy repelled me from them) was, without question, one of the strongest drawings upon my heart and conscience. Personally, I am now wondering how I could have so long been blind to the truth, which is now so clear to me—twenty-nine years (during which period having joined seven different societies), twenty-five of which in the gospel ministry. The fact that I did so remain, honestly and conscientiously seeing no harm in these affiliations, defending the lodge system, and speaking oftentimes publicly in its favor, gives me, and I hope will ever give me, great charity for those who are still where I was for so many years; as Mr. Moody said to me: "When you asked us to pray for you I knew what the result would be," so I am convinced that the same result will follow in every case where a man or a woman asks for Divine leading with a perfect self-surrender to be taught by Him. I am now conscious that never before (though I thought I had often done so) did I ask for guidance with a perfect willingness to be led where Christ Jesus saw fit to lead me.

As one who has time and time again defended, in public and in private, the lodge system, believing it to be harmless, not only harmless but beneficial and commendable, I would appeal to the hundreds of thousands of Christian men and women who are to-day in bondage to what clearer light would reveal to be darkness, to "Come out, to be separate, to touch not the unclean thing" fellowship with ungodliness; a degree of ungodliness which cannot be seen until the heart fully surrenders to the teaching of the Holy Spirit. Not from the standpoint of what I was, but from that of what I

now am, by the grace of God through Christ Jesus, I would appeal to all Christians that they would make this a matter of earnest prayer, with determination to follow where He leads.

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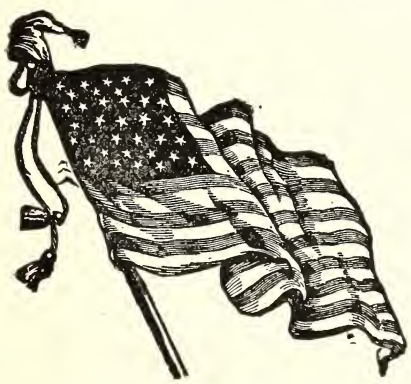

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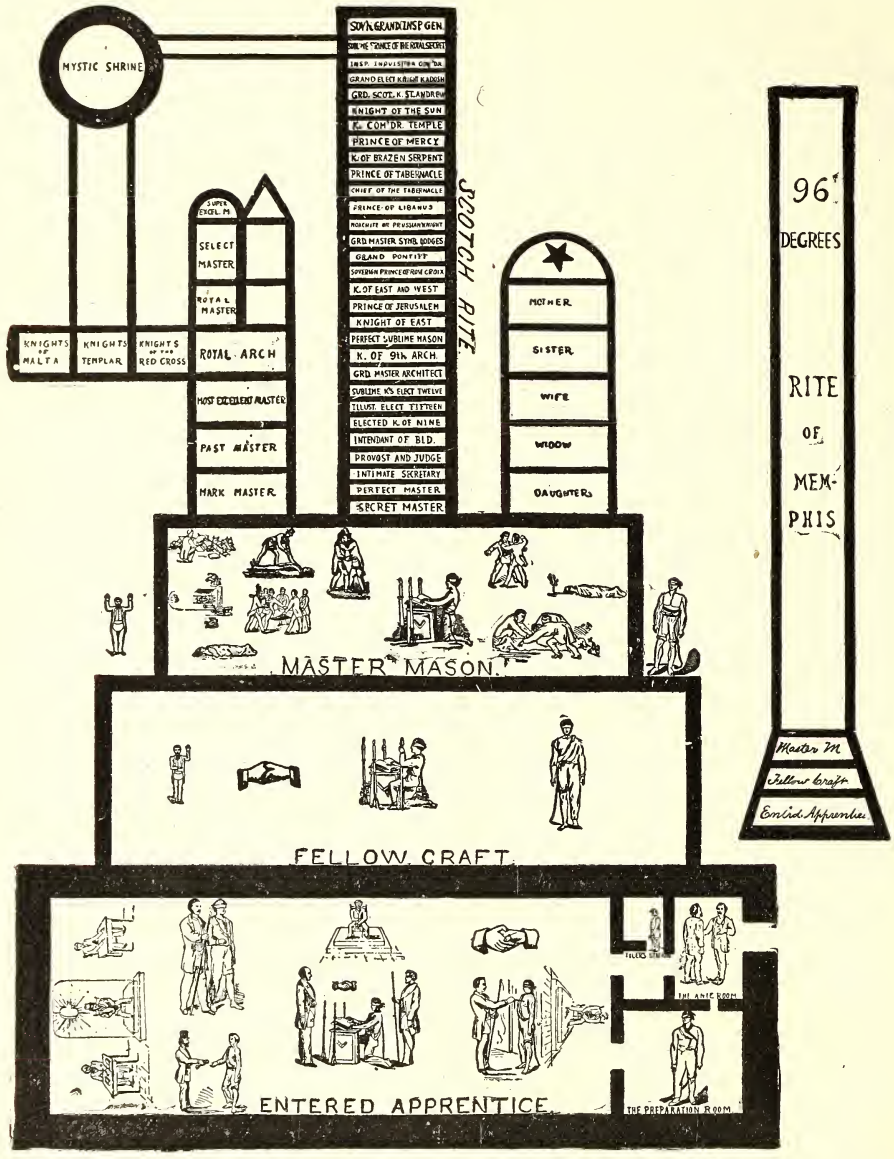

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In the essay of Dr. Lansing, the independent power of the lodge as a menace to the State was particularly dwelt upon.

In the essay of Dr. Trueblood, the paralysis of moral vision resulting from lodge associations was clearly set forth. And in the essay of Dr. Sleeth, the distinctions between secrecy and privacy were explained.

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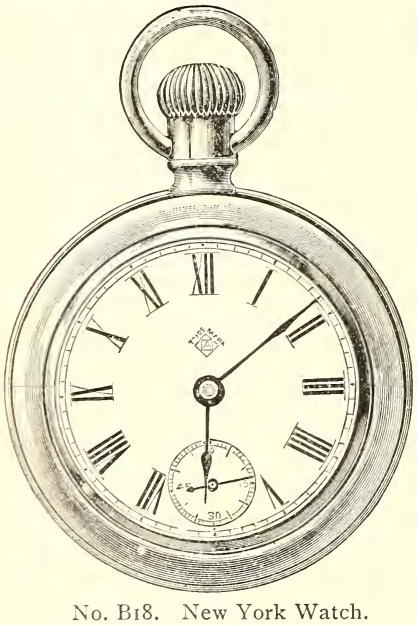

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1 *The genealogy of Christ from Abraham to Joseph.* 18 *He was conceived by the Holy Ghost, and born of the Virgin Mary.* 19 *The angel interpreteth the names of Christ.*

THE book of the [a] generation of Jē´şus Chrīst, [b] the son of Dā´vid, [c] the son of Ā´bră-hăm.

2 [d] Ā´bră-hăm begat Ī´şaac; and [e] Ī´şaac begat Jā´cob; and [f] Jā´cob begat Jū´das and his brethren;

3 And [g] Jū´das begat Phā´rĕş and Zā´rà of Thā´mar; and [h] Phā´rĕş begat Ĕs´rom; and Ĕs´rom begat Ā´ram;

4 And Ā´ram begat Â-mĭn´a-dab; and Ā-mĭn´a-dab begat Nă-ăs´son; and Nă-ăs´son begat Săl´mŏn;

5 And Săl´mŏn begat Bō´oz of Rā´-

[a] Luke 3. 23.
[b] Ps. 132. 11. Is. 11. 1. Jer. 23. 5. ch. 22. 42. John 7. 42. Acts 2. 30; 13. 23. Rom. 1. 3.
[c] Gen. 12. 3; 22. 18. Gal. 3. 16.
[d] Gen. 21. 2, 3.
[e] Gen. 25. 26.
[f] Gen. 29. 35.
[g] Gen. 38. 27, &c.
[h] Ruth 4. 18, &c. 1 Chr. 2. 5, 9, &c.
[i] 1 Sam. 16. 1; 17. 12.
[k] 2 Sam. 12. 24.
[l] 1 Chr. 3. 10, &c.
[m] 2 Kin. 20. 21.

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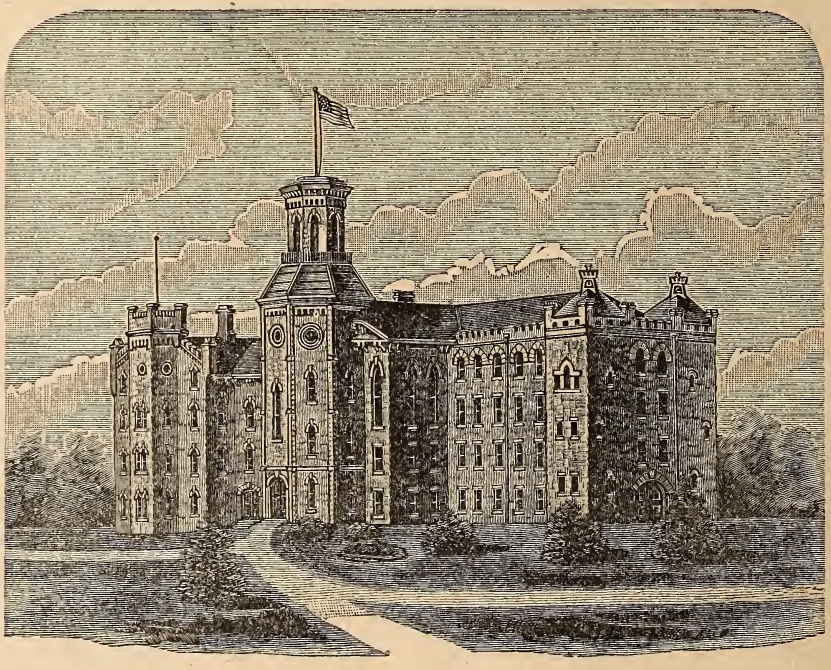

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ELDER P. W. RAIDABAUGH.

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NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1897) is a Methodist Episcopal, and the vice president a United Presbyterian. Among the following named officers and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at $20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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The Greek letter secret fraternities of the University at Evanston came near having a rupture with President Rogers and the faculty Friday evening, Feb. 18. It was over the question of whether the fraternity students should continue their dance till after midnight. Is it not time these troublesome pests were weeded out of our educational institutions? The licentious dance is the natural form of worship to which lodgites gravitate.

We were misinformed last month as to the time of the New England convention. It meets as we go to press, Feb. 24-25, in Springfield, Mass.

Another of our reliable and most highly esteemed Board of Directors is Elder P. W. Raidabaugh, whose portrait we are glad to furnish for this issue. He has been a life-long friend of the Anti-Secret reform, and for many years manager of the Publishing Association of Friends in this city, and editor of the Sabbath school publications. He has charge of a congregation at Western Springs, near Chicago, where he resides, but he travels extensively, lecturing and preaching in the interests of Sabbath school work.

A prominent pastor in the Covenanter Church writes, "About two years ago I had a fight with Secretism, and the result was I lost about a dozen paying members of my congregation. I find that there are so-called Covenanters who will rather yield the right of the elective franchise than give up the lodge."

The very excellent address of Dr. W. T. Campbell in this issue was given before a large audience that filled the U. P. Church at Coulterville, Ill., and was composed of delegates from Illinois, Missouri and Wisconsin. Dr. Campbell delivered the address in a masterly and impressive style, having on the pulpit beside him the standard publications of lodge authorities, to which he referred. His testimony was all first hand, and the address made a profound impression. The remainder of it will be published in our April number.

Elder Raidabaugh was born in Lewisburg, Pa., in 1849, of Scotch-Irish and German parents. His parents being in humble circumstances, he had a hard struggle to acquire an education. He was licensed to preach at the age of 20 by the Evangelical Association of Central Pennsylvania. He served different congregations, and in 1883 was made Presiding Elder of the Lewisburg District. He was afterward, by the General Conference, made Sabbath school editor for the association, and moved to Cleveland, Ohio. Owing to factional difficulties in the association, he afterward united with the Friends and was called to the pastorate of a large church in Cleveland, which he faithfully served until called to the more important and responsible position he now occupies.

SECRET SOCIETIES.

An Address Before the Synod of Illinois by

REV. W. T. CAMPBELL, D. D.
Pastor of the Second U. P. Church, Monmouth, Ill.

It is assumed by many that opposition to secret societies is something peculiar to one or two very small denominations of Christians, and that those who do embody this opposition in their standards are most illiberal and bigoted, while the more progressive, popular, and successful churches of the age are in sympathy with such organizations, or, at least, do not testify against them.

It is a fact that, beside the great Roman Catholic church, there are more than twenty Protestant denominations in this country which are committed by vote of their legislative assemblies, or by constitutional law, to the exclusion of oath-bound lodgemen from church membership. It may be a matter of information to some, that when the annual statistics of the churches of this country were compiled for the year 1894, it was found that the denomination having the largest per cent. of increase from the male population, and that too, after taking in the returns from the cities as well as from the rural districts, has in its standards a law excluding the members of oath-bound secret societies.

The fact is becoming more and more apparent, that testimony against such organizations does not hinder the progress of a church. Even the world, in its discriminating judgment, is beginning to recognize the consistency of distinguishing more clearly between the kingdom of Christ and the multiplied societies of men. We are therefore giving expression to the profession of a great number of Christian denominations, and are repeating the sentiments of multitudes outside the church, when we say in the language of our denominational standards, "All associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with such associations."

Our purpose is to show that this profession, accepted in all its essential features by so many of the Christian churches, is in full accord with the testimony of the scriptures. Taking a comprehensive view of secretism, in its principles and practices, in its professions and promises, in its claims and ceremonies, in its worship and working, we will seek to demonstrate that membership in oath-bound secret societies is unmanly, unfraternal, unpatriotic, and unchristian.

I—UMANLY.

The human body, because of the dignity placed upon it by the Creator, if for no other reason, should be the object of respect and veneration. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." The high mission of human life is to reflect the image of God, and to keep the temple of the body pure for the indwelling of the Spirit. When therefore we do dishonor to the body, and needlessly expose it through any impropriety, we are making ourselves unmanly, and are bringing reproach upon the image of God.

It is an open secret, no longer denied, or at least in proof of which evidence the most undoubted can be furnished, that in almost all secret societies there are liberties taken with the human body which would not be allowed in other associations, and improprieties practiced which would not be tolerated for a moment in refined society. The candidate for initiation into the order of the Modern Woodmen of America is given this assurance by the escort, "Nothing will be done to violate your political or religious obligations, or hurt your self-respect;" yet one of the first acts of initiation is described in these words, "With wild yells the Foresters run toward the candidate, seize and bind him, and place his head upon a block while the Chief Forester stands over him with an ax ready to strike."

When being initiated in the Fraternal Degree "The escort brings forward a Woodman whose coat and vest are taken off, his shirt opened, displaying his naked back. A Forester brings the branding iron, which is painted and made to look

like red hot iron, and so that smoke is forced out when it touches the back. While two Foresters hold the Woodman, the Forester strikes the back with the branding iron, making the letters M. W. A. The supposed victim yells with pain, and the smoke arises from his back." This farce is gone through with by some one already initiated; then turning to the candidate the chief officer says: "You will now prepare yourself for this test." In addition to this "the candidate is placed in the room with lights turned down, while around him are many of the initiated clothed with long robes and gray wigs, is hoodwinked, placed upon the Camp Goat and rode rapidly around the camp hall three or four times, care being taken not to be too rough," while all the members join in singing one of the Woodcraft songs.

Take as another illustration, the initiation into the ranks of Knight, in the Pythian order. In the presence of a company of self-constituted senators, presided over by a so-called king, the candidate is required to uncover his feet, and then one of the dignified senators says, "I wish for him a thorough test, that all may see the truth of boasted valor, and that, when he shall prove that he is worthy of it, he may gain and hold our warmest friendship. And so let him be made to jump upon a bed of spikes of steel, set firmly in a solid slab of oak; and as he does, let each one look and listen, to see if in his face he shows the pallid flag of fear, or by a groan give token of a coward soul." The spikes are nothing but harmless rubber, so that any timid soul, who wishes to be initiated, need not hesitate, for no permanent injury will result from making the leap.

In the order of Odd Fellows the candidate is blindfolded, bound with chains; while the lights are burning dimly he is brought before a coffined skeleton, when the hoodwink is removed he finds himself surrounded by a company of masked men, the obligation is imposed, and then he is instructed in these words: "May your initiation and consequent practice aid in releasing you from all the blindness of moral vision, and set you free from the fetters of ignorance and error."

The direction given for the preparation of a candidate in the Entered Apprentice's Degree of Masonry is, "The Stewards shall then proceed to prepare the candidate for initiation, by taking off everything but his shirt, and if this does not open in front it is turned around, front side back, and the buttons and studs removed. He is provided with a pair of drawers (he cannot keep on his own), and the left leg of these is rolled up above the knee. The left arm is slipped out of the sleeve, and the left side of his shirt is tucked in, so that the left leg, left foot, left arm, and left breast are bare." In Mackey's Ritualist, page 42, it is said, "There is much analogy between the preparation of the candidate in Masonry and the preparation for entering the Temple, as practiced among the ancient Israelites." The Talmudical treatise entitled "Beracoth," prescribes the regulation in these words: "No man shall enter the Lord's house with his staff (an offensive weapon), nor with his outer garment, nor with shoes on his feet, nor with money in his purse." So this is the Masonic authority for the Masonic practice of shamelessly exposing the human body in its rites of initiation.

Then it is most unmanly in itself, dishonoring to God, and a withering blight upon any organization, when persons are placed under obligation to discharge moral duties on the low and selfish ground that such a course may peradventure have a reflex influence upon the society. Temperance is not inculcated by Masonic teachers, and through Masonic law, because intemperance and kindred evils are contrary to the doctrines of the Bible, injurious to men, and destructive of present and eternal happiness, but simply on the ground that a man, by contracting this or any other vicious habit, might, through excessive indulgence, be led to disclose some of the valuable secrets of his society. Mackey's Ritualist, page 65, "Temperance should be the constant practice of every Mason; as he is thereby taught to avoid excess, or contracting any licentious habit, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons." Then in "Ecce Orienti," a book published only in sign language for use of Masonic lodges, there is added, "subject him to the contempt and detestation of all good Masons, if not to the penalty of his obligation which alludes to the

guttural." In the name of all that is sacred, may it not be asked if such exposures of the human body, such foolish exhibitions as tests of bravery, such serious improprieties as to methods of teaching moral truths, are not positively unmanly, opposed to all that is refining, purifying, and elevating, and in direct antagonism to the revelation of truth, that the "body is the temple of the Holy Ghost?"

II—SECRET SOCIETIES ARE UNFRATERNAL.

The evidence to be produced will justify the additional declaration, that they are both unbenevolent and uncharitable. The whole system of secrecy is a manifest perversion of the principles of the Golden Rule. It furnishes a most comprehensive and practical commentary on the words of the Master, "If ye love them that love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same."

The definition of "Fraternal" and "Fraternity," as given in the Standard Dictionary, would justify the conclusion that in every so-called benevolent or fraternal society we would have an organization through which the members are to evidence that sympathy and affection which is befitting a brother, and which should characterize the brotherly relation—that is brotherhood, or sisterhood, in general. It is interesting to note the extent to which this spirit of brotherhood is made operative by the members of secret societies. In the obligation of the Fraternal Degree of the Modern Woodmen we find these words, "On my sacred honor as a man I promise and declare that I will promptly pay all dues and death assessments. I will not propose for membership any person whom I know to be of unsound health."

The Manual of the Knights of Pythias, page 73, declares, "No person shall be initiated into a lodge of this order who has not reached the legal age of majority in the country where the lodge is located, nor unless he is a white male, of good moral character, sound in health, and a believer in a Supreme Being. Every application for membership must be accompanied with the initiation fee." Grosh's Manual of Oddfellowship, page 91, says, "Every person who believes in a supreme intelligent Creator and Ruler of the universe, who is of good character, sound health, the proper age and sex, and able to earn a livelihood for himself and family, who has been accepted as a member, and contributes the stated sum regularly, is entitled to a certain weekly stipend during disability to labor, and this whether rich or poor, at home or abroad." On page 112 of the same Manual the declaration is, "The emblem of the three links, Friendship, Love and Truth, represents the all-encircling chain of sympathy that unites us as one in our aims, labors, and abundant rewards, and reminds us that we are thus bound for our own and each other's welfare." Then on page 109 we read, "Oddfellowship is a miniature representation among a chosen few, of that fraternity which God has instituted among men."

Turning to the Masonic order we find the evidence of unfraternity just as definite and conclusive. Rule 10, Mackey's Ritualist, page 496, reads as follows, "No candidate can be permitted to receive the Chapter Degrees who is deformed, maimed, or imperfect in his limbs, or whose physical defects are such as to prevent him from conforming literally to all the requirements of the several degrees." In the obligation assumed by the Master Mason—Ecce Orienti, page 110—we have this pledge, "I will aid and assist all worthy distressed brother Master Masons, their widows and orphans, I knowing them to be such, so far as their necessities may require, and my ability will permit, without material injury to myself or family."

Josiah H. Drummond, in an article in Johnson's Cyclopedia, page 595, Volume V, says, "Masonry among the people of color in the United States is claimed to exist, springing from the same source, professing the same principles, governed by the same laws, practicing the same rites, and organized in the same manner as the Masonry of the whites, but the latter do not recognize nor hold Masonic communion with these organizations or their members." These are a few facts—only a few out of the great multitudes which might have been collected from the official books of the societies—concerning the fraternal claims, and the unfraternal features of these organizations. Indeed the very most that is claimed by them, in their published professions, is

that they have taken the great principle of a universal brotherhood, which God has instituted among men, and are knowingly misappropriating and misapplying it for the benefit of a chosen few.

The underlying principle of all these associations is that of mutual helpfulness; the payment of so much money on the stipulated condition that a certain return shall be made in case of accident, sickness, death, or some other specified contingency. They are mutual protection companies, but have no better ground upon which to base the plea of fraternity, or benevolence, or charity, than have the grocerymen, the dry goods merchants, the insurance companies, or the banking institutions of the land. The whole method of operation on the part of such societies is but a lending to them of whom there is hope of receiving again, but it does not touch the fundamental principle of fraternity and charity inculcated by the Master. Where is there the evidence of fraternity, or benevolence, or charity when the members of these societies merely obligate themselves to help one another so long as dues are paid, and standing in the lodge is maintained? In so doing they are only carrying out the specifications of their self-imposed and sworn contract. How does this fraternity of feeling, defined by the rituals of the orders as limited to a "chosen few," compare with the words of Christ? "Love your enemies, and do good and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest, for He is kind unto the unthankful and the evil."

MASONRY.—A DISCUSSION.

Between Professor John Augustus Williams, of Harrodsburg, Ky., and Professor Simpson Ely, of Kirksville, Mo.

IMPEACHMENTS OF MASONRY.—NO. VI., BY PROFESSOR ELY.

No. 18. I impeach Masonry, because it violates the teaching of the Apostle Paul, that all that we do in word or deed should be done in the name of the Lord Jesus. We are to pray in Jesus' name; but Masons do not, in the lodge meetings nor in the burial services. Our benevolences are to be in the name of Christ, and we are to give him the glory. Masonry ignores this fact. The giving of a cup of cold water must be done in the name of a disciple in order to secure the divine blessing. Whosoever shall call upon the name of the Lord shall be saved. Masons claim salvation exclusive of the Lord. There is none other name given under heaven nor among men whereby we must be saved. Masonry trusts to other sources for salvation. Masonry is Christless, and this is it shame and its chief condemnation. It claims to be an all-sufficient system, and thus ignores the crucified One.

19. I impeach Masonry because it boasts of a benevolence that is unadulterated selfishness. Masons not unfrequently herald abroad their so-called benevolences. They watched by this sick one, they buried that man, or they assisted widow so-and-so. Now if you will inquire into the matter, you will find the parties assisted are members of the lodge, or belong to families of the lodge. Now I protest against calling this benevolence at all. It would be as just to call benevolence the insurance money that might fall to my wife at my death. In insurance a man pays so much during his life with the hope that his family after his death will receive the benefits. He pays for what they get, and oftentimes a good deal more. Who would think of calling this benevolence or charity? And yet we would as well denominate this as charity, or benevolence, as to call the financial benefits accruing to the wives and children of the deceased Masons.

A Mason pays so much dues into the lodge during his life time, with the hope that, at his death, his family will be cared for. He pays for all they get and generally a great deal more. There is not an element of pure benevolence in it. It is a selfish motive that makes a man a Mason, and the same principle underlies his whole Masonic life. When a purely benevolent man sees a fellow-man in need, he helps him. He does not stop to ask his nationality, his politics, or his religion; nor does he stop to ascertain what are his lodge affiliations. Such was the benevolence of Jesus. All alike were the objects of his solicitude. He loved humanity for humanity's sake. The scheme of philanthropy and benevolence wrought out by Jesus the Christ is as high above

the various lodge systems as are the heavens above the earth.

In the parable of the Good Samaritan, when the man fell among thieves, the priest passed by on the other side and offered him no help. The Levite acted in a similar manner. The poor unfortunate did not belong to their "set;" hence they had no compassion. The tendency of Masonry is to play the role of the priest and the Levite toward all the unfortunates who do not belong to the order. "What can be done for the good of the order?" is their constant concern, when it ought to be, "What can be done for the good of humanity?" Masons are constantly giving with the hope of receiving. They want a quid pro quo for all they do. The truly benevolent do not expect, or want anything back, save the approval of God and the consciousness of having done a noble deed. The "benevolence" of Masonry is a fraud, and "charity" in such a connection is a misnomer.

Last year in their annual report the Oddfellows of Illinois reported about $350,000 raised during the year. Of this amount about $150,000 is said to have gone to the beneficiaries and for charity. Thus it took more than half their money to run the bunglesome machine. I suppose Masonry could make a very similar report. The whole thing is "a delusion and a snare."

20. I impeach Masonry because it is intolerant toward all who oppose it. The lodges cannot endure opposition. If a preacher "speak out in meeting" against lodgery he may as well "pick up his traps" and go in search of new worlds to conquer. His brethren may advertise their lodges with impunity by wearing "loud" watch charms with lodge symbols, or flaunting their emblems upon the lappels of their coats; but woe to him if he even hint his disapproval. It is my opinion that many a preacher has been dislodged from his pastorate by the lodges. Now I hold that I have as much right to declare my objections to the lodge as another has to favor them.

I was preaching for a prominent church a few years ago, and an evangelist was called to assist me in a revival meeting. After preaching a few days he announced that he would preach the following Lord's day to the Oddfellows—or lecture to them. I, as pastor of the church, expressed my disapproval and urged him to recall the announcement. It was in vain. He persisted in his course. I then urged my objections to the officers of the church, and told them that if he was permitted to make the lecture in favor of the lodge, I would feel it my duty to lecture against it in reply to him. They said such a course upon my part would never do, and let me know that I must not reply. From that day some of my leading members treated me with icy coldness, and I received many anonymous letters of the basest kind, and making all kinds of threats against me. Mohammedanism could not be more intolerant, nor Romanism, than is the lodge against the man who dares to throw any obstruction in its way.

What is to come of all this, what is duty under such circumstances, and what the Lord would have us do, requires a wiser head than I possess to determine. Again and again have I been told that I must not preach against lodgery. An Episcopal clergyman, who is a Mason, recently told me that the late Bishop Lee, of the Diocese of Iowa, told him that his chief objection to Masonry was its intolerance. He said the churches would frequently reject his appointments for their pastorates because they were not Masons, and accept others who were very much their inferiors because they were Masons. They are intolerant, and by their secret methods they can undermine a man, and oust him from his position, and leave him to wonder and wonder and wonder why he lost his place. There is nothing so good as frankness and fairness between man and man. All secret conniving, striking in the back, and midnight scheming, should be left to robbers and highwaymen.

Simpson Ely.

Kirksville, Mo.

REPLY TO IMPEACHMENTS.—NO. VI., BY PROFESSOR WILLIAMS.

No. 18. His argument, as well as I can state it, is: "Every act of charity must be performed in the name of Christ, so that God may get all the glory, else the act will never be recognized or rewarded." Masons, he asserts, do not thus perform their charities in the name of Christ. Therefore, they will never be blessed or rewarded. Now this is not good logic, nor good religion, nor good

Scripture. It is not good logic, for he assumes to know in all cases, the spirit and motive of Masonic charities. His minor premise begs the question. A Mason may put his dollar into the treasury of his lodge with a spirit and motive as acceptable to God as Bro. Ely can drop his into the treasury of his church, or even into the money-box of his anti-secret society association!

Nor is it good religion, or properly interpreted Scripture. It degrades God by attributing to him one of the weakest phases of human selfishness; it imposes a kind of tax on our little charities to maintain the fiction of a Divine "glory;" and it embarasses human love with impracticable requirements. More pleasing and honorable to God are our kindnesses to others when dispensed freely and spontaneously, than when enforced or regulated by any law or rule of action. Some persons, with anthropomorphic fancy, conceive of God as having the passions and weaknesses of an earthly monarch, to which they are constantly likening him. In their view, he is solicitous for his own glory, sensitive to the honor of his crown, jealous of his reputation and the dignity of his royal prerogative! A religion that springs from such conceptions of God must always be legalistic and servile.

19. (1) Bro. Ely has, heretofore, been complaining that the deeds of Masons are "hidden works of darkness;" that they violate the precept of Jesus, given to his disciples: Let your light shine before men, that they may see your good works; and he has abused us roundly for concealing so much from the world. But now he condemns us for publishing so much to the world. He once abused us for concealing, now he censures us for revealing. We cannot please Bro. Ely!

(2) But is it true that Masons are "boastful?" All intelligent persons know that the charge is unjust. Masonic apologists have sometimes been compelled to appeal to impartial history and to the records of their lodges in their defense against their uncharitable defamers; and some young Masons, not yet well taught in the principles of the order, may have mentioned the good deeds of their brethren when repelling such accusations as we find in this "impeachment." But, I repeat, that this charge of boasting is notoriously untrue.

(3) But Bro. Ely says that our benevolence is nothing but "selfishness!" For proof, he declares that the Masons do good only to one another and to their families, when in need, and all other poor unfortunates are ignored. Now this statement, also, is notoriously untrue. He might have learned, had he wished to know anything of Masonry, that one of the earliest and most impressive lessons taught in the lodge is that the charity of a Mason must not be limited to the brotherhood; but that he must do good to all as they may need and he has the opportunity—but especially to the brethren. This rule of charity is given in Galatians vi., so that Bro. Ely is without excuse for his misrepresentations.

(4) But his further reasoning is equally fallacious. He makes a comparison, not between the lodges and the churches as charitable associations—which he is careful not to do—but between the benevolence of the Mason and that of Jesus! While Masons are taught to make the teachings of the kind-hearted Nazarene the rule and guide of their conduct, we cheerfully admit that in the grace of charity, as in all other virtues, Christ is beyond all comparison greater than any Mason. But in the name of Aristotle, what has all this to do with our present discussion? Because Masons are not as good as Jesus, they are "unadulterated hypocrites!" This is exactly the logic of Bro. Ely; and a fair specimen of the reasoning of our opponents, who, when they have no fair argument seek to demean.

(5) He seems to object to our benevolence because it is organized and systematic—because our treasury is filled by the voluntary contributions, and its fund judiciously paid out for the benefit of widows and orphans and needy brethren. There is no charity, says he, in any such system of benevolence; for beneficiaries only receive back when in need what they paid in when prosperous! It is true that, with a delicacy that distinguishes Masons, we seek to relieve our widows and orphans of all embarrassment as mendicants, when we assure them that they have claims upon us for aid and protection; but they would be stupidly ingrate to adopt Bro. Ely's notion, and recognize no grace of true charity in our systematic and practical kind-

ness to them. Besides, such reasoning would equally degrade the charity of his own church to "a fraud and a delusion." His brethren, I presume, drop in their weekly contributions in order to create a fund on which a needy brother or sister may draw when adversity befalls them. But he is so intent on firing his piece at the lodge that he is reckless of the recoil, and suffers more damage than he inflicts.

20. He now charges that Masonry is intolerant toward those who oppose it; that Masons cannot endure opposition; and he does not know what to do under the circumstances, that it will take a wiser head than his own to determine his duty. I feel sorry for Bro. Ely. I have taken rather a liking to him since this discussion began. In my early days I used to "keep school." I once corrected a big boy for some folly rather more severely than I intended, for I left my mark upon his shoulder. I was very sorry for it, and took such a liking to him afterward that they all said he was my favorite; and he became a very good boy.

As Bro. Ely meets with so much intolerance from the craft, and is at a loss what he ought to do "under the circumstances," I shall take the liberty of a friend that rather likes him to advise him. (1) Let these men alone, for if their counsel or their work is of men, it will come to naught. But if it be of God, you cannot overthrow it. Beware, lest you be found to fight against God (Acts v., 38). (2) But if he cannot be persuaded to this course, but will continue to oppose Masonry, then, for his own sake, and for the sake of truth and the church, let him first learn from proper sources, what Freemasonry really is; and then let him state his objections, earnestly as he pleases, but with clearness, fairness and courtesy of speech. If he will do this, my word for it, Masons will listen with patience, and even "tolerate" him. But if he goes into any intelligent community to abuse Masons and Masonry with such epithets as he has applied to them in this discussion, neither they nor their fair-minded friends will "tolerate" him! And his influence with them will be destroyed forever. So, then, whether Masons are intolerant to him or others who oppose them—as he charges—depends!

John Aug. Williams.

Harrodsburg, Ky.

MASONIC DECEPTION.

BY REV. P. B. WILLIAMS.

I have been a careful reader of the discussion by Profs. Ely and Williams. The former states truths and depends on them, while the latter depends very largely on making falsehoods look like truths. Extract from Masonry and its votaries the spirit of deception, and it could not stand for a decade.

In the November Cynosure, under impeachment No. 6, Prof. Williams would have us understand that Dr. Jackson was under no obligation to receive the secret from Dr. Griswold, but after it was communicated, he could not reveal it and be at all honorable. An honorable man would die rather than divulge it; so he says. He fails to see how his own statement of it puts Masonry directly against the law of the State. The State of Connecticut demanded of Dr. Jackson that he tell the whole truth. Masonry, according to Prof. Williams, demanded that he die rather than tell the truth. Logically, you see a man might perjure himself often on the witness stand, and be an "honorable man," but, to prove untrue to Masonry renders him utterly valueless as a man.

Prof. W. says, "I affirm that the Connecticut lodge did exactly right, and had they not expelled that treacherous tale-bearer their charter should have been taken away and they should have been declared unworthy the name of men or Masons." My dear Professor, what do you say of them since they have reinstated that treacherous tale-bearer? If you stick to your statement, then there is one lodge of Masons in the United States, a little lower than Prof. Ely or any other anti-Mason has ever estimated them. Remember, sir, that you cannot deceive the public on this point, that, by its own act, as per its own regulations, Masonry has restored that treacherous tale-bearer to all the privileges and emoluments of the order. Just the same privileges and emoluments as are enjoyed by Dr. Griswold the house burner and Prof. Williams and others. If Dr. Jackson's expulsion was Masonically done, and it was, then, sir, Prof. Ely has not misrepresented the institution, but Prof. Williams undertakes to deceive the public

when he tries to show it to be a mistake, the same as a church expelling a member unjustly. His after expression, "The lodge did exactly right," more than shows the cloven foot of his own argument.

Prof. Williams' line of argument is anything but new. The same old straw has been threshed over again and again. He, like all his predecessors who undertake to defend the system, makes the Masonic obligation paramount to all others; one does not have to read between the lines to see that.

If he had kept still as Masonry requires, he would have made a much better defense of his pet institution.

He says, "While Masonry teaches religious truths and religious duty, yet it does not propose to be a substitute for the religion of Christ." He knows full well that Masonry discards Christ, ejects him from his own Word, and transfers its votaries to the Grand Lodge Above, causing many to hope for eternal life, through the religion of Masonry. Its standards represent Masonry as "that higher religion in which all men are agreed, which indeed embraces the lower religion of creeds and sects." These Masonic authors recognize Christianity as a sect. So he deceives when he tries to teach away the religious phase of Masonry. His remark, "Any Masonic funeral ceremony is comparatively of recent date," is more than deceptive. It implies that Masonry itself is of ancient origin, which is false. It could not have originated at the building of Solomon's Temple, for Jubela, Jubelo and Jubelum are Latin names, and the Latin language was not in existence for hundreds of years after the building of the Temple.

Mackey says: "Masonry never changes. If it did, it would not be Masonry; it would be something else." Prof. Williams says: "Masonry directs its disciples to the study of the beautiful life and wise teachings of Christ given in the gospels, as a light to guide his faith and practice."

How could the institution, if founded in Solomon's time, and never changing, contain teachings from a life and books existing one thousand years later?

Oh, Freemasonry, how deceptive! Can any intelligent reader believe Prof. Williams when he says, "I do not know what he (Prof. Ely) means by salvation." Then this defender of the Masonic system goes on to say, "Masonry does not bother itself with theories of the atonement, baptismal regeneration, the modus operandi of the Holy Ghost." Yet, it does teach salvation from sin here, and salvation in the so-called Grand Lodge above, and Prof. John August Williams knows he lies when he says it does not.

Toledo, Ohio.

FREEMASONRY AS A RELIGIOUS SYSTEM.

OUTLINE OF AN ADDRESS BY REV. W. FENTON.

The Review, a leading daily paper of Spokane, Washington, gave the following excellent report, taken by its own reporter, of an address given in that city by Rev. W. Fenton:

It is not often that a public speaker is bold enough to challenge such a strong institution as Freemasonry and fling into its very teeth charges which, if they were true, would cause the uninitiated to shrink when even thinking of the subject, yet that is just what Rev. W. Fenton did last night in his lecture at the Evangelical Church on Second avenue and Monroe streets. The subject of his lecture was "Freemasonry, Its Claims as a Religious System," and those who attended, especially those of the audience who were members of secret societies and knew what it was to denounce such organizations, little thought that they would hear as complete and exhaustive a denunciation of the great order of Masonry as was in store for them.

Rev. Fenton has passed the middle of life, and there is that about his features which would at once stamp him as a man of more than ordinary intelligence. His lecture was not wild rambling on and off the subject, but an earnest and evidently conscientious effort to show to those before him what he thought to be the greatest sin which it was possible for a man to commit, viz., the violation of God's first commandment. He delivered an address which will be remembered for years by those who heard it, and all of it was hurled directly against Masonry.

Had one not known the subject and heard the beginning of the lecture it would have been difficult to determine the point the speaker was endeavoring to

make, but he was merely paving the way for what was to follow. He began with an interesting description of the ancient sun worship of the peoples and tribes who occupied the country adjacent to that occupied by the ancient Israelites about the time of Moses, explaining fully their peculiar customs in the worship of Baal and other kindred deities.

This part of the lecture was interesting in the extreme, and in it the speaker displayed a remarkable knowledge of the subject which could have been obtained in no other way than by the most diligent research and the closest study. The Egyptian legends of Isis, Serapis and Osiris were explained minutely, and the well-known story of the long and almost unsuccessful search of Isis for the body of Osiris when the latter's body had been divided into fourteen pieces and scattered broadcast over the land by their common enemy; how thirteen of the pieces were found and a piece of wood was made into the shape of the missing fragment; how as ages passed the ignorant people looked upon the image of this wooden portion of the body—all was told in a manner which commanded the closest attention of the audience.

Continuing in the same strain Rev. Fenton explained how the well-known sign of a circle with a dot at the center used by modern astronomers to designate the sun had originated in this ancient worship of the sun, being one of the emblems of these idolators. Suddenly growing terribly in earnest and throwing his whole soul into his voice the speaker said: "The most damnable sin which it is possible for a human being to commit, and one among the hardest to become reconciled with our God after such commission, is the sin of false worship as practiced by this secret order."

Quoting the Bible in support of his argument he endeavored to show that the ancient sun worship for which the hosts of Baal were destroyed by God was identical with the practice of the Masonic fraternity. Quoting from the rituals and other Masonic authorities he asserted that the very secrets which the members of that order so closely guarded were almost unpardonable sins, and by their obligations they were compelled to use all kinds of deception and deceit wherever and whenever it was necessary to prevent their secrets from becoming known.

"Before the end of the seventeenth century," said the speaker, "the order of Masonry may have been, and no doubt was, composed of the best artisans, masons and mechanics of England, but before the eighteenth century was very old their own authorities admit that the order was in a deplorable condition, with the most depraved members imaginable. There were but four lodges in existence then, and these held their meetings in four London grogshops or rum palaces. In 1717 the great revival spoken of by Masons the world over took place, and this revival consisted of the passing of a resolution on June 24 of that year admitting all kinds of workmen, professional men, earls, dukes, lords, in fact any person into the order which before had been made up exclusively of workingmen.

"The new state of affairs demanded a new creed, and then it was that the awful lie which is a stain upon the character of all who belong to the order was originated. The three degrees had to be changed in name, for the names which they signify were two well known by the public at large. The first degree, Isis, was changed to the Entered Apprentice; the degree of Serapis became the Fellowcraft, and the degree of Master Mason corresponds to the old degree of Osiris. By a most cunning management of details, all of them lies, for the foundation of the order is a lie, God's holy word was seized upon and the story of Solomon's temple having been built by Masons was originated by these saloon loafers of the eighteenth century. The story of the death of Hiram as the Masons would have you believe is well known, and upon the manner of his resurrection is based the three degrees of Masonry.

"Hiram, they say, was slain because he refused to give up the password, and his body was found fourteen days later. In their efforts to restore life the grip of the first degree was given, but the skin on the hand slipped, and when the second degree grip was tried the flesh peeled from the bone. But when on the third trial, with the grip of the 'lion's paw,' and standing foot to foot, breast to breast, hand to back and mouth to ear, King Solomon uttered the magic word, 'Mah-hah-bone,' the dead responded and Hiram lived again. Such is the story upon which they found their secret work."

Reading from their ritual Rev. Fenton surprised his hearers by the awful obligation which a candidate was compelled to take before becoming a member of the order. He quoted the portion of the oath in which the applicant was compelled to swear that he would never reveal any of the secrets, and should he do so he would deserve no less punishment than having his throat cut from ear to ear, his tongue torn out by the roots and buried at the water line of the ocean at the ebb of the tide. In the third degree the punishment was even more terrible and consisted of having his body cut in twain and his bowels burned to ashes.

"A candidate is not permitted to use the name of Jesus Christ in taking his obligation," continued the preacher, "for there might be Jews, Mohammedans, Confucians or what not in the lodge-room, for this order is designed to accommodate all mankind. The name god is freely used, but what god is meant? None other than Hiram, who represents to them what the sun gods of old did to the heathen. The laws of the order can never be changed, and the terrible sin of foreswearing is the first thing a candidate is compelled to do. It is an institution which will eventually destroy the church of God unless it is checked, and I call upon you all to heed this warning. If there are any Master Masons here or elsewhere who desire to take issue with what I have said, now is their opportunity."

At the conclusion of his lecture Rev. Fenton offered an earnest prayer for all members of the order and for those who contemplated joining themselves with it. After the singing of a hymn the audience was dismissed.

"THAT'S THE WAY THE MONEY GOES."

FROM THE CHRISTIAN EVANGELIST.

The monthly meeting of the Ancient Order of American Kids was held the last Thursday in November, at Killbuck. The lodge had about two hundred members, all young men, and almost every one of them was a member of the church. Of the five churches in the town, each one had from thirty to thirty-five representatives in the A. O. A. K. They constituted the wage-earning and active force of their respective congregations. The object of the order was to care for its sick, provide a burial-fund, help each other to get a job, clean out foreigners, and promote social intercourse.

On the night in question, an unusual fund was to be ordered from the treasury to pay several dollars to six brothers who were sick, and to pay the janitor and rent of hall. But the treasury was practically empty; and what little money was on hand had been donated by a few of the more resolute members. It seemed impossible to collect a cent for quarterly dues, as the members were totally strapped, in a financial sense. The prospect and the regalia were blue. The money was promised, and the sick members needed it. When a draft was ordered on the treasury, the situation was fully explained by the treasurer, who said it seemed like squeezing sap out of a guide-post to try to get the members to pay up. Then this informal parley took place, opened by—

The Mogul—Brethren, we are in a very compromising attitude. Our honor is at stake. This money is pledged. Bro. Rice, can't you do something?

Bro. Rice—No, Worthy Mogul, I cannot. I joined the Masons last month. That cost a cool hundred, and the dues since then have been heavy, and far less grateful than those upon Mt. Hermon. I fear I shall have to leave our order, as I have no money.

The Mogul looked disgusted a moment, and called on—

Bro. Adams—Well, Worthy Mogul, that is about my fix. I have just squared up with the Knights Templar, and I am out of money.

Mogul—Bro. Woodruff, what ails you? You are behind, too.

Bro. W.—Yes; we Elks have just bought new regalia and new uniforms, and I am insolvent.

Mogul—Well, I will not stop to call on you by name. Let each one in order excuse himself, if he can, from paying his dues.

The sequel showed that nearly every one of them had spent his money on organizations similar to his own, leaving his own lodge to suffer.

Mogul—Brethren, I must say I am thoroughly disgusted. By your own confession you have neglected a higher and prior claim, and have expended the life

blood of our noble order on organizations which you admit are far inferior to our own. For some time I have been pained to hear some of you claim that, in spite of our claims to benevolence, our record shows that we stand at the very foot in the amount of assistance rendered. What wonder, so long as you tie your hands up by supporting organizations that are run for their own glory and not for good's sake? What do they care for us? Let us support our own principles.

It was finally "Resolved" to engage the sisters of the members to get up a masquerade social to help pay off the present indebtedness of the lodge. On the way home that night the Mogul was talking with Bro. Green about the affair, when the latter said: "When you were talking about the obligations we are under to honor our lodge with our substance, an idea struck me forcibly. You and I belong to the same church, as do thirty other Kids. We are the wage-earning class, and yet we have left the sisters to meet the expenses of our church almost entirely. We have let our pastor leave without his pay; we have let our poor suffer; we have let some pay double their share lest the church go down; we have delegated the practical part of Christ's work to so-called benevolent societies which do not acknowledge his claims and would not tolerate his presence; and after having sapped the blood out of our church by our neglect we have the impudence to compare her contributions to the poor with those made by private orders. It's all wrong.

"Whatever good may be accomplished out of the church by men not belonging to it, all right—so much the better; but when ostentatious displays of alms are made by them with money on which the church had the first claim, I, like Jeshurun, kick, but for a better reason. I am not saying a word against any secret order; but I am tired of setting my best table for a crowd who do not know Jesus, and exclude all mention of him and his gospel by constitutional enactment, and then ask the sisters to scrape up a few beggarly crumbs for him in a dustpan. He was the emblem of benevolence, and his church is his appointed dispenser of it. It is bad enough for Christians to have wealth and hoard it; but it is no worse than it is to give it to those who do not recognize Christ, in order that they may counterfeit his work as the magicians in Egypt did that of Moses."

Mogul—I must confess, Bro. Green, that that is my view of the matter; and as I can't leave the church, I'll—see you again. W. P. Root.

Medina, O.

FREEMASONRY AN ENGINE OF DESPOTISM.

PART OF AN ADDRESS BY REV. M. A. GAULT BEFORE THE MINNESOTA STATE CONVENTION AT ALBERT LEA, MARCH 1, 1898.

During several centuries the greatest enemy of liberty in Europe was the secret Jesuitical power of Rome. Near the close of the fifteenth century it combined the two strongest Catholic powers, France and Spain, in what is known in history as the Holy League of Bayonne, France. On its program were the cruel Inquisition, the St. Bartholomew Massacre, the Spanish Armada, and, as Walter Scott said, the stamping out of the Reformation in Scotland, because in that sea girt land the Reformation had obtained the strongest foothold.

The reformers in Scotland wisely decided that the best line of battle was to meet league with league. And so they met this secret Jesuitical conspiracy of Rome with an open, avowed, national platform of Bible truth, known as the National Covenant of Scotland, which was subscribed by the King, Parliament and nation in 1580. In this Covenant they bound themselves to stand for a Bible reformation against the blasphemous rites and ceremonies of Rome.

But sixty years later the liberties of Scotland and England were threatened with a far more subtle and dangerous foe than Roman Catholicism. It was the same secret engine of despotism that afterward inspired the French revolution. Emmanuel Rebold of Paris, whose History of Freemasonry was indorsed as their standard history by a committee of prominent Freemasons, says, page 54:

"During the troubles which desolated England about the middle of the sixteenth century and after the death of Charles I. in 1649, the Masonic corporations of England, and more particularly

those of Scotland, labored in secret for the re-establishment of the throne destroyed by Cromwell."

Freemasonry at that time was spreading like a pestilence among the aristocracy of Great Britain. Its secret lodge rooms were the haunt of conspirators and despots, who found it an admirable engine of revolution. It enabled them to conceal their movemenets from the masses, whose liberties they were plotting to destroy. On the continent Masonic lodges had become the home of conspirators against civil and religious liberty. Rebold again says, page 212:

"The desire to restore the family of the Stuarts to the throne of England, and thus to favor the interests of Roman Catholicism, suggested to the partisans of that family, and those interests, the idea of forming secret associations, by which to carry out their plans; and it was with this object that they obtained entrance into the Masonic lodges on the continent."

The reformers of that day realized that the devil had changed his line of battle, that he had thrown up a new line of entrenchment, and so they drew up another Covenant, known as the Solemn League and Covenant. It was signed by Oliver Cromwell, the Westminster Assembly, the Parliament, the House of Lords and men of every rank and class throughout the kingdom.

The framers of this Covenant were not aware that Freemasonry was then the foe in ambush, the secret disguised power behind the throne. They specified a certain class as incendiaries and malignants, but they were ignorant of their dark and deep-laid scheme to bring a Royal Arch Mason, the exiled Charles II., from Holland, have him swear fealty to the reformation platform, in order to reach the throne, and then revolutionize the government in the interests of monarchy and despotism. Masons at that time were in the habit of placing a tub of water on the floor of their lodge rooms, and as they drank their liquor they would, in order to avoid the penalty of treason, touch their glasses over the tub, and say they drank to Charles "over the water."

O how often have I wished that the reformers of that period could have been warned of the danger from the secret lodge! I have read that in a lonely Highland valley at the foot of a tall cliff there lies a huge rock that has fallen from the face of the precipice. It is worn and seamed by the action of time. Centuries ago a shepherd was passing when suddenly the finger of God touched it, and rent from its bed in the everlasting hills, it came leaping and bounding from crag to crag, till it fell where it rests today, and the shepherd who was under it then is under it now, ground to powder.

If you or I could only have been there and given him timely warning. So if our forefathers could have been warned of the deep-laid plot of Freemasonry to undermine their liberties. If they had been united and stood by Oliver Cromwell as the champion of the people's rights; if they had not lent their influence to place a Royal Arch Mason, Charles II., upon the throne, it would have spared the martyrdom of thousands of the noblest men of their time. It would have saved the blood of our American revolution, for this struggle in Scotland and England was but the inauguration of that conflict.

No sooner had Charles II. firmly grasped the reins of government than he and his Masonic conspirators dug up the head of Cromwell and fixed it upon a pole at Westminster, where it was mocked at by cowards who dared not look it in the face while on Cromwell's shoulders. Does history afford a parallel to such contemptible cowardice?

Then began the darkest period in Scotland's history. Charles proved himself to be a perjurer, liar, drunkard, libertine and blood-thirsty tyrant, as well as Royal Arch Mason. He unchained bloody murder, foul rapine and the worst fiends of hell to destroy the reformation and bring to the scaffold the men who had helped to raise him to the throne. More than 2,000 ministers in England were driven from their pulpits in one day, because they would not preach and pray as a Masonic king prescribed. During a period of twenty-seven years, 20,000 Presbyterians were put to death in Scotland, besides thousands who were banished to Barbadoes and the Carolinas.

They were commanded to swear supreme allegiance to a Masonic king or be immediately shot. If they were found holding prayer meetings, or outdoor conventicles, or hearing any of the expelled

ministers preach, they were shot or executed upon the scaffold, while the beat of drums drowned the voice of their dying testimony. Claverhouse, Dalziell and "bloody" Mackenzie aided the king and urged him on in his tyrannical persecution. They had been on the continent and were no doubt trained in Masonic lodges, for as Rebold tells us, page 54:

"The latter were honorary members, who, according to long established usage, had been accepted into the society for the advantage which their generally influential position in the country might effect; but this very position made them at this time naturally the adherents of the throne and the strong supporters of Charles II., who, during his exile, was received as an accepted Mason by their election; and in consequence of the benefits he derived from the society, gave to Masonry the title of Royal Art, because it was mainly by its instrumentality that he was raised to the throne and monarchy restored to England."

Claverhouse, with his cruel dragoons, scoured the moors and glens of Scotland, shooting down the covenanters if they were even found with a Bible or Psalm Book. He swore the most fearful oaths that he would exterminate this miserable, whining Psalm-singing race from the earth until there would not be enough of their blood left in Scotland to make a dish of soup for a dog. He reduced them to a condition thus pathetically described by the Scotch poet, James Graham:

"They dared not in the face of day
To worship God, nor even at the dead of night,
Save when the wintry storm raved fierce,
And thunder peals compelled the men of blood
To couch within their dens; then dauntlessly
The scattered few would meet in some deep dell,
By rocks o'er canopied, to hear the voice,
Their faithful pastor's voice, who by the glare
Of sheeted lightening, ope'd the sacred book,
And words of comfort spoke."

That our free institutions are assailed by secret and subtle foes the most incredulous canot doubt, and it is the mission of The Cynosure to sound the alarm and warn the people of this danger.

TO THE PHILADELPHIA CONVENTION

Wilkesbarre, Pa., Nov. 16, 1897.

Dear Brother Stoddard:

Thanks for the invitation to the convention. I would be much pleased to be present, but circumstances will not permit. I trust the convention will result in great good, and be the means of pulling the hoodwinks from many blind eyes. It is surprising how so many good, intelligent men will thoughtlessly and foolishly be deceived by the lodge demon.

The lodge demands of its adherents that they violate their consciences, surrender their private judgment, and take blood-curdling oaths to bind their souls. Such a course is damaging to the individual and dangerous to the community. To trample upon the dictates of conscience, or to do it violence in any way, is very hazardous to the safety of our moral nature. No man can promise to keep secrets which afterward are to be revealed to him, or promise to obey instructions the nature of which he does not know, without violating his conscience and seriously interfering with his moral sense. Paralyze a man's conscience, and you destroy one of the great safeguards of society. This is precisely what the lodge does, and it is no wonder that men who will thus submit to the influence of lodge men soon so far lose their moral sense that they prefer the worldly associations in the secret conclave to the duties at home and at the church. Is it any wonder that many will swear in the interests of their worldly and wicked fellow-craftsmen and thus rob justice of her due, when they have become conscience-seared by the requirements and teachings of the lodge?

In Pierson's "Traditions of Masonry," page 30, we read that "we must not call in question the propriety of this organization; if we would be Masons we must yield private judgment." In Webb's Monitor, page 169, this is also clearly stated, as follows: "Right or wrong, his very existence as a Mason hangs upon obedience to the powers immediately set above him." In other words, he must obey, no difference what his conscience may dictate. The right to exercise our conscience is a sacred right. The lodge requires that we surrender all this heaven-ordained right, and bow down to its god,

who rules with despotic power and holds its victims with relentless grasp.

It interferes with the family relation and with the work of the Christian church, and by all means should be abolished and banished from the face of the earth.

The work you are doing deserves success and you should have the prayers and co-operation of Christian men everywhere,—for verily the lodge is the enemy of the church and the home, as well as of the State. Reform movements go slowly usually, but must win in the end, for God the Eternal is always on the side of right. Keep up the battle, brethren, and give the arch-fiend, hidden behind the mysteries of the secret chamber, no quarter whatever. Drag him out. Turn on the light and let the people see his hideous features. J. T. Logan,

Pastor of the Free Methodist Church.

ANOTHER CONVENTION LETTER.

Butler, Pa., Nov. 15, 1897.

Rev. W. B. Stoddard:

Dear Sir and Brother in this cause for Christ—Yours of the 11th inst. is before me. I should be glad to attend the State convention of N. C. A. at Philadelphia and profit by its inspiration and work. But as I am denied this, I send greeting and bid the cause God-speed!

Your assembly will not be heralded by newspaper plaudits as the glittering conclaves of the worthies of orderdom are. Nor do you expect it. Yours is another purpose. You meet to discuss a popular folly, to question a public evil, yes, to witness against the Antichrist of the lodge. In this your stand is not popular. Neither was Elijah's on Mount Carmel against the worship of Baal. But his aggressive stand had the endorsement of Jehovah. The moral might of eternal right was Elijah's. And now, after the contest and victory, who will refuse to admire the grand intrepidity of the lone prophet of the living God! Yet beforehand the people refused to commit themselves by saying never a word. Such a battle Luther fought, and more. In such a contest you are engaged. The pivotal issue between the hosts on either side in the conflict of ages is yet the same. Satan still surreptiously seeks the honors of Jehovah.

The Most High God, in Christ our Father, as revealed in the law and the gospel, admits no god beside Him. There is none other. In Christ, our Mercy seat, God approaches us in grace and there can and will He only be approached by us as humble believing supplicants; and this His glory, as sole recipient of divine homage in the Only Begotten, will He not give to another, nor will He brook worship whose very core consists in the deliberate expunging of Himself in the Christ. Unconditional homage and surrender of self to God in Christ, to the exclusion and renouncement of every other hope, refuge and stay, is the exclusive condition of promise.

On the contrary, Satan in all the history of the apostate world and under all forms of idolatry, as God's rival, has ever posed as liberal—according latitudinarian honors to all conceivable divinities, even to Jehovah of Israel—but in conjunction with homage to himself. Even colossal pantheons were erected for the admission of all known notable gods. But there is a line drawn against homage to the Christ of God at the altar of the lodge!

Can we discern the spirits—whether they be of God? Is the spirit of the lodge the comforter who glorifies Christ? Is it true that the lodge makes better Christians? Yet have we here and there a Brother Faintheart, who halts in his testimony, because the secret empire of darkness as a nightmare oppresses him. As well might Elijah have flinched before Ahab and the apostles before a pagan world. "The Lord of hosts is with us, the God of Jacob is our Refuge!" Our stand is on the Lord's side in the ranks of battle. This is clear—and so are our battle orders: "Ye shall testify of Me!" Moreover, "The foundation of God standeth sure, having this seal; the Lord knoweth them that are His. And, let every one that nameth the name of Christ depart from iniquity." Be ours renewed activity and trust. Results we may safely confide to Him who says of Christ: "Thou art my Son"* * * "Sit Thou on my right hand, till I make Thine enemies Thy footstool." The eventual victory is His. Yours for the Lord,

E. Cronenwett.

An interesting letter from Rev. J. P. Stoddard did not reach us in time for this issue.

ANTI-SECRET RESOLUTIONS.

The following resolutions were unanimously adopted by the Philadelphia Anti-Secret Convention, Nov. 22, 23:

Whereas, The Bible demands that God's people should be separate from the world in spirit and affiliation, and

Whereas, This divine teaching seems to be ignored in these days by a large number of church members, greatly to the detriment of individual piety and to the Church; be it therefore

Resolved (1), That we as a convention declare it our solemn conviction that intelligent fealty to Freemasonry and kindred organizations can only be maintained at the cost of loyalty to Christ, and we therefore call upon the ministry and church to inform themselves on the subject, that they may intelligently obey the Divine command and have no fellowship with the unfruitful work of darkness.

2. That the underlying principles of Masonry and of secret societies in general are in direct conflict with the policy and example of our Lord Jesus Christ, who did nothing in secret; that they endanger the spiritual life and activity of their members, and therefore we feel it our duty to warn all Christians against any affiliation with them.

3. That Freemasonry being a system of false religion, fabulous in its origin, false in its history, bombastic in its literature, selfish in its charity, degrading to manhood in its rites of initiation, sworn to secrecy in its membership, impious in its oath, blasphemous in its assumptions of titles, childish in its regalia, ludicrous in its ceremonies, demoralizing in its morality, misleading in its promises, Bible-mutilating in its official quotations, Christless in its prayers and pagan in its worship is radically inconsistent with the Christian religion.

4. That, while Freemasonry is the rival and, therefore, the enemy of the Church, it is equally so of the State, claiming that its obligations are the most sacred and binding ever taken by man, thus bringing its subjects all too often into antagonism with both Church and State as well as with the family. It is, therefore, the duty of every lover of these divine institutions to labor for the complete overthrow of this purely human and worldly order.

5. While we recognize and deplore the increase in this country of certain kinds of secret societies, we are profoundly thankful for the evident growth of a healthy sentiment, among Christians especially, opposed to all secret societies. The greater freedom with which the discussion of this subject is permitted on the rostrum, in the pulpit, and in the public press, is evidence of this change of public sentiment; and the opportunity which has been afforded for its presentation to large numbers of the leaders of different Christian organizations, at the Northfield Conference, for the past two years, is cause for especial thankfulness, and one of the most encouraging features of our work. If we can induce our fellow Christians and the moral part of the community to seriously consider this subject the ultimate triumph of our cause is assured.

We extend to Dr. Stevenson and his church our sincere thanks for the use of their house in which to hold this convention. We will continue to pray that it may be a blessing to them and this city.

6. That we welcome with joy into the line of anti-secrecy literature the prize essays on Secrecy and Citizenship, writtene by Messrs. Lansing, Trueblood and Sleeth in response to an offer by the trustees of the Philo Carpenter fund, "to be used at their discretion in opposition to secret societies." The discussion of these essays in this convention has brought out some of the most salient points in them in opposition to secret societies, and helped to confirm us in our position as opposing the entire lodge system. We wish to commend and recommend this little volume as worthy of careful perusal and sober reflection; also we urge and recommend to the people to take and read The Christian Cynosure.

P. B. Williams,
Chairman.

ANTI-SECRET ASSOCIATION OF PHILADELPHIA.

CONSTITUTION.

I. This society shall be called "The Anti-secret Association of Philadelphia." It shall be auxiliary to the "National Christian Association," with headquarters at No. 221 West Madison street, Chicago, Ill.

II. The object of the association shall be to withstand, oppose and in the name of Christ seek the overthrow of all secret associations.

III. The officers shall be a President, a Vice President, a Recording Secretary, a Corresponding Secretary and a Treasurer. They shall constitute the Executive Committee, to decide any matters of importance that may arise between meetings, and shall be elected annually.

Should any member of said committee be derelict in duty, he or she may be dismissed at any time by a majority vote of the association, and a successor elected.

IV. Members shall be received by election, upon recommendation.

V. Such committees shall be appointed from time to time as may appear helpful in furthering the objects of the organization.

The following committees are suggested:

COMMITTEE OF INVITATION.

(1) This committee shall receive invitations for holding meetings and shall decide as to the best time and place for such meetings, and shall direct the President and Corresponding Secretary to call the same.

COMMITTEE OF LITERATURE.

(2) This committee shall secure and see to the circulation of such literature as the association may direct it to purchase. It shall report to the association the use of moneys voted for the same.

DUTIES OF OFFICERS.

VI. (1) The business of the President shall be to call meetings in accord with the wish of the Committee of Invitation, and to preside at such gatherings. (2) The business of the Vice President shall be to assist the President. He shall preside at any meetings when the President is absent. (3) The business of the Recording Secretary shall be to keep the books of the association, briefly record the proceedings of meetings, and also record the names and addresses of members. (4) The business of the Corresponding Secretary shall be to send the announcement of meetings to members when so directed by the Committee of Invitation; and to attend to the general correspondence of the association. (5) The business of the Treasurer shall be to receive all moneys contributed to the association, and to pay the same as it may direct.

Officers elected: President, Rev. I. D. Bowman; Vice President, Rev. J. C. McFeeters; Recording Secretary, Edwin P. Sellew; Corresponding Secretary, Mrs. R. A. Atwood; Treasurer, Charles J. Heckler.

Committee of Invitation: Henry C. Cassel, Chaiman; Mrs. J. H. Leiper; Rev. T. P. Stevenson, D. D.

Committee of Literature: Jacob C. Cassel, Chairman; Hattie E. Powers, Rev. T. T. Meyers.

GENERAL SECRETARY'S REPORT.

The cause was helped financially and otherwise, I think, by my Western trip last month, and my office work has been as encouraging as usual.

The spiritual results in the meetings which I held were evidences of God's presence and blessing. Three pastors were manifestly delivered from secret lodges. One began his reply to my remarks by declaring his adherence to Freemasonry, but ended them by a complete renunciation of Masonry and Oddfellowship, and by declaring himself in full accord with my position, and that hereafter he should seek to save men from these secret snares of the devil. It was a remarkable exhibition of the power of a Christian conscience. Another pastor was convinced and said: "I am doubly thankful for the truth received, for I had just put into the Masonic lodge of this city my application for membership, and I shall go no farther in that direction." In another place a pastor, in confessing his determination to hereafter stand clear of all complicity with secret societies, and renouncing his membership in two different lodges, said: "I cannot ask my audience to do right on next Sabbath if I will not myself do right to-day."

Secretary Williams has just written me of one saved in a meeting which he had held. Brother J. E. Wolfe wrote me last month of six Christian business men who were brought into the light by his lectures, and who publicly renounced Masonry. Secretary J. P. Stoddard has recently written me of a similar work going on where he is laboring. Now, brethren, if you are simply thankful that such

scenes are occurring with increasing frequency you will not please God. He wants you to pray for all such pastors and Christians. They need your prayers as much as ever Paul needed the prayers of those churches to which he wrote, for they will soon learn as never before what it is to suffer for Jesus Christ, if they have been truly delivered from trying to serve two masters. Pray that such witnesses may be delivered from wicked men, and become themselves the deliverers of others from Secret Society snares.

ANNUAL MEETING IN MAY.

The corporate meeting of the National Christian Association will occur in about two months.

Last year many churches in and about Chicago held a service in connection with our anniversary. The desire has been expressed to have such services again this year. A Congregational pastor said that he very much wished it; that he did not know but that the churches were getting ahead of the association, and were more ready to hear than we had faith to believe that they desired to hear. A minister of the Brethren Church writes that they are to have a church council the last February and one topic will be the matter of holding a convention on Secret Societies in connection with our anniversary.

The occasion is a favorable one for each reader of The Cynosure to see his pastor at once and ask him to set a time either on a Sabbath or at the mid-week prayer meeting when the relation of the Lodge to the Church shall be the theme. These meetings should be appointed either in April or May next. Send to me the date of your meeting and I will send literature to your pastor without charge.

STATE CONVENTIONS.

Thank God for the three conventions just held in Massachusetts, Minnesota and Pennsylvania. The pledges for the expenses of the Missouri convention are coming in, and as soon as the full amount of the expenses of the convention are assured the time will be fixed. The Reformed Presbyterian Church of Kansas City is to be the place. Our well-known "Friend" Branson is stirring up the Iowa State officers and wants them to appoint a convention in New Sharon if they do not appoint it elsewhere. The last convention in New Sharon, he says, was a blessing that he would like to see repeated.

THE CYNOSURE AND DONATIONS.

I wish to thank those who, having been reminded that they owed on The Cynosure subscription and that the money was very much needed, sat down quickly and sent a remittance. But many have let the matter slip from their minds, and hence the marked copy sent to such this month. Will you not kindly make an immediate response?

The pledges for future work have been quite considerable during the past month. The following are the cash contributions: J. P. Shattuck, 70 cents; O. C. M. Bates, $25; collection Wheaton College Church, $14.08; G. W. Hawley, H. A. Fischer, C. L. Hummel, W. C. Bissell, J. W. Dill, J. J. Morris, G. Berry, each $1; J. A. Thompson, $5.25; collection per Rev. M. A. Gault, Lima, Wis., $7.05; Whitewater, Wis., $3; personal, $5.

THE ASSOCIATION APPRECIATED.

I can only mention a few incidents. The Rev. I. J. Rosenberger has spoken words through the Gospel Messenger which are bearing fruit, as is evidenced by our correspondence.

Rev. John Allwardt, Evangelical Lutheran pastor, becomes a subscriber to The Christian Cynosure and writes:

"We who are conscience bound to oppose secret societies can never thank God sufficiently for the store-house and magazine we have in the National Christian Association."

Michael H. Hoover, Pennville, Ind., writes: "I wish I could tell you the good your literature against secret societies has done here. About eighteen months ago I commenced to send to you for it for distribution; when it first went out the lodge people said that they did not care for it, for it only made more members for them, but now they are fighting it with all their power."

If men cannot serve both God and mammon, if the religious teaching of the lodges is fundamentally wrong, if tens of thousands of men are being eternally lost by the practice and teaching of our modern Baal worshipers, then ask God's blessing upon the National Christian Association, its literature, its readers, its converts, its lectures and agents, and its coming annual meeting.

Wm. I. Phillips.

WHY HE LEFT THE G. A. R.

Winfield, Kan., Feb. 10, 1898.

Editor Cynosure—I have lately applied for, and obtained, an honorable discharge from the G. A. R. post to which I belonged. I will give you some of the reasons for so doing.

The principal one is that in this order, as I suppose in nearly every other, there is a strong inference that a membership helps one to gain heaven, which I considered sacrilegious. I believe all organized fraternity is wrong. To take an obligation to make preferences is contrary to Christ's teachings.

Three classes of soldiers are excluded —the one who is unable to pay his initiation fee and dues, the one who lives too remote from a post organization and the one opposed to secret societies. To have secrets when there is no cause or occasion for secrecy is like a childish make-believe. Members of the post have the exclusive right to wear the button and presume to be exclusively the Grand Army of the Republic.

The ceremonies in this, as in other orders, which are sometimes denominated "tomfoolery," are rather too foolish for one who has passed the foolish age of youth. In the war time the giving and receiving of the countersign was fraught with enough danger to make it interesting and was enough of a necessity to make it a duty; but to whisper it now through a hole in a door looks rather silly for "scarred veterans." The post takes time which might better be spent at home. Of course, it is pleasant to meet our comrades, but how often we have gone through duty rather than inclination.

The principal object is to assist poor comrades and their families, but I think ten times more is spent for hall rent per capita tax, etc., than is given to the needy and suffering.

The Grand Army organization has accomplished its purpose to a considerable degree, I have no doubt, but I think much more might have been done at less cost of time, money and conscience if conducted as other open institutions for business and charity. Very sincerely,

W. B. Denton.

General Secretary Phillips has gone East on important N. C. A. business.

MASONRY ASHAMED OF ITSELF.

Northwood, Iowa, Feb. 16, 1898.

Editor Cynosure—I wish to call your attention to an article in the American Tyler for Feb. 1, 1898, entitled "Masonic Reform."

The writer is of the opinion "that reforms and changes of a progressive character will have to be made in the system of Freemasonry to bring it more up to date and in accord with the spirit of the age." Especially will this reform effect the concluding part of the O. B., as this can only be regarded as an insult to the intelligence of any moderately intellectual candidate.

Later on we read: "This being so, and horrid and ridiculous as the oaths are, we hold most strongly that the conditions attaching to O. B.s are absolutely dishonest because untrue, and impossible, as being in dire opposition to the laws and ordinances of all realms and nations; and hence are diametrically opposed to the precepts inculcated by the institution itself. This out-of-date and ridiculous penalty business is nothing but a relic of barbarism, and owes its present existence to a supersensitive reluctance on the part of Masons to be classed as innovators. Unfortunately it is responsible for much of the opprobrium heaped upon Freemasonry."

What does such language in leading papers of the craft mean? Is this an indication that they have kept up that penalty business long enough? Do they begin to feel that the good elements commence to hold back? At any rate, this reform movement will undoubtedly be healthy. O. S. Lee.

M'KINLEY'S PARDON RECORD.

The Chicago Record says: "President McKinley's activity in pardoning bank-wreckers and embezzlers is becoming scandalous. The latest object of executive clemency reported by the press dispatches is William E. Burr, Jr., ex-cashier of the St. Louis National Bank, who was serving a five-year sentence at the Jefferson City penitentiary for the embezzlement of $20,000. It is reported that the pardon was issued on the recommendation of Attorney General McKenna, who had received from Republican Na-

tional Committeeman Kerens, the two Democratic Senators and other influential people of the State petitions asking for clemency."

The Record here gives a dozen cases of bank embezzlers, the majority of whom are probably Free Masons. The Record might more easily understand Mr. McKinley's policy in dealing with such criminals if it would read and ponder the Masonic obligations he has taken. The Record wisely adds:

"It seems as if President McKinley had a special fondness for pardoning bank-wreckers and embezzlers, the very class of all others that ought to be the last to receive clemency. Their crimes are especially disturbing to society, and especially blameworthy in that they constitute violations of sacred trusts. Of course criminals of high standing, like those holding positions of responsibility in great banking institutions, can bring to bear in their behalf more pressure, political and otherwise, than ordinary offenders. In the face of the long pardon list and the facts as reported in some cases one cannot forbear thinking that influence is the chief factor in securing clemency. In the interest of depositors and shareholders alike subverters of trust funds should not be allowed to go unpunished when convicted of crime. How can a President elected on the issue of sound currency and sound banking justify this attitude of leniency toward dishonest bankers?

The next thing in order for President McKinley will be to pardon Prof. T. C. Beatty, a thirty-two-degree Mason and a member of the Mystic Shrine, who was recently sentenced at Strondsburg, Pa., to the penitentiary for passing a forged draft on a bank. He was for five years principal of the school at Coldwater, Mich., and for a number of years principal of the Saginaw, Mich., schools. His character and conscience were debauched by Masonic oaths.

The Cynosure has during thirty years been faithfully declaring its testimony on this great question. It is no longer an experiment. The fact that it has been enabled to pursue its work for so many years without interruption is evidence that God is hearing the prayers of these witnesses and blessing their testimony.

MEETINGS IN WISCONSIN.

During the month past the editor addressed four excellent meetings in Wisconsin, three in the Presbyterian Church, near Lima Center, and one in Whitewater. The door was opened for these meetings at Lima in January, when he was called there to preach the funeral sermon of Francis Vance, Jan. 18. This aged and highly esteemed father entered into rest Jan. 14, in his eighty-fourth year. He was a strong type of the Scotch-Irish Covenanter, who would die on the scaffold rather than surrender what he believed to be God's truth. He came to Lima in 1848, and settled on the farm where he died and where his nine children grew up. His testimony was ever against the secret lodge. He was eminently a man of prayer. His rule was to hold seasons of prayer with his family morning, noon and night. The children would often find him at prayer in the fields and woods. A neighbor said after his death, "O how much we will miss his prayers in our seasons of affliction." A son in business in Chicago made frequent visits home; before leaving for the city, the father would say, "Come in and let us have a season of prayer." Last Christmas the son had to leave on an earlier train than was expected, and when they had not the time to go into the house for prayer the aged father, with uncovered head, stood beside the carriage and devoutly asked God's blessing upon the one departing.

The editor preached twice here on Sabbath and lectured Monday evening to large and interested audiences, and received a good list of new subscribers and a liberal collection for the cause. One of the elders of the church, W. G. Alexander, testified that a Presbyterian minister, Rev. Mr. Smith, from Milwaukee, who had preached from their pulpit, had told him that he had once taken the Knight Templar degrees, and had to drink wine from a human skull. He also told him that he had read "Finney on Masonry," and could vouch for the absolute truthfulness of the exposition.

In Whitewater the lecture was in Bower's Hall, before a fine audience. Rev. H. Ohde, of the Evangelical Lutheran Church, entertained the speaker and arranged for the meeting. Would there

were such pastors in every town. One of the largest of the State Normals is here with 353 students in attendance. Rev. B. C. Preston, who said he once had the privilege of having President C. A. Blanchard preach for him in Michigan, is pastor of the largest church in Whitewater, and thinks a State convention might be held there.

The editor expects to address meetings in Iowa for two weeks in returning from the Minnesota convention at Albert Lea, March 1.

DEATH OF MISS WILLARD.

Perhaps not since the death of Abraham Lincoln has Chicago been as deeply moved at the announcement of a death, as at the news of Frances E. Willard's death, which occurred at midnight Thursday, Feb. 17, in the Empire Hotel, New York. To her great talent as a public speaker and writer was added a heart full of human sympathy and wonderful tact as a leader in reforms, which gave her such a hold upon the public heart as few realized, till the news came of her death. The best work of her life was given to this city, and the many thousands who patiently waited to see her face while her body lay in state in Willard Hall on Wednesday, Feb. 23, attested the stronghold she had upon the affections of the people.

Among her numerous writings, the book into which she put the most of her heart is "Nineteen Beautiful Years," being the memoir of her only sister, who died just after graduating at Evanston during the civil war. We have put this book into a score of bereaved homes, and it never fails to carry a wealth of sympathy and comfort to bereaved hearts. Many years ago, when in Janesville, we visited "Forest Home," Miss Willard's early Wisconsin home, on the banks of Rock River, two miles below Janesville, which she so beautifully describes in this book. In writing afterward to Miss Willard and mentioning this visit, she wrote a kind letter in reply, saying, "It touched mother's heart and mine to hear that you felt so much interest in my little book as to visit our old home. It was the reading of "Nineteen Beautiful Years" which providentially fell into the hands of Lady Henry Somerset and so touched her heart that she concluded to visit this country, mainly to get acquainted with the author of that book.

DAY OF PRAYER FOR COLLEGES AT WHEATON.

This day, which is now annually observed by the whole Anglo-Saxon world, brought, as has so often been the case, a special blessing to the college at Wheaton, in which so many of our readers are interested. From 11:30 to 4:15 there was a continuous meeting, the leaders being changed from hour to hour. Attendance was not required after 12 o'clock, but a larger number than usual were present throughout the day, and the spirit of devotion was continuous and deepening.

President Blanchard gave a brief address at 11:30 on "The Duty of Being Moved in View of the Personal, Social and National Sins and Short-comings Which Are Obvious." The scriptures which suggested his thought were those which speak of being at ease in Zion and sighing and crying for the abominations which were wrought among God's people, Amos vi., 1, Ezekiel ix., throughout. Brief addresses were also given, by Professor Fischer on "Occasions of Sorrow to the Christian;" by Rev. John Ellis on "The Touch of Faith," and by Rev. Dr. Tompkins on "Completeness in Christ Jesus." Dr. Tompkins called particular attention to the duty of taking time for religious meetings on the part of students. At the close of the day a very blessed half hour was spent in testimony. Very many of the young people declaring their gratitude for the mercies which had attended them, and their purposes to serve him more humbly and faithfully than hitherto.

MASONIC IMMORALITY.

The following awful example of Masonic immorality is well attested and names can be given if desired. A Masonic minister seduced a Mason's wife. An abortion and death was her end. He next led astray two women in Missouri, then murdered his own wife, and threw her body into a well near Springfield, Mo., where an indignant mob took the preacher from jail and hung him to a

railroad bridge. A backslidden preacher makes a rapid student in cut-throat ethics. "Come out from among them!"

A red nose on a lodgite's face, or on any other man's, is a warning light hung out by nature over a bad "rumhole."

The Cynosure has enlisted in the various churches faithful, radical, life-long friends who have stood by the paper from its first issue. It is an honor to be enrolled with such a devoted class of witnesses for Christ. Its writers are able, self-sacrificing, loyal to Christ and their convictions of truth.

"I am delighted with the new Cynosure," writes an enthusiastic New England pastor. "I hardly know how to express my gratification at the change in appearance, not to add quality. I regard it as a great advance, and hope for excellent results." Again he writes, "What an elegant cover some one has designed. I consider that alone of great value, adapted to create a good first impression. The Cynosure, 'dressed up,' will command more respect for the cause it advocates and make a more influential impression than The Cynosure in its working clothes."

The change of The Cynosure to a monthly, now in the light of nearly a year's experience, seems to us more and more a wise economy of labor and money. Our monthly exchanges, such as Home Light, Our Field and Work, Converted Catholic, and others, we incline to read more carefully than our weekly exchanges, because of the very infrequency of their coming. The argument against the lodge evil has been so often repeated that on the part of friends, much of it is in danger of being wasted. The work has now reached that stage when a wider circulation of its literature and a more face to face contact with the people is its greatest need.

Prof. Newell, of the Bible Institute, Chicago, in giving his Bible lesson in Immanuel Baptist Church in this city, Feb. 3d, was questioned as to whether secret societies were right or not. He firmly and positively declared the whole secret lodge system to be clearly of the devil and had its origin in heathenism. How any one claiming to be a Christian can mix up with these heathen rites and devil inspired ceremonies is only to be explained by Jeremiah xvii., 9, "The heart is deceitful above all things, and desperately wicked, who can know it?" Prof. Newell's statement is all the more significant from the fact that it was made in the hotbed of secret societies, the Masonic Dr. Lorimer being the ex-pastor.

The topics on the program of the New England convention at Springfield, Mass., were, "God's Call for Separation," "Quit You Like Men," "Seceders' Testimonies," "The Secret Empire," "Masonry and Romanism in Prophecy and History," "Secret Snares Set for Young Men," "Lodge Sabbath Diversions." The speakers announced are Rev. W. A. Burch, Worcester; Rev. S. McNaugher, Boston; Rev. L. C. Kimball, New Hampshire; Rev. S. H. Swartz, Aurora, Ill.; Miss E. E. Flagg, Rev. James M. Gray, D. D., Rev. M. D. Kneeland, D. D., and Rev. J. M. Foster, of Boston.

OBITUARIES.

Sumner Avery died at his home in Eagle, Mich., Jan. 20, 1898, in the eighty-fourth year of his age. Born in Montgomery, Mass., and living for some time in Ohio and Iowa, he, with wife and nine children, settled in Michigan. After his conversion he united with the M. E. Church, in which he remained fifteen years, when, through the preaching of Rev. John Levington he saw the evil of Freemasonry and joined the Free Methodist Church. He much enjoyed attending anti-secret meetings and conventions, and was a devoted worker in the cause. He was a reader of The Cynosure for many years.

On the same night of Jan. 20, J. B. Mathews, of Marissa, Ill., an old veteran in the anti-secret reform, passed into glory. He was born in Ireland in 1824, came to Illinois in 1840, was a radical Covenanter, and an Abolitionist who took an active part in the "underground railway," and since the war has been a devoted friend of the anti-secret reform and interested reader of The Cynosure. He was a prominent man in his community, highly respected and loved, and a faithful elder in the church.

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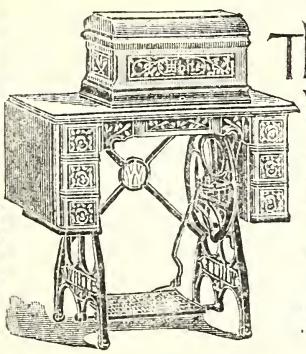

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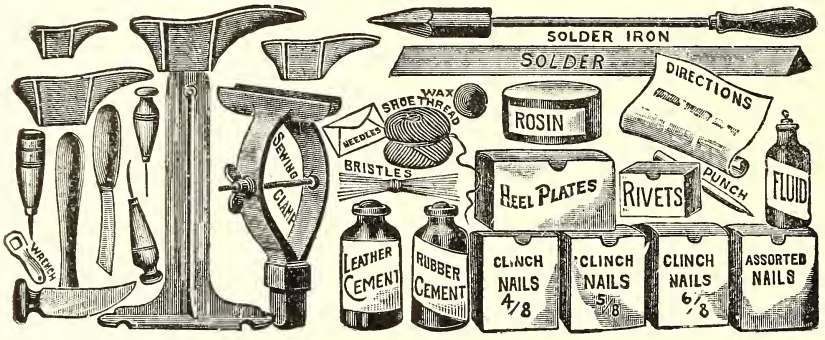

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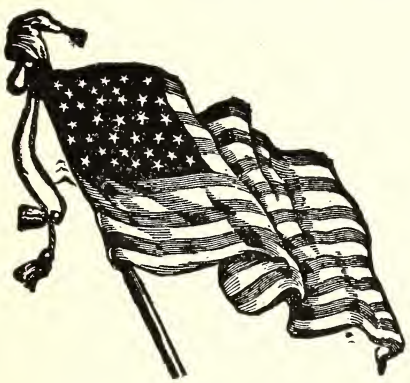

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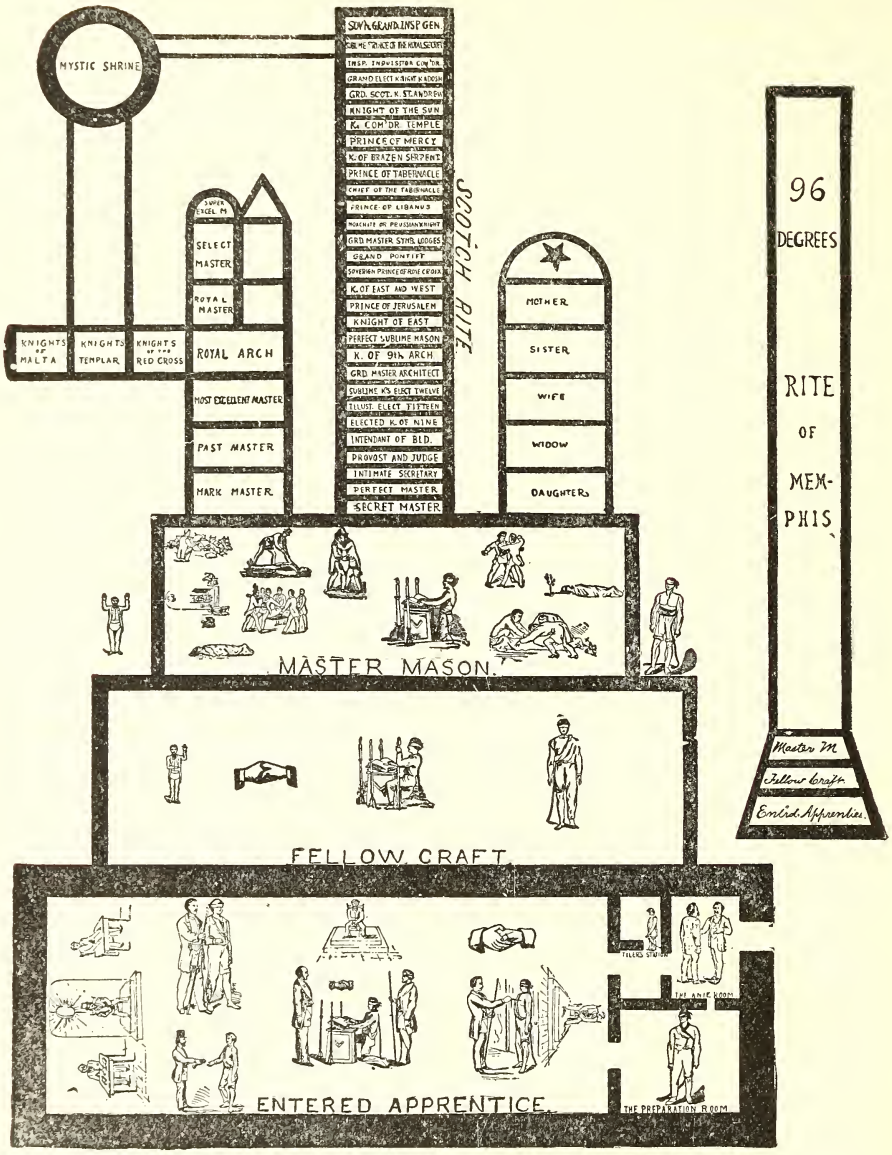

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Rev. F. W. Farr, the widely known superintendent of Rev. A. B. Simpson's work, the Christian Alliance, was asked to open the discussion on the "Prize Essays," at the Philadelphia Convention (November, 1897), and he then discussed at length some of the salient points in each essay:

In the essay of Dr. Lansing, the independent power of the lodge as a menace to the State was particularly dwelt upon.

In the essay of Dr. Trueblood, the paralysis of moral vision resulting from lodge associations was clearly set forth. And in the essay of Dr. Sleeth, the distinctions between secrecy and privacy were explained.

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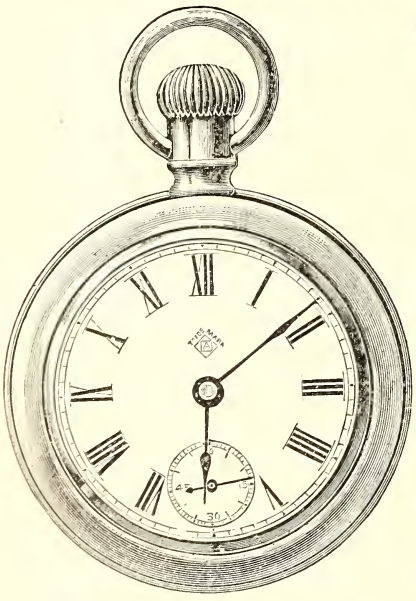

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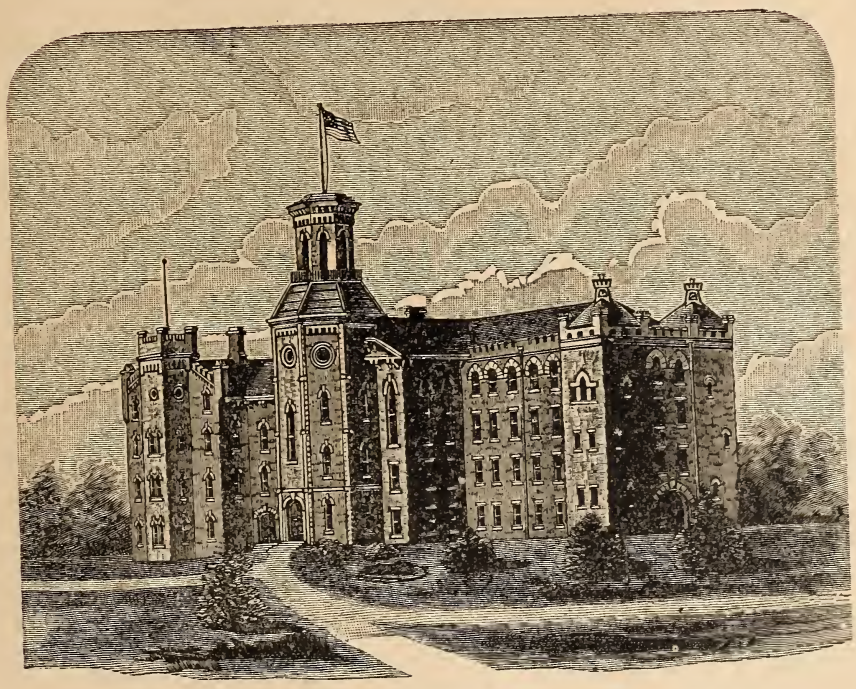

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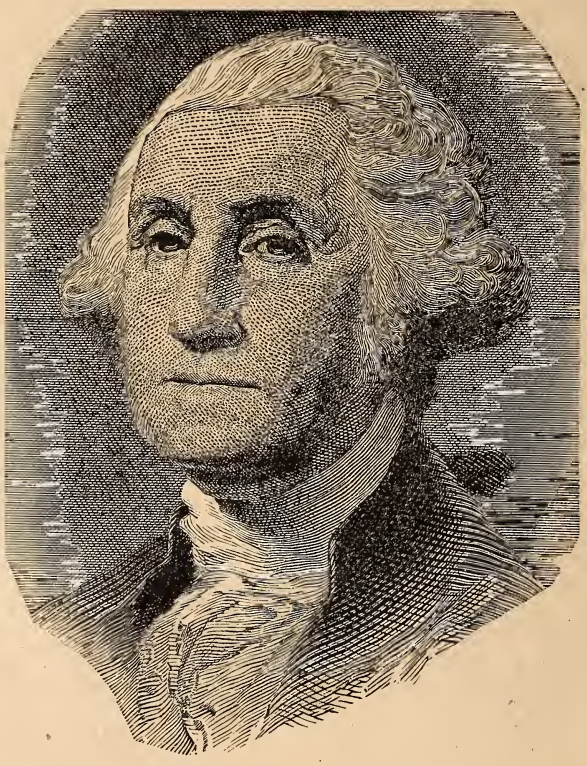

Report to Legislature of Pennsylvania.

Governor Ritner, in response to a communication from the Legislature of Pennsylvania, prepared a vindication of General Washington, from the stigma of adherence to secret societies, in which he proves from authentic documents:

1. That in 1768 Washington had ceased regular attendance on the lodge.

2. That in 1798, shortly before his death, his opinions were the same as thirty years before, when thirty-six years old.

3. That he was never "Grand Master" or "Master" of any particular lodge.

4. **That in 1781, as appears by the record of King David's lodge, Newport, Rhode Island, it was not agreeable to Washington to be addressed even as a private Mason.**

5. That all letters said to be written by Washington to lodges are spurious.

Christian Cynosure.

CHICAGO, APRIL, 1898.

SWEET CYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.

HOLY BIBLE

"IN SECRET HAVE I SAID NOTHING"

REV. W. T. CAMPBELL, D. D.

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NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1897) is a Methodist Episcopal, and the vice president a United Presbyterian. Among the following named officers and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at $20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

President—Rev. Samuel H. Swartz, Aurora, Ill.

Vice President—Rev. W. T. Campbell, Monmouth, Ill.

Recording Secretary—Mrs. M. C. Baker, 14 North May street, Chicago.

General Secretary and Treasurer—Wm. I. Phillips, 221 West Madison street, Chicago.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXX. CHICAGO, APRIL, 1898. NUMBER 12.

PUBLISHED MONTHLY BY THE

NATIONAL CHRISTIAN ASSOCIATION

221 West Madison Street, Chicago.

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OUR ANNUAL MEETING.

The annual meeting of the N. C. A. will convene in the Carpenter Building, 221 West Madison street, Chicago, Thursday, May 12, at 10:30 a. m., for the transaction of business. The afternoon and evening sessions, beginning at 2 and 7:30 o'clock, will meet in the Moody, or Chicago Avenue Church, and will be for the hearing of papers, testimonies and addresses.

S. H. Swartz, President.
E. B. Wylie, Secretary.

President S. H. Swartz will address the afternoon session, and President C. A. Blanchard will give an address in the evening. Both will be followed by brief testimonies from seceding lodge members and others.

A paper on "Minor Insurance Societies," written by Elizabeth E. Flagg, in case of her absence, will be read by Mrs. J. M. Hitchcock. Both these papers will be followed by five-minute discussions.

Secretary J. P. Stoddard is expected to attend the annual meeting.

At the afternoon session a paper will be read by Mrs. Nora E. Kellogg on "Secrecy and Civil Government."

Our readers will see that this a convention number of The Cynosure, and that great is the number of faithful witnesses publishing this truth to the world.

The Chicago Record reports that on Saturday night, March 21, Mayor Harrison was initiated into some of the sublime degrees of Freemasonry.

Notice has been received from Rev. C. C. Potter, President of the Iowa State Association, that the State convention will be held at Albion Tuesday and Wednesday, April 5 and 6 inst. A report will be given next month.

In connection with our national anniversary there will be three sessions given to this reform by the Wheaton College Church, and four different sessions by the Brethren Church at Batavia, Ill., and one address at the Congregational Church, Summerdale, Ill.

We are glad to furnish for this number an excellent picture of Rev. W. T. Campbell, D. D., for so many years the popular pastor of the College Church, Monmouth. He is the Vice President of the N. C. A., and no more reliable friend of the cause is to be found in his denomination. He has been corresponding secretary of the Board of Education for the United Presbyterian Church since 1878; is of Scotch-Irish parentage, born at Antrim, Ohio, in 1836; graduated at Monmouth in the class of 1870, and his first pastorate was at Little York, Ill. Dr. Campbell is now regarded as one of the strongest men in his denomination.

We are sorry that our convention reports have crowded out of this number the concluding part of Dr. Campbell's address and the Eli-Williams discussion, with other important matter.

Hereafter The Cynosure will open a Question Drawer as an interesting department. Let any who have questions on any phase of the lodge question send them briefly stated on a postal card.

Each Cynosure hereafter will conclude with two pages of editorial matter, usually bearing upon the subject of the symposium, which, for the May number, will be: "Shall we hold church fellowship with members of secret lodges?"

Another improvement we propose to make in The Cynosure beginning with our next issue will be a symposium occupying from two to four pages, giving the most condensed arguments from a variety of writers all on some single secret order or phase of the question.

"News of Our Work" will now be a regular department into which will be condensed statements of the work done each month, as gleaned from the letters of the agents and lecturers in the field. Only the most original and important articles and letters will be published in full.

This number closes the first volume of The Cynosure in its new form. The great majority of its friends from whom we have heard have expressed themselves well satisfied with the change to a monthly. We believe this satisfaction will increase as time advances. The need of the hour is for every friend of The Cynosure to work and pray for its large circulation.

In changing from a weekly to a monthly our greatest difficulty has been to afford space for our large number of contributors, and we have surrendered to them much of our editorial space. But with our next number we propose to begin a process of condensation or boiling down, and will endeavor to occupy the first three pages with current editorial notes of facts and events bearing upon the great anti-secret issue.

THE NEW ENGLAND CONVENTION.

ANNUAL MEETING HELD AT SPRINGFIELD, MASS., FEB. 24 AND 25—STIRRING ADDRESS BY HENRY VARLEY.

The first antisecret meeting ever held in this thriving little city may be written down as a success, though the fact that there was something going on in nearly all the churches, while Evangelist Varley was holding meetings opposite, kept away many who might otherwise have attended. But never was the truth more pungently and clearly presented; or to an audience more keenly appreciative.

President Foster gave a brief opening address, dwelling especially on the immoral nature of the oaths and the danger to our free government in allowing an institution to grow up in our midst which exercises more absolute authority over its members than does the Sultan of Turkey.

Rev. Wm. A. Burch then spoke on God's call to separation, taking for his text II. Cor. vi., 17, 18. Abraham was called and separated, but he took Lot along with him. The trouble with most of us is that we take some Lot along with us. When Israel left Egypt "a mixed multitude" went out with them, and these were responsible for the murmuring, the backsliding, the idolatry. There were, it is probable, thousands of Jews on the plains of Dura; but they had not back-bone enough to stand up and risk the fiery furnace, with Shadrach and his fellows. I have had ministers tell me they hated to go to their lodge because of the tobacco smoke and the wicked, foolish talk. What we need is a brave testimony. I preached on this subject one evening in my church and four men came out of the lodge in consequence. Christians cannot fellowship the lodge and the prayer meeting at the same time.

A minister who had been an Oddfellow once said to me: "The command to separate did not trouble me at all when I was in the lodge. I got round that all right, for I applied it to the old Jews. But I was convicted of sin when these words flashed on my mind, 'How can ye believe which receive honor one of another, and seek not the honor which cometh from God only?' I saw that the high-sounding titles in which the secret orders

delight were plainly opposed to the lowly and humble spirit that should mark every true Christian. One day I received a lodge circular from a brother minister who was a member of that particular order, and, meeting him a while after, I inquired how many Supreme Beings there were in the universe. He looked amazed that I should ask the question, and replied, 'Only one, of course.' 'I used to think so,' I answered, 'until I got your circular, and now I don't know what to think, for there I counted no less than thirteen supreme beings.'" Men go into the secret orders because they distrust God. But what does a Christian want of lodge protection? Far better rely on Him who has promised to be a Father to all who will come out and be separate unto Him.

The next speaker was Rev. S. McNaugher, who spoke from the text, "Quit you like men." "A high standard in Jesus is what the world wants. We need not so much more men as more man. I have been asked repeatedly to join the Masonic lodge. You know the arguments they ply on us ministers. They tell us that we shall get a pastorate much sooner if we join the order. They tell us that we may even get called to ten thousand dollar pulpits. Such a course for a minister is not compatible with manliness. We need true men, courageous men, who will take a stand and neither cringe nor apologize." As an illustration of the manner in which the lodge fosters and shields the grossest immorality, Mr. McNaugher related an incident which occurred in Pennsylvania, and of which he had personal knowledge, being a resident of that State at the time.

A man by the name of Dukes killed the father of a girl he had wronged. He was brought to trial and acquitted by Masons in less than half an hour. There was a brother, a young boy whom Dukes never failed to insult when he met him on the street, and the former at last, goaded to frenzy, bought a revolver, practiced with it, and at their next meeting gave the cur his just deserts by shooting him dead. We are living in a time of gross impurity. Ministers are confronted by it as by no other question. The lodge ought to be anxious to meet the test, and show, if it can, a clean record, but talk to a converted Mason, and he will tell you that he looks back with shame to what he has seen and heard on this line. This closed the evening.

The next day's session began in the morning with devotional exercises, led by Rev. Mr. Birch. Rev. Lucien gave the opening address. His theme was the necessity of union among Christian reformers. It is perfectly absurd for a Christian to claim to be a reformer at all who is only a reformer on one line. The single-barreled sort are generally so narrow as to be of little use even in their own chosen field of labor. He was for one grand union of all Christian reformers to embrace every State and county. Let them come together and unite on a broad basis, holding fast all that is fundamental to reform, and agreeing to disagree on non-essentials.

He emphasized the need in order to do one's best work for reform, of being united to some branch of Christ's visible church. The church which will not allow its members to protest against evil is no longer a Protestant church, but is facing toward Rome. At the same time he must be led of the Spirit of God. Some Christian reformers are sadly lacking in courtesy and consecrated common sense. He then drew a picture of two ideal Christian reformers, one the president of a Western college, of whom a recent convert from Masonry says that it was his culture and Christian courtesy which won him to listen to the truth about the lodge. The other in the East, a loyal church member, and teacher of a Sabbath school class, has the respect even of lodge men, and though the arch enemy of all secret orders, is the best friend their deluded members ever had. It is needless to say that he alluded to President Charles Blanchard and Rev. J. P. Stoddard. We have only one example of a perfect, all-around reformer: "He who in secret said nothing." Some discussion followed in which Brothers Conant, Bacon, Burch and McNaugher took part. The celebrated English evangelist, Henry Varley, was then introduced, and spoke in part as follows:

"I wish to express my sympathy with your movement against secret societies. My fundamental objection to them is that they stand in direct opposition to the mind of God. As soon as you fashion a Masonic organization you fashion some-

thing which is antagonistic to the foundation principles that underlie the three great associations which he has himself established. These are: First, the human family; second, the domestic family; third, the church. The curse of the professing church in America is that it is too much mixed up with the world. Here in Springfield you have euchre and card parties, though I hope you have not yet fallen so low as to hold a prayer meeting and follow it with a card party, as I have known to be done.

"You say that this doctrine of complete separation from the world is narrow, but it is the narrowness of God. You say that if carried out to its logical end it would interfere with trade and commerce. But that is not so. I can do any amount of traffic in any kind of legitimate business with the most worldly man in Springfield and be all right, but if I accepted his invitation to go to a card party with him I should commit sin. Under the old Mosaic law, if a son while burying his father touched a bone of the dead man he was unclean. So if we are the sons of God we cannot touch evil and remain undefiled. God will not have His living children identified with death.

"Some think that separation will tend to make us weak, but this is not so. Gideon thought he had a very respectable army—32,000 men. This was about as many as the English had at Waterloo. But God said there were too many, and ordered all who were faint-hearted to return to their homes. Twenty-two thousand elected to go. Nice material they would have made to fight the Midiamites and deliver Israel! Even then there were too many, and God gave another separating test by ordering home those that bowed down upon their knees to drink water. There were only 300 left, but these were the kind needed. The men who lapped wanted their fill of the water, as so many Christians to-day want their fill of pleasure. Now we can't afford to join the majority. Whether it be Masonry or any other evil we should separate ourselves from it.

"I was once told by a young man who was a Mason that he, with about thirty other young men, was once present at a banquet, when the Master of the lodge got up and remarked before the whole company, 'This is all the religion I want.' The name of Christ is deliberately cut out of the very Scriptures read in their ritual. It is expunged even from that of the Good Templars. When in London, being known as an earnest temperance worker, I was begged to join the order. The very first night I found to my amazement that they had altered the last line of the Doxology, the singing of which formed part of the opening exercises, in order to get rid of the name of Christ. I was still more astonished when I learned the reason. They wanted to take in Jews, Unitarians, men to whom that name would be offensive. I said, 'Gentlemen, if you want to get rid of Christ you get rid of me.' And I left the Good Templars then and there.

"The first miracle wrought after Christ's ascension was on a lame beggar. Peter and John had no money to give him. There was no Judas to bear the bag. In the name of Jesus Christ of Nazareth they bade him rise up and walk. But they were careful to explain to the wondering multitude that it was not through any holiness of their own, but through the name of the risen Christ.

"This is what we want to make known to men, the power of His resurrection. This is what will discount Masonry. This is God's center of power, the center of gravity. Do not let us turn away from it to become wandering stars by entering any organization that is opposed to Him.

"Admitting all the good that secret organizations are said to do, it is more than counterbalanced by their demoralizing tendencies. I was once intimately acquainted with a young man in Melbourne. He was manager of a bank in that city, and prominent not only for business ability but the beauty of his moral character. He was induced to join the Masons. The last time I saw him he was lying on his bed, his breath filled with the fumes of brandy; crushed, maimed and practically lost to the church of Christ through his Masonry. I then made the resolve that I would not only keep clear of the lodge myself, but I would do all I could to save others from its snare. I will preserve the chasteness of my associations with Christ. As my loyalty to my dear wife, with whom I have lived for over forty years, makes me proof against the blandishments of all other women, so loyalty to Christ should

make us proof against all the blandishments of the world, the flesh, and the devil. In proportion to our loyalty to Him will be the use God will make of us."

Secretary Stoddard remarked at the close of Mr. Varley's address that of the 142 degrees of Masonry conferred in this country in only one was Christ recognized.

The afternoon session opened with a half hour devoted to prayer and testimony at which Mrs. Penfield, secretary of the Springfield W. C. T. U., who had sat in early life under Finney's preaching, spoke words of earnest sympathy with our movement. In the absence of Dr. S. H. Swartz, who was expected, but failed to arrive, Secretary Stoddard spoke on the general subject of Masonry, quoting largely from their own works. This was followed by an address from the writer on "Masonry and Romanism Compared in the Light of History and Prophecy."

The first speech of the evening was made by Dr. James M. Gray, who spoke in substance as follows: "I am glad to confess that I have never belonged to any secret organization. Some will say that I do not know anything about them. There are many physicians in Springfield who have never had scarlet fever or diphtheria, but they can make an intelligent diagnosis of those diseases. We are not obliged to be sprinkled with holy water and become Roman Catholics in order to speak against that system with intelligence and power. My father was an Oddfellow. My eldest brother, who assumed the charge of the family at his death, was a Freemason, and if Masonry made him the good and true brother that he was, I would give it the credit. But from childhood I had a great repugnance to the system. It seemed to me mean for a man to pledge himself to keep secrets from his nearest and dearest. If I were a young woman I would not marry a man who drank, or belonged to the lodge. I would demand of him that he be a whole man, a clean man.

"As a student of theology I began to see the subject more clearly. I have made a special study of prophecy, and in my investigations I have come to the conclusion that the related systems of theosophy, spiritualism, etc., are all parts of one great whole. Within the last seven or eight years I have made a special study of secret societies, and have been surprised at what I learned. I have traced the origin of Masonry back to the mythologies of Egypt and Chaldea. The very fact that it can be traced back to paganism is evidence in itself that it is a part of paganism. Some say that good men, intelligent men belong to the order. I certainly admit that. Good men may belong to a bad system. Good men are in the world, which we are told 'lieth in wickedness.' Good men are in Catholicism. One of the kindest acts ever done to me in my life was done by a Roman Catholic.

"Good men may belong to a bad system, because they are ignorant of its origin and history. There are good men in the Catholic church who are utterly ignorant of the origin and history of Romanism. So there are good men in the lodge who have never read its history or learned its philosophy. But good men in a bad system will come out of it as soon as their eyes are opened. Several years ago I gave a lecture on 'Spiritual Counterfeits." A synopsis of it, printed in tract form, fell into the hands of a Southern bishop. He wrote to me saying that he had been a Mason for several years after he was a Christian. But reading this tract led him to examine into the origin and history of the system, and the result of his investigations had led him to come out of it.

"We cannot serve God in a system where Christ is ignored. If you want to know what it is to live a life of spiritual power, and be a man that God can use, come out of all such organizations. The line of power lies along the line of entire separation. Will you who hear me tonight resolve never to entangle yourself in this particular mesh laid by the Prince of Darkness?"

Rev. Martin D. Kneeland, secretary of the N. E. Sabbath Protective League, was the last speaker. He began by saying that his great grandfather broke off from Masonry when Morgan was killed, and thus he had inherited in some degree his aversion to the lodge. Reform is a unit. Everything which tends to break the shackles of sin is a reforming agent, with an affinity for every other reform. The tendency to the continental Sabbath is growing in our country,—more particularly in the West. The Sunday news

paper is a social demon, and has done more than anything else to break down the Sabbath. An army of 30,000 news boys are employed every Sabbath in selling it.

A motor man on the electric cars told me that he had not had a Sabbath day in seven years. I know of three mills in one New Hampshire city that keep their employes at work nearly all the entire Sabbath. Laboring people do not dare protest against these outrages for fear of losing employment. The lodge makes the Sabbath its great day of diversion. It has its grand funerals on the Sabbath, its excursions, its meetings for business. With the secret societies it is not a day of holy rest, but for show, and pomp, and pride.

The lodge is one of the most potent agents for Sabbath desecration that we have among us.

This ended the exercises of the convention, which was blessed with delightful weather throughout.

Rev. C. M. Bowers and Mrs. L. M. Hoyt sent messages of sympathy and greeting to the convention, briefly stating their experiences and observations of the work of secret societies in the church and courts.

It is due to the leading paper of Springfield, the Republican, to say that it lives up to its reputation as a fearless and independent journal. It gave nearly a column each day to the convention, and reported our proceedings fairly and courteously.

Secretary Stoddard, after calling on a majority of the pastors, found that a number were in sympathy with us, "but secretly," for fear of the lodge. Yet all did not allow themselves to be thus intimidated. And among the "honorable women" who openly espoused this unpopular movement was my hostess, Mrs. Mary F. Smith, and Miss Mary Schumaker, to whom the cause is greatly indebted for substantial co-operation and aid.

Elizabeth E. Flagg.

Will not all the friends of our cause who can, try to attend the annual meeting May 12? And let us not forget to pray for the presence and power of the Holy Spirit to attend these meetings.

THE ALLEGHENY CONVENTION.

LARGE AND ENTHUSIASTIC AUDIENCES, STIRRING ADDRESSES, RADICAL, RINGING RESOLUTIONS ADOPTED.

Our report is taken from the Pittsburgh dailies, which filled columns under sensational head lines. Seldom, if ever, has the daily press given as full and excellent reports of any of our conventions.

The convention opened in the Allegheny Reformed Presbyterian Church at 9:30 o'clock, and was largely attended, and the proceedings were decidedly spicy. Morning, afternoon and evening sessions were held. At the evening session the large auditorium of the church was packed and great interest in the proceedings was manifested.

Rev. W. B. Stoddard dwelt at length on the evils of the secret lodge. He said that no Christian should be yoked with an infidel going in the opposite direction, as the chances are that he will be pulled down with him. He closed his address with a prayer that these men with the courage to stand by their convictions against the world, might have the assistance of a Higher Power to help and strengthen them in their great undertaking.

After singing a psalm, Rev. S. J. Crow, of Warren, O., was elected chairman of the morning session. The address of welcome was delivered by Rev. W. J. Coleman, pastor of the church. After speaking of the character of the gathering he extended conventional welcome, stating in one sentence: "We welcome you in the name of the homes cursed by secret societies." He declared his great sympathy with an organization which has for its fundamental principle the overthrow of secret societies. Rev. E. Cronenwelt, of the Butler, Pa., Lutheran Church, followed with an address on the subject, "Should an Organization Be Called Charitable Which Gives Death Benefits Only to Those Paying Dues?" He maintained that such an organization had no more charity than a bank. They simply benefited those who paid money to them and to those who could not—the ones who needed it most—nothing was given. He also stated that for the thirty

years prior to 1876 the Oddfellows' lodge, out of every three dollars paid out, one went for benefits and two for expenses.

Rev. W. E. Schramm, of the German Lutheran Church, of Allegheny, spoke on "Why Object to Religion of the Lodge?" He stated that the objection of the church to the lodge was neither from prejudice, nor bigotry. He claimed that the secret society had just enough of form and ceremony to delude and blind the poor souls who are persuaded to join them. "My main objection," said he, "is that the Rock—Jesus Christ—on which all Christians lean for salvation is missing." John Phillson, an ex-Mason of West Virginia, here arose and said that in the lodge he had joined, the worst wretches he had ever known were the ones selected to offer up the prayers. One man in praying in his lodge had used the name of Jesus and there immediately arose a storm of protests from the other members present.

Prof. D. B. Willson, of the Reformed Presbyterian Seminary, said that his main objection to the Masons was that the salvation of the lodge was not through Christ. Many young men join these lodges when too young to understand what they are doing and when it is too late, when they can raise no objection, they see the folly of their course. He said he had been approached once by a Mason asking him to join his lodge. He asked him if Jesus Christ was recognized in the lodge and no reply was given. Dr. Willson pointed out the dangers from secret orders, but declared that they are self-destructive and that the present generation may see the day when they shall be exterminated. " The horrors of slavery are not to be compared with the danger that lurks behind the closed portals of these evil organizations," cried Dr. Willson. "Just now their influence is felt in every institution in the land; in politics, in business and in the home. But the present generation may see the day when the lodge room will be deserted, when the secret brotherhood will not cover the country like the frogs during the plague of Egypt, but will be exterminated through the work of the church."

Rev. S. H. Swartz, of Aurora, Ill., said there is no question that the secret empire is Christless. I had my eyes opened to the iniquity of lodges by one who now stands among the white-robed throng above. Men are blinded spiritually by being connected with lodges and they do not discover their mistake until too late. There are many good men connected with lodges, I must admit, and I have been asked if I thought them hypocrites, but my thoughts must not be expressed. I have stood at the grave of members of Masonic lodges and heard the ritual of that Christless organization read by a drunken chaplain."

Dr. W. J. Robinson, of the First United Presbyterian Church, discussed the subject, "Does the Lodge Brotherhood Conflict with the Divine Brotherhood?" He said: "I find that young men go to the lodge to secure positions. We have in the church men who have made false professions. We must bear the reproach of this, but must also denounce these Christless lodges." He described how at the funeral of a Mason words were expressed that the deceased was transplanted from below to the Grand Lodge above. They spoke of God as the Grand Master, and if such is the case, let us go to heaven by being connected with Freemasonry. I believe that Christian brotherhood is something we must all recognize, that all right human relations center in this brotherhood. God has constituted the natural brotherhood by ties of blood and within this He has determined certain boundaries, limits, relationships and privileges, but the lodge perverts all these.

A gatling gun battery of denunciatory resolutions was opened on secret societies and beneficial brotherhoods during the afternoon session. All secret orders from Knights Templar and Blue Lodge Masons to the A. P. A. were riddled with ministerial bullets from start to finish. There was "a hot time." The committee on resolutions, which was composed of Rev. William Wishart, of Ingram, Pa.; Rev. S. H. Swartz, of Aurora, Ill.; and Rev. W. B. Stoddard, of Washington, D. C., reported as follows:

"Whereas, There are many organizations in our commonwealth seeking to conceal their manner of initiation, oaths, etc., from those outside their membership, thus creating a natural suspicion of wrong-doing, and

"Whereas, Many of these organizations are proven to be engaged in prac-

tices anti-Christian, un-American and in opposition to righteousness, therefore

"Resolved, That we earnestly urge all persons to consider the evil and dangerous character of such organizations as is made manifest by persons leaving them, together with others who have carefully studied their habits and by the teaching of their own publications.

WANT CHRISTIANS TO WITHDRAW.

"Resolved, second, Believing many professing Christians have entered such organizations without due consideration, we would remind them that loyalty to Christ requires their withdrawal.

"Resolved, third, while calling attention to the fact that secret societies have a demoralizing influence in the home and a pernicious power in the State, we would especially urge their anti-Christian character.

"Resolved, fourth, That such societies as the Junior Order of American Mechanics and the A. P. A., claiming to be especially patriotic, call us to declare our belief that they are un-Christian in spirit and un-American in teaching. They practice what they condemn in others and employ underhanded rather than fair, open methods.

"Resolved, fifth, In view of the fact that Pittsburgh has been chosen as the place for the gathering of the next Knights Templars' concave and that citizens are asked to place the city at their disposal and contribute to their festivities, we call attention to the pernicious character of this body as made manifest in their gatherings, elsewhere and ask that no funds of the city be voted them except the $5,000 asked for special police for the protection of the community.

"Resolved, sixth, That we would call the attention of those who enter these associations for the insurance professedly given in the event of sickness or death, that there are thousands of co-operative insurance associations that have become defunct in the past few years, leaving millions of mourners, and to the well-established fact that no society offering large pay for a small fee can long sustain itself.

"Resolved, seventh, That our greatest grief on this subject arises from the fact that the church too generally fellowships the members of secret societies, and we call upon the church of Christ to testify against and exclude from her membership those who are connected with secret societies and persistently refuse to withdraw from them."

DEFENDED THE JR. O. U. A. M.

The resolutions went through with a whirl until the fourth was reached. Then Rev. M. D. Lichliter, Junior Past State Councilor Jr. O. U. A. M., took the floor to say a word in defense of the order he represented. He objected to the statements of the resolution and declared the order was both patriotic, Christian and American. It watched over the interests of the country, and especially guarded the public schools. He referred to its history as showing it had done much to guard the schools against improper influences, and had demanded teachers in these schools who represented purely American ideas.

Mr. Lichliter stirred up a well-populated hornet's nest and a whole bevy of them were soon buzzing about his ears. Rev. E. Cronenwett of Butler wanted to know who made that order the special guardian of the schools, and insinuated there was too much self-constitution in such orders. A delegate spoke of the distinction made by this order between native and foreign-born citizens; said he was not American-born, but was as patriotic as anybody.

Mr. Lichliter replied there was no such distinction made, but the order was opposed to the influx to our shores of the scum of foreign countries. Rev. H. J. Schuh of Allegheny said a condition of membership was that a man must be born in this country. The implication was that foreign born citizens could not be patriotic, which he denied.

CATHOLICS ARE BARRED.

In answer to a question by Dr. Swartz Mr. Lichliter said Roman Catholics were not admitted to the order. "Well," the doctor said, "that is un-Christian and un-American." Rev. Dr. McAllister conceded the right of any body of men to form an organization, but he wanted all such societies formed on American principles. These would admit men of any nationality to any order. He had sympathy with certain aims and ends of some of these societies, but he thought their methods of accomplishing them were un-American and un-Christian. Prof. D. B. Willson spoke of the assumption of some

of these orders in taking charge, for example, of the dedication of a schoolhouse, as had occurred lately in Allegheny. The common schools were the wards of the people and not of any order.

Rev. W. J. Robinson thought all the sinners in this country were not foreigners. The Sunday papers, he said, were all run by Americans "pure and simple and devilish." The greatest Sabbath-breaker in the land was the United States Government, and that was American. "We blame foreigners too much," he said. "That society which has for its motto, 'America for Americans' don't understand what it is talking about." The resolution which originally contained a reference to the participation of the Jr. O. U. A. M. in the dedication of the Sixth Ward school building, Allegheny, was amended and passed in the form given above.

KNIGHTS TEMPLARS ATTACKED.

Another hot talk was precipitated by the sixth resolution, which referred to the coming conclave of the Knights Templars. Rev. Samuel Collins drew a dark picture of the doings of the Knights at several conclaves with which he was familiar. Disorderly women and liquor figured largely in the description. Mrs. Lizzie McClellan of New Castle, who had once occupied a house in which a secret society hall was located, told what she had seen of the doings of the members. Two-thirds of them always left the hall intoxicated. Kegs of stimulants were kept down on the river bank and the members would go out in squads and sample them with the above result.

Dr. Swartz described the Knights Templars conclave in Chicago. "If hell had vomited itself forth," he said, "we could not have had a worse time in Chicago. Not hundreds, but thousands of lewd women came from all quarters. Bartenders were multiplied everywhere and the police force was like a little child in the matter of keeping order. You needn't take my word for it. Wait until they go from your city. They won't fold their tents and silently steal away like the Arab. They will go with a yell. Then see if I have not told the truth." Rev. S. J. Crowe described the situation in Youngstown, Ohio, during the conclave there. Others spoke in the same vein, but the resolution was adopted, as were all the others.

During the afternoon session Rev. William Wishart made an address on the question, "Should Churches Exclude from Their Congregations Persons Who Are Members of Secret Societies?" He argued that as the church is the pillar and ground of truth and as secret societies are condemned in God's word, both specifically and generally, the church, if faithful to God, must bear witness against them. Rev. Dr. Nevin Woodside, pastor of the Grant Street R. P. Church, discussed the subject, "Do Secret Societies Give an Adequate Return to the Society for the Time and Money Spent?" "When men enter these societies," he said, "they work to keep fellow-men away from the enjoyments provided by God. The secret societies have never made an adequate return."

Rev. S. N. Puri, a Hindoo convert to Christianity, spoke of Freemasonry in India, and said his chief objection to joining the order was that men of all religious beliefs are members. "Another objection," he said, "is the secrecy. Anything that is secret is suspicious." Rev. A. B. Dickie spoke of counterfeit religions in connection with the devotional service. A chart talk was given by Rev. R. G. Shaw, of New Castle, Pa. Rev. W. B. Stoddard also used a chart in explaining some of the lodge mysteries.

The church was crowded at the evening session. Rev. S. H. Swartz was the speaker. His address was aimed at Freemasonry and was in the same strain as the preceding addresses of the morning and afternoon. He said that Masonry and its sister societies are robbing the church by the wholesale in attracting from it young men who are laying their talents, money and life on the altars of the lodge.

Ministers belong to Freemasonry, therefore———

Saloon-keepers belong to it, therefore———

And again, Ministers abandon it, therefore———

Saloon-keepers cling to it, therefore———

Fill out all the blanks, please, and then read it through.—Boston Home Light.

THE MINNESOTA CONVENTION.

MET AT ALBERT LEA, MARCH 1-3—LARGE ATTENDANCE—DEEP INTEREST, EXCELLENT ADDRESSES.

Before an audience that filled the large N. Lutheran Church the Annual State Convention was opened at 7:30 p. m. with devotional exercises and a brief address by the assistant pastor, Rev. C. H. Smeby. He said the light of Divine truth is finding its way into those institutions of darkness whose secrecy should awaken suspicion. It is impertinent to ask any one to take a step in the dark, as these orders do. The wonder is that they have misled so many and a still greater wonder that so many are afraid to turn on them the light.

President H. S. Hilliboe, of Wilmar College, gave a masterly address, in which he laid down fundamental principles, leaving his auditors to draw their own inferences. Human nature is selfish and craves power and preferment. It desires to pry into secrets. How much has been endured to find the north pole! Human nature craves adornment and distinctions, as feathers, plumes, regalia. It craves office and titles. It craves select circles and clubs. The harmfulness of secret societies is their exclusiveness, their secrecy, their trying nerve tests or initiations which are designed to unman men. Let a man catch another in mischief and he has power over him. The lodge appeals to the religious craving, to men's cupidity and gambling propensity. The danger from secret organizations is apparent from a public declaration that the time will come when men will not grovel in sectarian churches, but will be found in lodges whose religion is more charitable and practical.

Three sessions were held on Wednesday, with a good attendance at each. In the evening chairs filled the aisles. Rev. J. Halveson, of Minneapolis, in a strong address, made seven points against secret societies. They exclude from their membership those who most need charity. They afford their members financial but not spiritual benefits. They include those with whom the Christian is forbidden to have fellowship. Their balls and dances tend to sensuality. They aid their own members even in wrong-doing and defeat the ends of justice. They displace good and honest laborers and officials. They sunder those whom God has united.

Rev. O. T. Lee, of Northwood, Ia., spoke on Fraternal Insurance, tracing it back in its origin to 1628. The present popularity of such insurance was only history repeating itself. Writers in early times speak of their instability. They have not come to stay in our day, for 1,700 of these societies have gone down during the past few years. They are not built on business principles, but carry the germs of death from their birth. Many a widow's tears must be dried by somebody else than by these societies. Brother Lee gave an exhaustive discussion of the subject, and was armed with the most reliable statistics and official records. He said he knew a town in Minnesota where no laborer could work in any profession unless he belonged to the secret orders that ruled the town.

Rev. M. A. Gault spoke in the evening on "Secret Societies in Politics." Rev. W. Fenton and Rev. O. T. Lee followed with brief addresses. The closing session Thursday morning was spent in discussing resolutions and hearing addresses by Rev. T. O. Tolo and Rev. Wm. Fenton, which were full of telling points. The convention in point of attendance, deep interest, strong, original addresses, was certainly of a high character and reflects great credit upon these faithful Minnesota pastors who are keeping their churches pure from the pollution of these false religions. It also reflected great credit on the faithful, self-denying labors of Brother Fenton, who for so many years has been turning the Minnesota furrows, sowing the seed and putting it down deep, so that when it comes up it will not wither away. The following are the

RESOLUTIONS ADOPTED.

Whereas, It has become a well authenticated and widely published fact that the candidate when being initiated into Freemasonry is subjected to the most immodest, degrading and heathen ceremonies, in which he is stripped of nearly all his clothing, a rope tied around his neck, and he made to kneel on his naked knee and with his hand on the Bible, square and compass is made to swear a fearful oath, with a horrible death penalty, and

Whereas, In the higher degrees, Ma-

sons are sworn to execute these death penalties upon the desecrators of Masonic vows; therefore,

Resolved (1), That the time has come when every citizen should wage war on Freemasonry and all kindred secret orders and give himself no rest until they are prohibited by law and rooted out of existence.

2. That it is the duty of all followers of Christ "to have no fellowship with the unfruitful works of darkness, but rather reprove them."

3. That professed ministers of Christ, having taken and adhering to such oaths, have forfeited all Christian confidence and respect, and have brought unspeakable reproach upon the cause of Christ.

4. As fraternal orders by their ritualistic ceremonies and pagan religious instructions are proved to be a brood of Freemasonry; and as all fraternal orders based upon the assessment plan, whether level or graded, are founded on such business principles that they cannot carry out their promises to their members in a length of time; and as this truth has been demonstrated by the light of history, by the collapse and failure of hundreds of such societies, and many are now on the verge of dissolution, robbing families of what justly belong to them; therefore,

Resolved, That such orders should be shown up in their true light, and that the people should be warned against them.

5. As the secret societies generally copy more or less from Freemasonry and the ancient pagan mysteries, excluding anything specifically Christian, and admitting all kinds of heresy and unbelief, excepting only the gross atheism: as these societies seek to encourage their members by public balls, dancing parties, masquerades, expensive banquets, and the like, teaching the people extravagance, lusts of the flesh, and the vanities of the world, and bringing together in familiar intercourse people unfit to associate with Christians, we deem these societies unsafe and dangerous, and would warn all Christian people and law-abiding citizens from joining them.

Old subscribers should renew for The Cynosure in order not to part company with such a precious friend. Those who have never taken it should subscribe in order to form its acquaintance.

"SECRET SOCIETIES AND THE STATE."

PROF. SIMPSON ELY.

It is very gratifying to find a popular magazine that will admit an article that is opposed to secret societies. The Arena for February has an article from the pen of Rev. J. M. Foster under the caption at the head of this article.

Mr. Foster gives us some valuable figures showing the strength of secretism. He says there are over fifty distinct secret orders in the United States, with over 70,000 lodges and 5,500,000 members. This does not include labor organizations, military orders and college fraternities.

Mr. Foster shows very conclusively how secret societies are a menace to our national well-being and concludes that the national Government ought to be invoked for the destruction of all secret, oath-bound lodges. He shows that the authority of the lodge over its members is inimical to public justice: that the oaths of the lodge are a menace to public rights, that the false religion of the lodge corrupts society, and that the lodge is the enemy of the home. He exclaims: "How often a Mason spends $300 for his uniform, while his wife wears a $1.50 calico dress!" He quotes from a writer in the North American Review, who says that the various fraternities in the United States for mere personal gratification, aside from any real or supposed benefits, spend annually $250,000,000. This money feeds the vanity of the lodge members and robs the wives and daughters to whom it justly belongs. It is a severe charge, but only too true.

Mr. Foster pays his respects to the religious feature of Masonry. He says:

"The lodge is a religion. Mackey speaks of a Mason as 'free from sin by living up to the rules of the order.' 'The white apron is by its symbolic purity to aid us to that purity of life and conduct which will enable us to present ourselves before the Grand Master of the universe unstained with sin.' 'Masonry consists in a knowledge of the great truths, that there is one God, and that the soul is immortal.'

"The Grand Sire of the Oddfellows, in consecrating their cemetery near Chicago in 1868, said: 'Our Grand Master

will take all who are buried in this ground to Himself in the day when He makes up His jewels.'

"In the lodge, Pagan, Mohammedan, Jew and Christian unite in worship. But whom do they worship? Not the Christian's God, for it is not good Masonry to mention the name of Christ in the first three degrees. The worship in which all join without Christ is not the worship of the true God. It is the worship of Satan. They sacrifice to devils, not to God. As was said of the Samaritans, whose religion was a strange medley of the heathen nations with whom the King of Babylon colonized the land and the few Israelites left after the deportation of the ten tribes: 'They feared Jehovah and served graven images.'

"The Tremont Temple Baptist congregation worshiped in Music Hall while the Temple was being rebuilt. On Easter Sabbath afternoon, 1896, some 2,500 knights marched into the hall in full uniform. The Boston Christian Endeavor choir occupied the platform. A Sir Knight presented the Baptist congregation with a lecturn, a bronze pulpit, the figure of an angel whose uplifted hands supported an open Bible, the gift of the lodge, valued at $1,500. Rev. George C. Lorimer, D. D., the pastor, accepted it on behalf of the congregation. Then the Endeavorers and Knights joined in singing hymns, and the congregation helped them. Was that not a repetition of the Samaritan compromise in God's worship? Dr. Lorimer was giving one hand to Christ and the other to the devil. Let our Government remove this alluring tempter, the lodge."

Mr. Foster deals the morals of Masonry some severe but well-merited blows. Hear him:

"The moral standard of the lodge is shocking. Think of the Master Mason's oath. After the Jubula, Jubulo, Jubulum scenes, in which the candidate for the third degree has been struck in the throat by the first ruffian, Jubula, and on the left breast by the second ruffian, Jubulo, and in the bowels by Jubulum, the third ruffian, who kills him outright, and, at the end of fourteen days, he is raised from the grave, the following oath is administered, among others:

"'I do promise and swear that I will not have carnal or illicit intercourse with the wife, mother, daughter, or sister of a brother of this degree, knowing her to be such, nor will I permit another brother of this degree to do so if in my power to prevent it.'

"The implication of that oath smells of the bottomless pit. Who would allow that standard of morals in society?"

I presume some devotee of the lodges will reply to Mr. Foster, but it is a hopeful sign when the opponents of secretism are accorded space to ventilate their views. Such discussions cannot fail to do good. Mr. Foster's article is well worth the price of the Arena, and the readers of The Cynosure would do well to get that number of the magazine.

Kirksville, Mo., Feb. 28, 1898.

DR. TALMAGE ON MASONRY.

AN UNFAITHFUL WATCHMAN.

It must shake the faith of very many readers of Dr. Talmage's sermons to find him giving the gospel trumpet such an uncertain sound as he does in the Christian Herald of January 19, in his answer to the following vital question from a correspondent at Westbrook, Me.:

Can a Christian be a Freemason? If he fulfills his oaths to other Masons, will he not be false to his Lord, and if he breaks them will he not be false to his word?

Dr. Talmage in his reply pleads ignorance of Freemasonry and resorts to the good-man argument, as follows:

"As the editor of this journal is not a Freemason, he does not know what oaths are required of Freemasons, but it is a fact that many persons who are certainly sincere Christians are also Freemasons, and appear to find no difficulty in fulfilling the obligations of both relations. Perhaps the obligations of a Freemason are not so stringent as the opponents of the order imagine."

This pitiable ignorance of the great Washington preacher so touched the feelings of a good Pennsylvania pastor, Rev. Allen M. Fretz, of Souderton, that he undertook to enlighten him and his readers by sending the following excellent letter to Dr. Talmage's paper, the Christian Herald:

As a reader of your paper for many years, I value its contents and take a spe-

cial interest in "Our Mail Bag." Your reply to the question relating to Freemasonry and its oaths, to my mind could not be satisfying to the inquirer, who is evidently seeking light that he may escape the soul-blighting and conscience-stifling influences of this modern Baal worship.

Rev. Charles G. Finney once wrote: "I wish, if possible, to arrest the spread of this great evil by giving the public at least so much information upon this subject as to induce them to examine and understand the true character and tendency of the institution. I wish, if possible, to arouse the young men who are Freemasons to consider the inevitable consequences of such a horrible trifling with the most solemn oaths as is constantly practiced by Freemasons. I, with the many, have been remiss in suffering a new generation to grow up in ignorance of the character of Freemasonry as it was fully revealed to us who are now old.

"For one I must not continue this remissness. I know that nothing but correct information is wanting to banish this institution from wholesome society. This has been abundantly proven. As soon as Freemasons saw that their secrets were made public, they abandoned their lodges for very shame. With such oaths upon their souls they could not face the frown of an indignant public, already aware of their true position."

Charles Sumner once said: "I find two powers here in Washington in harmony, and both are antagonistic to our free institutions and tend to centralization and anarchy, Freemasonry and slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

These systems were both in harmony, because both were despotic and unchristian. Slavery went down in the civil war and we pray, and every Christian church, and every Christian paper should labor, that Freemasonry may be speedily overthrown. And for this war soldiers are needed free from the galling bondage of the lodge, filled full of courage, and of the spirit of Christ, and clad with the armor of light.

Surely the Christian Herald can rely upon the testimony of John Quincy Adams, who once said: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled with the laws of morality of Christianity or of the land."

We can assure the Christian Herald that there is no lack of testimony to prove that there is a terrible death penalty to each of the three degrees of Blue Lodge Masonry. In the first degree, after a lengthy obligation, the victim swears with his hands upon the open Bible, square and compass, while dressed only in his underclothing, and kneeling upon his naked left knee, saying:

"To all of this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution, to keep and perform the same, without any equivocation, mental reservation or secret evasion of mind whatever, binding myself under no less a penalty than of having my throat cut across, my tongue torn out by its roots and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this my solemn oath or obligation as an Entered Apprentice Mason. So help me God and keep me steadfast in the due performance of the same."

In the third, or Master Masons' degree, the victim is sworn to conceal the crimes of a brother Master Mason, murder and treason excepted, and they only at his own option. He is bound not to defraud a Master Mason or commit adultery with his female relatives, implying that he is not thus bound in his dealings with others. Such partial morality is positive immorality. And then he binds himself by a penalty in this degree of having his body severed in twain, his bowels taken from thence and burned to ashes, and the ashes scattered to the four winds of heaven, etc."

In the Knight Templar degree he is required to take the upper part of a genuine human skull into which he sees wine poured, and he must drink the wine from this horrid cup and repeat the following oath: "This pure wine I now take in testimony of my belief in the mortality of the body and the immortality of the soul, and may this libation appear as a witness against me both here and hereafter, and as the sins of the world were laid upon the head of the Savior, so may all the sins committed by the person

whose skull this was be heaped upon my head, in addition to my own, should I ever knowingly or willfully violate or transgress any obligation that I have heretofore taken, etc."

Now if such oaths are not a covenant with death and an agreement with hell, where can they be found? And consider that they are often taken while the poor victim kneels in the presence of a profane infidel or saloonkeeper, as his Worshipful Master. How can the editor of the Christian Herald doubt that these oaths are taken by Masons, when hundreds of the most reliable Christian men, some of them ministers and college presidents, have taken them in the lodge, and for conscience sake have come out and renounced them before the world? The editor of The Christian Cynosure recently published that he found a prominent minister in Dr. Talmage's own denomination, who confessed that he had taken the dreadful Knight Templar oath, and had to drink wine from that ghastly cup —a human skull. Will Dr. Talmage be so incredulous as to look all these witnesses in the face and say, "I can't believe these oaths are as bad as you say they are?" Is it not time that honest inquirers should be enlightened on this question, and that such influential men as Dr. Talmage speak out and warn the public? May God in his mercy grant it.

A. M. Fretz.

This candid letter from Brother Fretz was refused publication in the Christian Herald, and returned to the writer with the following reply:

FROM THE CHRISTIAN HERALD.

New York, Feb. 18, 1898.

Rev. A. M. Fretz—Dear Sir: Dr. Talmage is altogether in the dark about this matter of Freemasonry. He does not know whether the oaths are as stated in your article or not. We presume from your letter that you are not a Mason, as you condemn Masonry and would not belong to an order you condemn. It is not our habit to attack a thing unless we know it to be bad. In this case we must adhere to our rule. We do not recommend people to join the order, so we are clear in the matter. If we knew of our own knowledge that Freemasonry was the wicked thing you represent it, the case would be different. But we know ministers who are in the order, and we know them to be sincere Christians, leading Christ-like lives, preaching the gospel and doing a great deal of good. We cannot believe that they would continue to belong to the order if it was so profane and wicked as you say. We think you must have been misinformed about it. Therefore we must decline to publish the article you have been so kind as to send.

Yours faithfully,

The Christian Herald.

Correspondence.

FROM A SECEDED MASON.

Goldfield, Iowa, March, 1898.

Dear Cynosure Readers:

Your editor when preaching on the secret lodge question before a large audience here in the U. P. Church Sabbath evening, March 6, referred to an editorial in the Christian Herald, in which Dr. Talmage said he did not think Masonic oaths were as bad as anti-Masons represented, because he had known so many ministers and good men who were Masons. And he did not believe they would have taken such oaths if they were so bad. I think it is time such popular preachers as Dr. Talmage had their eyes opened as to the true character of Masonry.

I wish to add my testimony to that of hundreds of seceded Masons as to the truthfulness of the exposures of Freemasonry, published by the National Christian Association. I joined the Masons at Traer, Iowa, in 1873, and took three degrees. It was the same lodge in which Senator Wilson, or "Tama Jim," as we called him, took his first degrees. I remember the night he joined, though I was not present. He is now Secretary of Agriculture at Washington.

I left the lodge because I saw its tendency was to lead men away from the church into infidelity. When the leading infidel of the town was elected Worshipful Master, I gave up the lodge and have never returned. I have read Morgan's exposition, and Bernard's, and Duncan's, and can testify that they have revealed Masonry substantially as I received it in the lodge. The horrible throat-cutting, tongue-tearing, bowel-burning death penalties have not been overstated, neith-

er has the oath to conceal crime, nor the prohibition of illicit intercourse with the female relatives of Masons only.

I wonder what kind of evidence would satisfy Dr. Talmage. There are two other seceded Master Masons in this town, who were made Masons in different parts of the country, and yet can give the same testimony as I have given. And there are hundreds of such witnesses all over the country, and nearly all of us have left the lodge for the sake of loyalty to Christ. If Dr. Talmage cannot accept our testimony, neither would he be convinced, though one rose from the dead.

John Nicoll.

FALSE ASSUMPTION OF MASONRY.

North Cambridge, Mass.,
Feb. 17, 1898.

Editor Cynosure—I see in your last January number that Prof. John Aug. Williams denies impeachment No. 8 made by Prof. Simpson Ely that the wickedest members of the lodge are taught that they will go to the Grand Lodge above when they die. Please call Prof. Williams' attention to the following lines copied from The American Tyler of Jan. 15, 1898, page 2, and ask him to explain:

"Let us meet upon the level, then, while laboring patient here;
Let us meet and let us labor, though the labor be severe;
Already in the western sky the signs bid us prepare
To gather up our working tools and part upon the square.

"Hands round, ye royal craftsmen, in the bright fraternal chain,
We part upon the square below, to meet in heaven again;
Each tie that has been broken here shall be cemented there.
And none be lost around the throne who parted on the square."

For the benefit of those interested I also quote from a paper, read before Occidental Lodge, St. Louis, Mo., on same page of Tyler: "In coming years Freemasonry is to be the gracious and unseen, silent and all-pervading strength which shall keep legislatures, courts and executive officials true to honor, duty and the people." Emma J. Blanchard.

MASONIC VS. CHRISTIAN CHARITY.

Parkers Prairie, Minn.,
March 12, 1898.

Editor Cynosure

In your March issue Prof. John Aug. Williams, while defending Masons against the impeachment of selfishness in dispensing charity, claims that they but follow the rule laid down in Galatians 6: 10: "Let us do good unto all men, especially unto them who are of the household of faith." Therefore, Masons are right in giving preference to lodge brothers and their families, even according to scriptural ethics. This looks plausible enough, but in its practical application a difficulty presents itself which I have not been able to surmount. The question arises whose rule is a Christian Mason (if such there be) to follow—that of Paul or that of the lodge which says, Give preference to your lodge brethren?

Suppose a lodge brother who is an infidel, and a Christian who is not a lodge member, present themselves as objects of charity at the same time: how is a Mason, who claims to be a Christian, to act in order not to break either of the above-mentioned rules? If he tries to compromise the matter by treating both alike he simply gets "out of the frying-pan into the fire," as he then obeys neither. If we could suppose that all Christians were to be found within the ranks of Masonry, the problem would straightway be solved, but that is out of the question, since they are as a rule too poor to belong to the craft. Christ himself could not have paid his initiation fee, much less kept up his dues in that fraternity; and his disciples, who had forsaken what little they had possessed in order to follow him, were no better off. Another solution of the problem and the only one which seems practicable would be that Christianity and Masonry be kept apart—no Mason to profess to be a follower of "the kind-hearted Nazarene" and no Christian to affiliate with a society whose rules compelled him to discriminate against one who were of the household of faith, but too poor or too conscientious to join that society. But as Prof. Williams claims that "Masons are taught to make the teachings of the kind-hearted Nazarene the rule and guide of their conduct," this solution is probably not acceptable to

him. Perhaps he would not regard it below his dignity to explain how the two rules referred to are to be reconciled.

J. P. Leaf.

FROM AN EX-ODDFELLOW.

Salem, Me., Feb. 13, 1898.

Editor Cynosure—I was induced to join the Oddfellows through the impression that the institution was founded on the Bible, and because I knew so many professed Christians who were in it, and so many ministers, that I thought it was in line with, and a little above the church. But from the night that I took the first degree and stood before the skeleton-mortality-scene, and listened to the conductor's charge by a wicked man who was steeped in tobacco, I was haunted with the conviction that Oddfellowship was a repetition of the sin of Nadab and Abihu, sons of Aaron, who offered strange fire unto the Lord.

It has been a loss to me financially as well as morally. It squandered much of my precious time, and caused me to neglect my work. I paid $70 into it, and received as a present after my wife's sickness $15, and after my own severe sickness, just after I left the order, they offered me eight weeks' sick benefits, amounting to $16, which I refused to take. I have known other members who claimed they did not get their honest dues.

I can testify that the exposures of Oddfellowship I have seen in The Cynosure are correct. I have read your book, "Oddfellowship Illustrated," and found it a correct exposition. In leading men out of the lodge, my experience is that they should be urged to obey God's Word, which says, "If we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus Christ cleanseth us from all sin." I have often talked with young men and told them of the skeleton in the coffin, and that no doubt it was stolen from some grave; and I ask them if they would wish to have the skeletons of any of their dead relatives used for such a purpose, and then tell them our Lord's words, "All things whatsoever ye would that men would do unto you, do ye even so unto them."

I wish to do what I can as a co-worker with you in circulating The Cynosure. I wish the last number could be sent to the ministers of Maine, for most of them are under the influence of these secret orders, and are dead spiritually. I know of only one minister in this county who is not a member of some secret lodge.

J. A. Ellsworth.

Reform News.

FROM SECRETARY WILLIAMS.

Cohoctoh, Mich., Feb. 21, 1898.

Dear Cynosure—At Alexandria we had the Town Hall crowded. Captain Scott and Rev. Strong arranged for this meeting, and it was a success. The entertainment which I received with Captain Scott and family will never be forgotten. They know how to make a reformer feel at home. I spent the next day with Elder Richey and wife. He is an old wheel horse in this reform. Although now above 80 years of age, the old time fire still burns in his bones. At night it rained and stormed so that we had no congregation at the Harrison Church. I was kindly entertained here by Elder Strong and family. They are all in most hearty sympathy with our reform.

Having two days without any appointments, I ran down to Thurston in Fairfield County, and visited some cousins I had not seen for twenty years. I had a very pleasant rest with them. From here I went to Fargo, Morrow County, Ohio, Rev. O. H. Ramsey pastor. Here we had good meetings twice a day for a week. There were two saved. On Saturday night at Fargo and Sabbath night at Oxford large crowds came out to hear us discuss the evils of the lodge system. I secured twelve Cynosure subscriptions at this place. Rev. Ramsey is our old friend and is true to the principles of the anti-secret reform. He has a good membership. We were so attached to them we felt loth to leave. We are sure of a hearty welcome if it is so we can ever return again.

At Oxford we were entertained by Brother Thurston and Elder H. R. Smith. The Elder is one of the men who in public, or private life, can be depended upon.

He has been a member of the Ohio Legislature, and made his mark by getting through the House and Senate what is known as the Smith Sunday law. He is one of the strongest anti-secrecy men I have met. His good wife and his children are of like sentiments. His wife's family, the Potters, are just the same, and one feels at home among them. The dear Master bless them and give them all long life and great peace.

From here I went home for a few days' rest; after nearly a month's absence, it is good to be home. What will it be when we get home at last, when the battle is over, the last enemy is vanquished? It will be sweet to rest. Next we came to Cohoctah, Mich., Rev. J. P. Smith pastor, where we are present writing. Thus far three have been saved from their sins. Many are under conviction. Here is a good membership. The pastor is loyal to the church, and the chances for success are good. May the Lord bless pastor and people and grant them abundant success. Thus far in the month I have spoken forty-one times. I have secured twenty-one subscriptions to The Cynosure. My expenses have been $20.66; collections, $26.06; receipts for Cynosure, $8.75. My best month for some time. Friends, pray for the cause in Ohio and Michigan. P. B. Williams.

BRO. RONAYNE IN NEBRASKA.

Wahoo, Neb., Feb. 28, 1898.

Editor Cynosure—Brother Ronayne has come and gone. He gave us four masterly addresses on Freemasonry, commencing on Sabbath evening, Feb. 20. On the first evening he gave a history of his coming out of the Roman Catholic church, and then of his being led into and out of Freemasonry. His lectures were attended by increasing numbers and with increasing interest from evening to evening. Our Swedish Lutheran brethren have a college here, and we were gratified to see the students present in large numbers. Our Swedish friends are opposed to secret societies.

The meetings were held in the Reformed Presbyterian Church. Of course, we heard that the Reformed Presbyterians were making a great mistake. We did not think so when we arranged for these meetings, nor as they progressed, nor now as they are finished. We believe that these lectures furnished a very much needed testimony in this place, which is much given to the worship of the secret god. We were edified by Brother Ronayne's whole work. At the opening of each meeting he made an able presentation of gospel truth. He preached us a sermon, and then how bald and foolish and devilish appeared the absurdities of Freemasonry! If a man wants to hug his Masonic god undisturbed he must keep away from the simple gospel of the grace of God.

We were gratified with Brother Ronayne's spirit in the whole presentation. His quarrel was with Masonry, not with Masons. He expressed his kindly feeling for Masons, but his aversion for Masonry. He showed the absurdities and wickedness of Masonry that he might save some. This is our design in having Brother Ronayne come among us. I exhorted my people to pray that he might be enabled to present the truth upon this important matter in such a way as to win and not unnecessarily awaken opposition. Our prayer was answered. Our testimony was ably voiced. It cannot but do good to cast into so many minds and hearts so much solid information and warning. We hope to have Brother Ronayne with us again.

Yours for a pure gospel,

Wm. C. Paden.

FROM REV. W. B. STODDARD.

Pittsburg, Pa., Feb. 25, 1898.

Dear Cynosure:

The Pittsburg Commercial Gazette today makes the announcement that Rev. W. B. Stoddard, D. D., editor of The Christian Cynosure, etc., will speak in Allegheny City to-night.

I know not who is responsible for this notice. The D. D.s are so numerous in this vicinity that this title does not seem to count for much more than the Masonic Worshipful Master, a title frequently given cobblers and blacksmiths. Of course, it helps swell the vanity and adds to that number of proud sinners with which our country is overburdened.

Our work in this section moves on as the Divine hand guides and opens doors of usefulness. My thought has been centered in the convention to be held in Al-

legheny next Tuesday. The usual number of lectures have been given and Cynosure subscriptions secured. Indications favor a spirited convention. Brother Swartz, our star speaker, is advertised by invitation card, posters, and through the newspapers. A feature of the day is to be the answering of several questions assigned to friends. It is believed this will secure a discussion helpful to the right.

Meetings at Tarentum, Apollo, and Butler, Pa., have been held with good results. Brother John H. Kendall, the beloved pastor of the Reformed Presbyterian Church, Tarentum, made my stay in that place very pleasant. I spoke in his church twice on Sabbath. A collection, amounting to $6, was taken for our cause. The largest gathering was in the Free Methodist Church, Apollo. The large new church erected there was crowded, about one hundred persons standing for nearly two hours.

In the large Ohio Synod Lutheran Church, Butler, I was greeted with an appreciative audience. Rev. E. Cronenwett, who has been pastor of this church for over twenty years, has not been remiss in telling his people of the lodge evil. His kind hospitality strengthened my belief that it is not necessary to join the lodge to secure friends when one is traveling. As I had been attacked by the "grippe" he insisted on my occupying his warm bed and cared for me like a mother. Eight dollars was the collection handed me. There are many warm friends in Butler. I was indeed glad to find my old friend and schoolmate, Rev. E. R. Worrell, located on one of the Butler Hills, his shadow growing no less as the years go by. This to him is a new field. His newly organized church already has over two hundred and fifty members, "and still there's more to follow."

Pittsburg, Pa., March 2.

The Lord gave us a beautiful day for our convention. It has exceeded my expectations. I knew there were many in this part of the State thoroughly enlisted, but as the convention was of a local nature I was not prepared to see the large number that overcame the difficulties and united in this gathering. There was a large measure of the Divine Spirit manifest. The addresses were of high order. So far as I have observed the local papers have given an unusually full and fair report. The master address was given by our beloved President, Brother S. H. Swartz. His coming was a great help and inspiration to us. The truth was presented in the calm, loving, pointed way in which he always speaks.

We had comparatively little direct expense. The friends were asked for $25 to meet this. The loose collection amounted to $33.82. The personal contributions and pledges amount to $12 additional. So it will be seen the friends here believe in Gospel measure. After the expense of the convention is met the balance will be used in pushing the work in this end of the State. Although the time of the students of the Reformed Presbyterian Seminary was heavily taxed to reach the required amount of study, the professors decided to adjourn the classes that the young men entering the ministry might be helped by the deliberations of the convention. W. B. Stoddard.

FROM BRO. FENTON.

St. Paul, Minn., March 19, 1898.

Editor Cynosure—As you know, the convention was full of deep interest from beginning to end, the church in which it was held being the largest in the city, with extra seats in the aisles. But calling upon the pastor of the M. E. Church in that city, he informed me that every man in his large church belongs to a secret order, and many of the women also; that he himself has joined nearly all of the secret societies excepting the Masons, and that he cannot see any harm in them, but much good. He has lectured in favor of them, and says that to allow a lecture against secret societies in his church would be fatal to his connection with it. It was in vain that I talked to him for about an hour on the subject. He cannot see the relation of the Bible to secret societies, and he is by no means singular in that respect with regard to his denomination. Such cases are the rule, not the exception.

We were glad to greet our friends from across the line—Iowa. Rev. O. T. Lee was of great help to the convention—ready with "up-to-date" facts about secret societies. We were disappointed by the absence of two or three speakers, but those present easily occupied all the time.

On account of a mass meeting on Prohibition held in the Court House at the time appointed for our last session, we adjourned at noon Thursday after holding five sessions. Before adjournment a gentleman arose in the audience and stated that he had come 100 miles to attend the convention, and expressed his profound regret that there was to be no afternoon session.

Rev. L. G. Almen, pastor of the Swedish Evangelical Lutheran Church at Balaton, Minn., writes: "Dear Brother: I regret very much that I cannot attend your convention; but I assure you that nothing but the most pressing duties can prevent me from utilizing my opportunity to be with you and enter my testimony with yours against the abomination of oath-bound secrecy." W. Fenton.

LETTERS TO THE MINNESOTA CONVENTION.

B. F. Archer, Windom, Minn.: "I find it impossible for me to be with you at Albert Lea, but my prayer is Col. ii., 5: 'For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.'"

A merchant who did not wish his name published wrote from Iowa: "The Masons are unusually busy in our locality, getting young men of character into the lodge; and there are evident indications of their influence in politics and in other directions. Now if you are able to give me a truthful exposition of the craft, its signs, pass words and obligations, you will confer upon me a very great favor. Because I have told them that their secrets have been fully exposed, and they challenge me to produce them."

Rev. C. J. Colins, of New London, Minn.: "I am sorry I cannot attend your Albert Lea convention, as I have meetings at West Superior at that time. I am glad you are not overcome by the powers of darkness, but that you are still successfully laboring to erase the infamous spots of idolatry from the face of our Christian civilization. Our last year's convention at Willmar chilled the zeal of the orders. I have addressed five meetings since on that subject, and the truth was welcomed by all except by the lodge men.

"We have had some conflicts with the Modern Woodmen. The lodge here succeeded in getting three of our young men, but we have induced two of them to leave the lodge and we are earnestly working to release the third from the fetters of darkness. They have to choose between the church and the lodge and when we give time for their zeal for the lodge to cool off, they usually prefer the church. Though much depends on the impression Christianity has made upon them, and whether a majority in the community favor the lodge."

From Rev. C. M. Damon, ex-President Orleans College, Neb., now at Evansville, Wis.: "I had planned to attend the convention to help hold up the hands of those fighting the Lord's battles, but was prostrated at that time with la grippe.

"I just came across, to my surprise, in the Pentecost Herald of Indianapolis, a very interesting letter of President Chas. G. Finney to Rev. Woodruff Post, of Rochester, N. Y., of date about February, 1870, inciting him with cogent reasoning to sacrifice reputation and self-interest on the altar of the truth of anti-secresy, and followed by a powerful summary of Finney's views on the lodge. It brings to mind some interesting incidents of my past experience while pastor of a M. E. church in Iowa thirty years ago. Finney's letters on Freemasonry, of which his book was afterward composed, were issuing weekly in the Independent. A friend in New York sent the papers to me.

"One day an elderly lady, a devoted Christian, who had often counseled me as a young minister, was in my room. Many years before she had known Finney in his revival work, I believe in Boston. I knew she was an admirer of the great revivalist; but her deceased husband had been a Mason, and her son had enthusiastically brought me a book to convince me of the excellency of the institution, though he had no eyes to see that while its interpreted symbols prepared unregenerate humanity for heaven, it stated that Masonry has 'no atoning sacrifice,' it 'points to no bleeding victim.' I read her one or more of those articles without the names of the writer.

She was staggered and inclined to repel the assault. At length she inquired:

" 'Who says that?'

" 'Charles G. Finney,' was the reply.

"She seemed thunderstruck, and, dropping her eyes in meditation for a moment, she suddenly aroused herself, and with a significant gesture said with emphasis:

" 'Well, if Finney says so, it's true! for Finney won't lie!'

"A few months later than the date of the letter referred to above, while I was pastor of the Free Methodist Church in Syracuse, N. Y., Woodruff Post hired the largest hall in the city and came there to lecture against Masonry. It was a failure so far as a crowd and finances were concerned, but was an honest effort and a fair address to those present. I had the privilege of helping him, as I was able to bear the brunt of paying for this costly hall. It illustrates the incidental sacrifices of an unpopular cause.

"I am mending in health and expect soon to strike strong and swift at the common enemy."

EVANGELIST VARLEY AGAINST THE LODGE.

Boston, Mass., Feb. 22, 1898.

Editor Cynosure—I have called on most of the pastors in Springfield and find a majority in sympathy with our work, though many "secretly" like Nicodemus "for fear of the Jews." There are 670 Knights Templars in the city. Nevertheless, "they that be with us are more than they that be with them." Henry Varley has done more in a direct attack to cripple the lodges in Boston than any who have gone before him. He leaves here and begins a series of meetings in Springfield to-day. Rev. Mr. Hahn, in whose church he speaks, is a radical, and has occasionally spoken against the lodge. Bro. Varley says if he can arrange to do so he will drop in and speak at our convention. I some way feel that this Eastern coast is lighting up with the dawn of a day near at hand, and that we of the "rock-ribbed" shores shall send back a hearty cheer responsive to the notes of progress and victory that come to us from the West in the last Cynosure. Let us remember the triumph is "in due season" if we faint not.

James P. Stoddard.

NEWS OF OUR WORK.

General Secretary Phillips, during the month, visited Detroit and several other points in Michigan on N. C. A. business.

Rev. Wm. Fenton recently lectured to the students and faculty of the German Lutheran College at Watertown, Wis., on the Secret Society question. Rev. J. H. Brockman, the author of that excellent book, "Oddfellowship Judged by Its Own Utterances," was one of his auditors. He is pastor of the church at Watertown, and under such a pastor and such a faculty the students are fortified against the lodge.

An instructive meeting was held in Jackson Lake Congregation, Iowa, Rev. E. Hove, pastor, March 15-17. Two sessions were devoted to the lodge question; they having done much missionary work the question proved to be a very popular theme. Rev. O. T. Lee, of Northwood, Iowa, was the main speaker. Several who seemed to look upon the lodge as a good thing changed their minds before the meeting was over. A very pleasant surprise was sprung when a young man who was known to belong to two orders arose and said that he had now "come out from them." He had a long struggle with himself, but at last he came to the conclusion that he could not be a consistent Christian and belong to the lodge. He is well aware that the situation is such that he may have to move out, but he has saved his conscience and soul. This is one good evidence that the testimony bears fruit.

Rev. W. B. Stoddard went South in March and visited Norfolk and Portsmouth, Va., and Durham, Chapel Hill, Pittsboro and Moncure, North Carolina. He was invited to speak at many places he was unable to reach. By request of the United Brethren Church at Rohrersville, Md., he took the presiding elder's place, held quarterly meeting, preached three sermons and found the collection larger than the reform lecturer's. In Pennsylvania he visited Oaks, Royersford, Parkerford, Pottstown, Bally, Pennsburg, East Greenville, Vera Cruz, Emaus, Allentown, Quakertown, Louderton, New Britain, Chalfant and Nor-

ristown, holding good meetings at a number of these points. He reached Philadelphia in time to attend the local N. C. A. meeting in the Third R. P. Church, Rev. R. C. Montgomery, pastor. The attendance, testimonies, discussions and new members enrolled envinced a growing interest.

Brother Ronayne returned recently from a most successful two months' lecture campaign in Kansas, Nebraska, and Iowa. In most towns visited he held from three to four, and in some five meetings. The places visited were Lyons, Sterling, Eskridge and Winchester, Kansas; Superior, Bulah and Wahoo, Nebraska; Clarinda, College Springs and Blanchard, Iowa. He reports a remarkable interest in nearly all these meetings, manifested by large and enthusiastic audiences. At Clarinda he addressed the ministers' meeting Monday morning, at which were not only the pastors, but a good attendance of citizens. One seventh degree Mason renounced his Masonry at this meeting. At College Springs he lectured in the college chapel, his large audience being mostly of professors and students. His meetings were mostly in Covenanter churches and arranged by Covenanter ministers.

Rev. M. A. Gault, after speaking at the Minnesota State convention, held a successful series of meetings in Iowa, lecturning twice at Clear Lake, Cedar Rapids and Mount Auburn; and preaching at Clarion, Goldfield, Amity, Reinbeck, Vinton and Stanwood. At most of these points he was greeted by large audiences and deep interest. At Clear Lake, T. Palmeter will endeavor to have him address the Chautauqua assembly on the subject next summer. At Hopkinton the friends took advantage of his coming by arranging for a local convention, hiring a hall for two evenings and inviting President Blanchard also to speak. It was a disappointment that he was prevented from coming by illness. Providentially, Rev. James McCune, of Wilkinsburg, Pa., was present and presided, rendering important help, as also did John M. Johnston, a theological student of the Allegheny Seminary. The hall was well filled largely by students of Lenox College during the evening sessions, and a strong series of resolution were adopted.

MASONRY CONTROLLING THE PRESS.

While lecturing at Clear Lake, Iowa, recently, we ascertained the following facts, which furnish an illustration of the power of the lodge to control the press. Mr. Campbell, who was the postmaster at Clear Lake, and an attorney-at-law, was, about the year 1870, the orator at a public installation of Masonic officers at Clear Lake. His speech was published in the country paper at Mason City, and contained gross misstatements in regard to Freemasonry. Teron Palmeter, of Clear Lake, wrote a reply, which the editor of that paper kindly published on the first page. But after the entire issue was struck off and before it was mailed the Masons learned of the article and compelled the editor to destroy the entire week's issue and substitute in place of the article more than a column eulogy of Freemasonry. The poor editor was not a Mason, but was under their control financially, and was afraid of a boycott. This is the pitiable condition of many editors and one of the dangerous influences of the lodge is its power to suppress the truth.

THE LODGE A POOR DEPENDENCE.

In the Philadelphia Inquirer of March 23 is a sad case of suicide. William E. Palmer, a prominent Oddfellow, Knight of Pythias, Royal Arch Mason and Knight Templar, took laudanum at his hotel. The letter which he left read:

"No work, no money, no friends, no home, is the cause of this deed. My sister is an invalid. What a shock it will be to her! May God be with her.

"My funeral expenses are paid, and my board bill at Madden's, $6, the balance is for her to keep absolutely as her own. My sister and members of my lodges can make arrangements for the funeral. I desire that my lodges give me strictly a private interment by the wish of mother."

Rev. S. H. Swartz will address the Iowa State convention at Albion, April 5-6.

WHERE IS THE LEAKAGE?

Rev. W. H. Prescott, pastor of the M. E. Church at Havelock, Neb., writes, inquiring, "Have you not come in touch with, or noted the controversy that is going on in our religious as well as secular press with reference to the unparalleled small increase in membership in the M. E. Church during the last year, 1897? There were only an addition of 19,500 in the great M. E. Church. Our bishops and foremost men have written concerning the causes, but not one has touched secret societies, and this in my mind is the greatest cause. O why will people be so blind? These societies have increased and prospered at the loss of the church in spiritual power and membership. I do hope you will write about this, for I wish every M. E. minister could read a red-hot article on this subject. I only write this in way of suggestion. If I only had the means I would have every M. E. preacher read The Cynosure."

CONVERTED JEW TESTIFIES.

In the Pittsburgh "Hope Mission Tidings," Moses Nye, a converted Jew, gives this important testimony: "The Jews of to-day are not persecuted by the Gentiles in America, because Jews and Gentiles are members of the same lodges, attend the same balls, concerts, clubs, theaters. All these belong to the natural man, and are used by the natural Jews and Gentiles, and the members declare these societies are as good for the salvation of their souls as a church or synagogue. This is not so, for I have belonged to six or eight different societies, and they only help a little in worldly business, in politics, in sickness, and at death the lodges help to bury the body. But what about the soul? As a natural Jew I kept the day of atonement every year, but I never found any change. Since I found the new light, the truth, the new birth, thank God I am a changed man!"

Let us again repeat, for the benefit of all writers for The Cynosure, as well as for our benefit and that of our readers: Please condense to the last possible degree. Give only facts and the briefest statement of arguments.

Dwight L. Moody recently said to an Evanston audience: "If the return of Jesus Christ to earth were left to a popular vote it would be overwhelmingly defeated. He would not carry a State. Do you think He would carry Illinois? Not a county of it, not a town, not even a ward. I don't know how it would be here in Evanston. There is no room for the Son of God! Does the Republican party want him? Do the Democrats? This is called a Christian country, but how would it be if some one should rise in the House of Representatives and quote scripture—'Thus saith the Lord'—what sneers there would be; what frowns! Would the societies vote for Him? Would the clubs admit Him? The whole country seems to be run by clubs nowadays. It would make a difference in clubs, don't you think, if He was reigning on earth?"

Personal Mention.

Rev. Samuel F. Porter, our missionery secretary, has returned from the South. He preached on the last Sabbath of March at Quincy, Mich., and is now spending a few weeks at Kingston, Ill.

Rev. H. H. Hinman, than whom no lecturer or writer for The Cynosure is better known and who has been for some years laboring as a missionary at Beloit, Ala., will return this month to Oberlin, Ohio, where he expects to remain.

Mrs. Mary Macomber Carnes, of Detroit, Mich., has been a life member of the National Christian Association since March 31, 1875, the date of her life membership certificate, which she received of Secretary J. P. Stoddard at Fenton, Mich. Few have been more helpful in our work than she has been. "She hath done what she could."

One of the faithful old friends of this reform passed through the gates to his eternal reward last month. Brother M. L. Worcester has been one of the most faithful workers for many years. It was at his request and invitation that President C. A. Blanchard gave his first anti-secrecy address. The funeral sermon was preached by Secretary Phillips in the M. E. Church at Kingston, Ill. A farther notice will be given next month.

The Christian Cynosure.

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CHARLES C. FOOTE:—What would the introduction of Christ into Mohammedanism be, but its annihilation? And thus would it be with Masonry.

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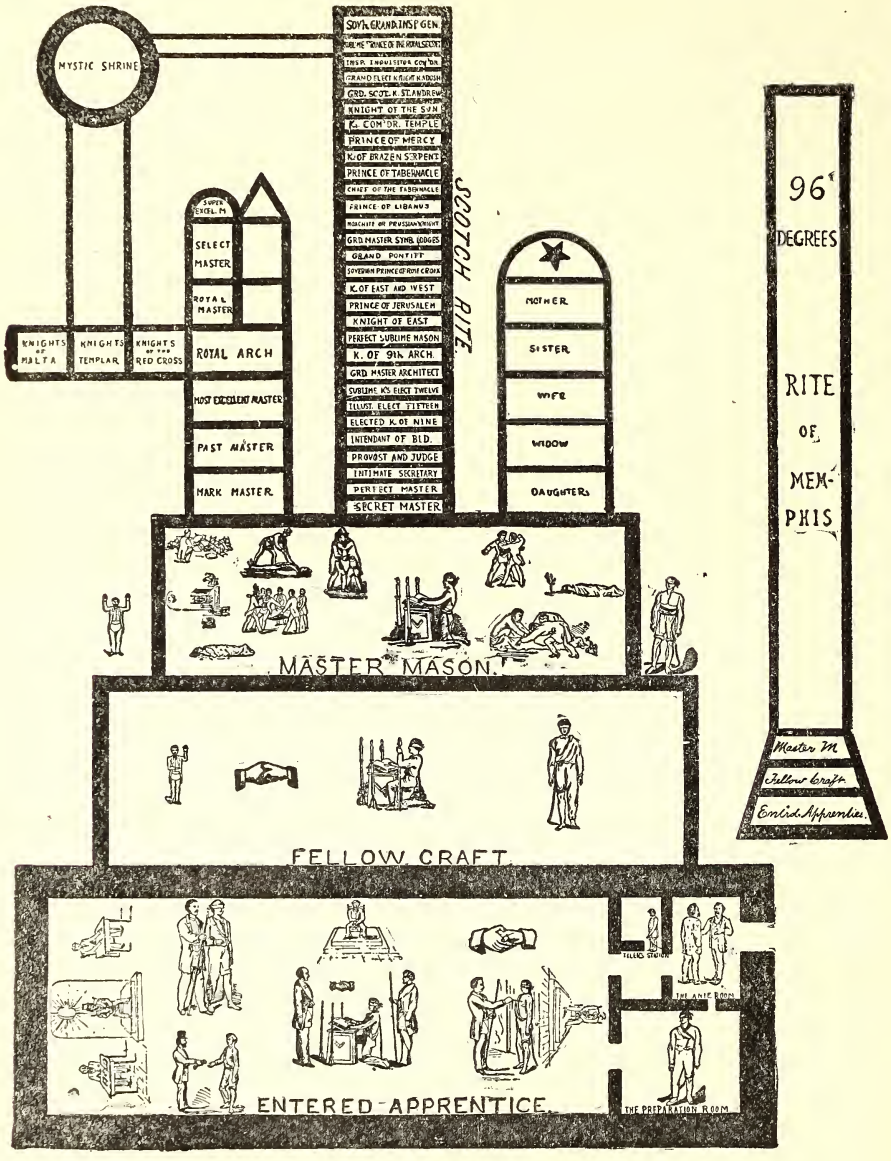

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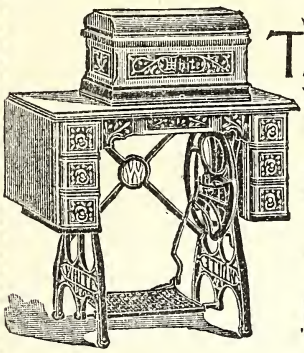

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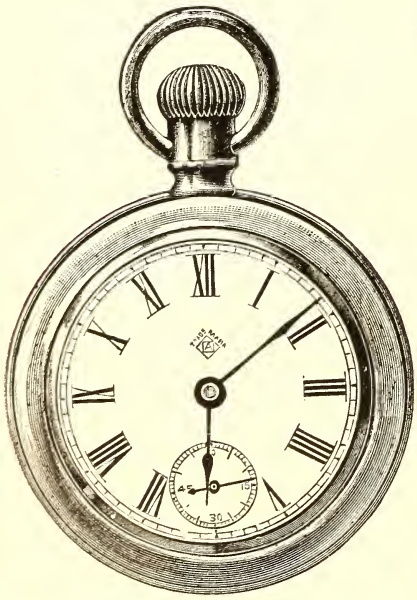

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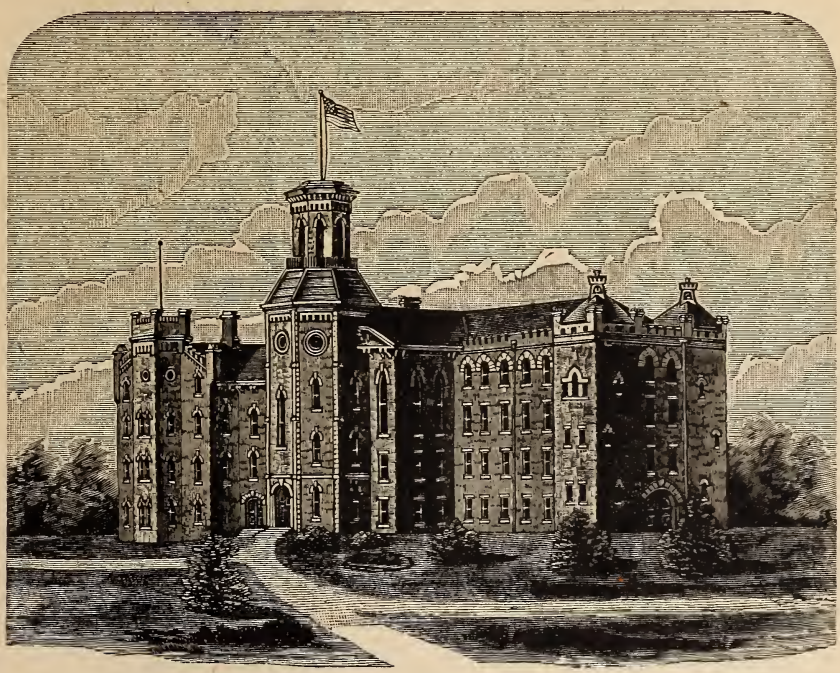

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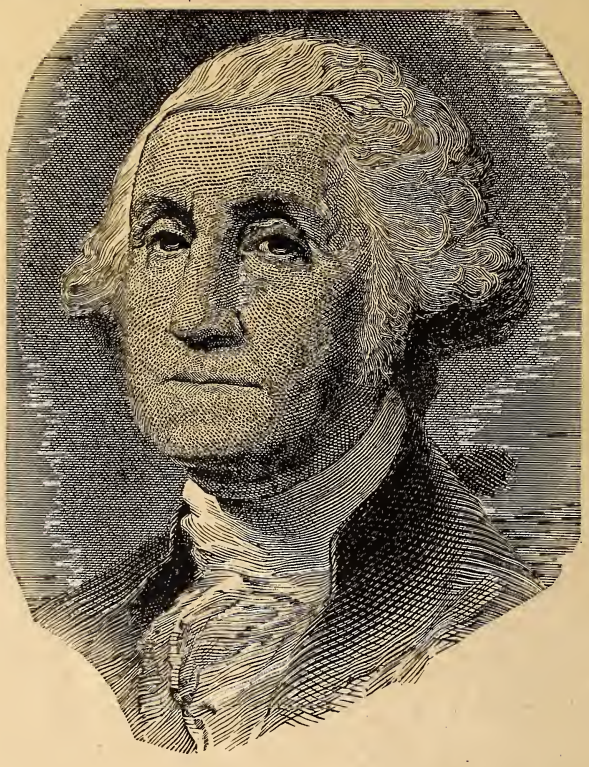

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1. That in 1768 Washington had ceased regular attendance on the lodge.

2. That in 1798, shortly before his death, his opinions were the same as thirty years before, when thirty-six years old.

3. That he was never "Grand Master" or "Master" of any particular lodge.

4. **That in 1781, as appears by the record of King David's lodge, Newport, Rhode Island, it was not agreeable to Washington to be addressed even as a private Mason.**

5. That all letters said to be written by Washington to lodges are spurious.